THE PATH.

VOLUME VIII, 1893-94.

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AUM

Hitherto I have been an exile from my true country; now I return thither. Do not weep for me: I return to that celestial land where each goes in his turn. There is God. This life is but a death.—*Hermes Trismegistos.*

A man winnows his neighbor's faults like chaff; his own he hides as a cheat the bad die from the gambler.—*Dhammapada, v. 252.*

THE PATH.

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The Theosophical Society, as such, is not responsible for any opinion or declaration in his 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.

AUTHORSHIP OF SECRET DOCTRINE.

A GOOD deal has been said about the writing of *Isis Unveiled*, and later of the *Secret Doctrine*, both by H. P. Blavatsky. A writer in the spiritualistic journals took great pains to show how many books the first work seems to quote from, and the conclusion to be arrived at after reading his diatribes is that H. P. B. had an enormous library at her disposal, and of course in her house, for she never went out, or that she had agents at great expense copying books, or, lastly, that by some process or power not known to the world was able to read books at a distance, as, for instance, in the Vatican at Rome and the British Museum. The last is the fact. She lived in a small flat when writing the first book and had very few works on hand, all she had being of the ordinary common sort. She herself very often told how she gained her information as to modern books. No secret was made of it, for those who were with her saw day after day that she could gaze with ease into the astral light and glean whatever she wanted. But in the early days she did not say precisely to the public that she was in fact helped in that work by the Masters, who gave from time to time certain facts she could not get otherwise. The *Secret Doctrine*, however, makes no disguise of the real

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help, and she asserts, as also many of us believe, that the Masters had a hand in that great production. The letters sent to Mr. Sinnett formed the ground for *Esoteric Buddhism*, as was intended, but as time went on it was seen that some more of the veil had to be lifted and certain misconceptions cleared up; hence the *Secret Doctrine* was written, and mostly by the Masters themselves, except that she did the arranging of it.

For some time it was too much the custom of those who had received at the hands of H. P. B. words and letters from her Masters to please themselves with the imagination that she was no more in touch with the original fount, and that, forsooth, these people could decide for themselves what was from her brain and what from the Masters. But it is now time to give out a certificate given when the *Secret Doctrine* was being written, a certificate signed by the Masters who have given out all that is new in our theosophical books. It was sent to one who had then a few doubts, and at the same time copies were given from the same source to others for use in the future, which is now. The first certificate runs thus:

I wonder if this note of mine is worthy of occupying a select spot with the documents reproduced, and which of the peculiarities of the "Blavatskian" style of writing it will be found to most resemble? The present is simply to satisfy the Doctor that "the more proof given the less believed". Let him take my advice and not make these two documents public. It is for his own satisfaction the undersigned is happy to assure him that the *Secret Doctrine*, when ready, will be the triple production of [here are the names of one of the Masters and of H. P. B.] and —— most humble servant," [signed by the other.]

On the back of this was the following, signed by the Master who is mentioned in the above:

If this can be of any use or help to ——, though I doubt it, I, the humble undersigned Faquir, certify that the *Secret Doctrine* is dictated to [name of H. P. B.], partly by myself and partly by my brother ——."

A year after this, certain doubts having arisen in the minds of individuals, another letter from one of the signers of the foregoing was sent and reads as follows. As the prophecy in it has come true, it is now the time to publish it for the benefit of those who know something of how to take and understand such letters. For the outside it will all be so much nonsense.

The certificate given last year saying that the *Secret Doctrine* would be when finished the triple production of [H. P. B.'s name], ——, and myself was and is correct, although some have doubted not only the facts given in it but also the authenticity of the message in which it was contained. Copy this and also keep the copy of the aforesaid certificate. You will find them both of use on the day when you shall, as will happen without your asking, receive from the hands of the very person to whom the certificate was given, the original for the purpose of allowing you to copy it; and then you can verify the correctness of

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this presently forwarded copy. And it may then be well to indicate to those wishing to know what portions in the *Secret Doctrine* have been copied by the pen of [H. P. B.'s name] into its pages, though without quotation marks, from my own manuscript and perhaps from ——, though the last is more difficult from the rarity of his known writing and greater ignorance of his style. All this and more will be found necessary as time goes on, but for which you are well qualified to wait.

ONE OF THE STAFF.

THE WHITE CROSS KNIGHT.

ONE day Bertrand had gone into the town with some of his companions. As they passed the place where the Sages and Philosophers were wont to gather, they observed that the crowd was even greater than usual; so much so that some stood in the vestibule and some even on the outer porch.

"Let us go up," said Bertrand, "and hear that which is being taught."

So they ascended the steps and not without difficulty came near enough to the door to see the Teacher to whose words all were so eagerly listening.

He was a man of venerable aspect, a Sage who spoke of things mysterious and deeply hidden, and not to be understood save by those whose feet had entered upon the Path of Knowledge.

Though the youths listened attentively they could comprehend little of that which he taught. Soon they whispered one to another, "Let us depart." And so they stole silently away. All but Bertrand; for though he understood not the words of the Teacher they seemed to burn within his heart, and there was something about this man which he had never before observed. It was a light which shone from his breast, and at times when he appeared most earnest in delivering the message of the Master it shone with a dazzling radiance. The lad could not determine whence it proceeded. At times it appeared to him that he could plainly perceive a white cross upon his breast; and then again it was hidden by the folds of his garment.

So absorbed did he become in watching this light that he forgot all else, and was only aroused when the speaker ceased and the listeners began to disperse. Then he slowly descended the steps with the others, but he had no mind to seek his young companions. Instead he went on like one in dream until he was beyond the town and had penetrated deep into the forest. Here he seated

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himself on a mossy stone beside a still, deep pool, musing upon what he had seen.

Suddenly he was startled by a voice which asked:

"Why think ye so intently upon the Light and the Sage from whose breast it shone?"

Bertrand looked up and saw one much like the Teacher upon whom he meditated. So he replied without hesitation:

"The Light was glorious, and I felt that so also must the words have been, could I but have understood them."

"The Light is glorious because it proceeds from the One Source. And the words thou hast heard are the words of Truth."

"But tell me," said Bertrand, "what is this which the Sage wears, and of what is it the symbol? To me it seemed like a cross of purest white."

"It is; and it is worn only by those who are faithful in the service of the Master."

"How is it attained? May I, even I, hope to reach it?"

"Truly thou may'st. It within the reach of all, even the lowliest."

"But how is it to be won?"

"By seeking the Path and walking therein."

"But tell me, Master, how is the Path to be found?"

"There is but one way: the way of duty. That will lead thee into the Path."

"But I am so weak, so ignorant; I know not how to take the first steps: yet would I win and wear the cross."

"As I have said, thou mayest. If thou art fully determined to become a Knight of the White Cross, thy weakness will be aided, thy ignorance guided."

"O, Master!" cried Bertrand, starting up, "I am truly so determined, I am ready even now to go with thee and to become thy pupil. Shall I follow thee to thy dwelling?"

"Nay," said the Master. "The way for thee lieth not so. Alone must thou walk. Yet at thy need will I come to thee. Farewell!"

Even as he spoke the last word he had disappeared. But not before Bertrand had caught a glimpse of the White Cross gleaming on his breast, so that he knew he also was a Knight.

The youth went back to the duties of life. Yet in his heart he carried the memory of these things and the hope of winning the cross. His school-days passed, and he took the place in the world to which his name and rank entitled him. He endeavored to rule his estate with kindness and justice. He wished to enlighten the people and provide the means of education for their children. In

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the midst of these occupations, surrounded by congenial companions and loving friends, time passed swiftly and pleasantly. Yet he forgot not the words of the Sage, and he longed to receive and wear the shining cross which should proclaim to all his acceptable service to the Master.

One evening as he walked alone musing on these things, the Sage who had promised to become his teacher stood before him.

"On what dost thou now meditate?" said he.

"On the duties of life and the way of their performance. Thou said'st the way of duty led into the Path. Have I not walked in that way?"

"Thou art so walking; but thou hast not yet traveled far."

"What more can I do?"

"Nay, ask not of me. Inquire within. There wilt thou find thy highest counseler, there the kingdom wherein thou art to rule."

"Then I have not yet earned the cross?"

"Not yet," replied the Sage.

Now there was war in the land and Bertrand went into the field. The war was to decide a question of justice and right; so he fought bravely in the cause of truth. Privations and wounds he bore without murmuring. Most of his wealth he gave to sustain the cause. His estates and territories were laid waste and devastated by the enemy, led on by one who had ever been his rival and his most deadly foe. His beloved wife and a young child perished through fright and exposure, so that his heart was wrung with the anguish of bereavement. But at last there was peace, and what men called right prevailed. Bertrand returned to his ruined and desolate home. Bitterly he thought of him who had wrought the ruin of his family, and sought to find means to avenge them.

One night as he sat alone, mourning over the desolation of his life and hopes, the Sage again stood before him.

"O my Teacher!" cried Bertrand. "Thou findest me indeed changed. Thou hast spoken to me of the kingdom within. Of a truth none other is left to me. And the inner—it also lieth in ruins."

"But canst thou not rebuild?"

"Nay; my losses are beyond repair. And yet could I but gain the cross, I might, perchance, be able to rise and press on. Hast thou brought it?"

"Nay, not so. Thinkest thou it is I who can confer it upon thee? There is but One—even the *Master*—who can do that."

"Where shall I find that *Master?* Once more I entreat thee, tell me, that I may arise and go to Him."

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"And again I answer thee, seek within."

"And what shall I find there save ruin and desolation?"

"Thou wilt find the Highest. The only road to the *Master* whose symbol thou would'st wear lieth through toil and suffering and tears. The Kingdom of Heaven is within. When thou hast found it thou wilt also find the *Master* whom thou seest, for He dwells there."

Then Bertrand went into the councils of the Nation and for many years he toiled for the public good. He strove to amend the laws; to render the government equal and just; to aid and uphold the rulers who were least selfish and tyrannical. But he met with envy, ingratitude, and injustice. Those who desired to plunder the public hated and feared him. Constantly they schemed and plotted to ruin him in the estimation of the Rulers and the world.

At last, worn out with cares of State, saddened and depressed by the malice and want of appreciation and gratitude in those he had so arduously labored to serve, he sought again the solitude of his home.

"If I could have gained and worn the cross it would have secured me attention and respect, and my enemies would not so often have triumphed," he murmured sadly as he walked under the great oak trees.

Then again the Sage stood before him and asked,

"Dost thou still desire the cross?"

"When have I ceased to desire it? But it comes not, and I grow less hopeful."

"Nay, then, thou art nearer to it than formerly. But tell me, in all the years that have passed hast thou toiled and suffered for the cross only? Has no taint of ambition and self-seeking mingled with thy desires? Has not the thought of reward been ever with thee? Nay! hast thou not even thought more of the glory of wearing the cross than of serving the *Master* who would bestow it upon thee?"

Bertrand remained silent for a while. Then he said:

"Of a truth thou readest my heart more clearly than I myself have done. It may be even as thou sayest."

"Yea, truly it is. I have said to thee ever, Look within; for there wilt thou find the Kingdom of Heaven. That Kingdom is composed of thy subjects, and it is thine to instruct and bring them into obedience. All the desires and passions of humanity are thine,—thy servants if thou wilt train them into obedience and usefulness. But if thou dost neglect and permit them to rule,

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they will make of thee slave and bondsman. Hast thou not read, 'A man's foes shall be they of his own household'? These are thy household. Make of them trusty servants, or they will become thy most deadly foes. Seest thou now how important it is to conquer thine own kingdom?"

"But this, O Master! is a mighty work."

"Thou sayest. But it is the work of all who would enter the Path and wear upon their breasts the emblem of the White Cross."

From this day Bertrand ceased to grieve over the apparent failure of all his schemes. He also ceased to cherish feelings of hatred and revenge toward those who had wronged him, and strove to forgive even those who had wrought the ruin of his house and the destruction of his family.

But this was not a thing to be speedily or easily accomplished. He found that the Kingdom within was vaster and more wonderful than all that could be found without. He also found that its subjects were harder to conquer and to keep in subjection than those he had met on the field of battle or in the council chambers of Nations. Nevertheless he would not yield, but kept ever a faithful watch over this kingdom, while busily employed in aiding his neighbors and toiling unceasingly for the welfare of all around him.

Yet many for whom he labored returned him evil for good; and one, the bitter foe who had wrought him so much harm, now openly taunted and reviled him, since he knew that he was striving to walk in the Path and therefore would not return his evil unto himself. And this to Bertrand was the bitterest draught that was pressed to his lips. Again and again he put it aside, declaring that he could not drink. But the thought of the *Master* would prevail; and a time came when he could listen to his enemy's revilings with calmness and say to him:

"Depart in peace; for thou art my brother, even though thou knowest it not. I will not sin against the *Master* by failing in love toward thee."

And it came to pass that as he sat one night in his chamber meditating on what he might do to reconcile this foe and turn him toward the Path, the Sage was again with him. A smile was on his face and he said in tones full of love and gladness:

"Peace be with thee, my brother."

"Nay," replied Bertrand, "I am but thy pupil."

"Tell me, then," said the Sage; "on what dost thou now meditate?"

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"On one who is my ancient and most deadly foe."

"And thou wouldst seek revenge?"

"Nay, I would win his love."

"And hast thou ceased to care for the cross, once so highly prized?"

"Nay, Master! but more I prize the winning of my brother."

At that moment the cross of the Lodge shone out with such luster that Bertrand's eyes were dazzled by the radiance.

"O Master!," he cried, "how brightly shines the White Cross upon thy breast! Surely among the Knighthood thou art one of the highest."

"Nay, O brother! but look at thine own White Cross! for thou art one of us."

Then Bertrand turned to a large mirror near him and lo! upon his own breast gleamed a cross of glowing light. And it was not of silver; nor was it wrought of any metal nor of precious stones. But it was the pure and lambent flame of Love, the White Symbol of the *Master* which each must win for himself, and which no man giveth nor can take away.

STANLEY FITZPATRICK.

FACES OF FRIENDS.

OUR old friend Jerome A. Anderson is now President of the San Francisco T. S., and used to be in the old one, the Golden Gate. He is one of the hard workers who have made the Pacific district famous among us. The picture is as good a one as could be had, but does not show him exactly as he is. He is a slightly-built man who does not look as if he could endure the strain of work we have seen him under. He lives up on the hill near the old Mission and overlooking the city. In his house many theosophists have staid. There Col. Olcott and William Q. Judge lived while they were in San Francisco in 1891, and from there the Colonel went to the steamer that took him to India. It is a pleasant house on 20th street. The Doctor says that after it was built the astral shell of the builder who committed suicide bothered around a little, making noises, and then suddenly left for other regions of kama loka.

Dr. Anderson was born in Indiana, July 25th, 1847. His parents emigrated to Kansas a few years later, in which State he

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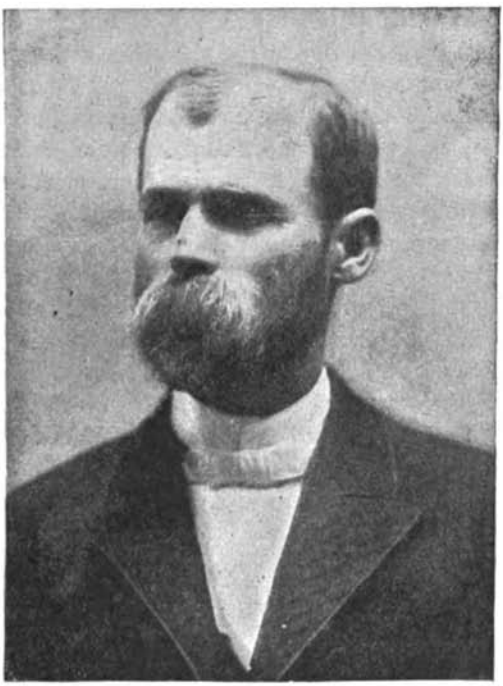

DR. JEROME A. ANDERSON, OF SAN FRANCISCO.

grew up with almost no educational advantages, being far more familiar with Indian war-whoops than with their civilized congener, the college "yell". It must not be supposed that because of this he has acquired no education. His thirst for knowledge was insatiable, and by tallow lamps or the flame of hickory bark he spent hours poring over books in the evening after the rest of the family had retired.

It is a legend of his childhood that he never learned to read, being found by accident to possess this ability when four years old. Indeed, all his mental acquirements have been more in the nature of reviewing old and familiar studies than in the pursuing of new. Thus almost entirely unaided, this self-education enabled him to become first a teacher, and later a County Superintendent of Schools, in a State which had by this time developed a school system second to none. That this education was thorough is shown

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by the fact that when he came to California he, without preparation, passed an examination in the Public Schools of that State embracing 27 studies with an average percentage of 96+.

At the age of sixteen he became a substitute for his father in the 16th Kansas Cavalry [State troops] during the campaign necessitated by the invasion of the State by General Price.

Mentally, he was a pure-minded boy of religious inclinations, and became connected with the Presbyterian Church while still young. But he soon abandoned the Christian faith, becoming first a Universalist, then an Agnostic, then a semi-spiritualist, and lastly a Theosophist. While doubtfully floundering among spiritualistic phenomena, an editor friend sent him a review, published in the Sacramento *Record-Union*, of the *Occult World* by Sinnett. This led to the purchase of the work, followed by that of *Isis Unveiled*. The same friend, then an editorial writer upon the *Morning Call* of San Francisco, and now its Managing Editor, sent him the first copy of the *Path*, which brought him into correspondence with Wm. Q. Judge, through whose influence he entered the Society as a Member at Large in 1887.

Dr. Anderson stands, in integrity and professional capacity, among the foremost of San Francisco physicians. Entering primarily the Medical College of Ohio, he completed his studies and took his degree at the Medical Department of the University of Cal., having earned his own expenses throughout by teaching. He has written many medical brochures, the most noted of which was his work upon the "Nutrition of the Fœtus", based upon original experiments and fairly marking an epoch in embryological physiology.

He was chosen President of the Alumni Association of the Medical Department of his University, and has been an active member of many regular Medical Associations. At a time, however, when all the honors of his profession lay apparently within his grasp, he deliberately put them aside—retaining only his Fellowship in the San Francisco Gynæcological Society—and entered upon that Theosophic work which still employs his best efforts.

Besides medical essays, he has written many short novels and numerous poems. The latter are collected with a view to future publication. He founded the *New Californian*, and edited it during its first year. His last literary work is the publication of a book of over 200 pages upon Reïncarnation, which he approaches from the scientific and philosophic aspect his scientific training and natural trend of mind make appropriate.

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THE EARTH-CHAIN OF GLOBES.

No. III.

THE Editor has handed me a communication from a reader upon this subject which I insert here, as it on the one hand shows a very common defect of students—inaccuracy of reading, thought, and reference, and on the other will serve as a question which arises in other minds. It reads:

Please state in reference to the *Earth Chain of Globes* whether it is meant to be conveyed on page 159 of *S. D.* Vol. 1 that the "seven globes from the 1st to the 7th proceed in seven Rounds", that *each* globe *revolves seven times around the World Chain with its own particular development* [say *the Mineral Kingdom*], before the next in order [say the Vegetable Kingdom] appears on Globe A? Or does the Mineral Kingdom only go *once* around the World Chain from 1 to 7? In *Esoteric Buddhism*, Page 91, it is stated that the several kingdoms pass "*several times* around the whole circle as minerals, and then again *several times* as vegetables", but there is no distinct statement of this in *S. D.*—Yours, IGNOTUS.

Inaccuracies like those in the foregoing are not uncommon. They are constant and all-pervading. It is probably the fault of modern education, accentuated by the reading of a vast amount of superficial literature such as is poured out day by day. Any close observer can detect the want of attention displayed in metaphysical studies in contrast with the particular care given to matters of business and practical affairs of life. All those who are studying Theosophy ought to make themselves aware of this national defect, and therefore give the strictest attention to what they read upon metaphysics and devote less attention to the amount of such reading than to thinking upon what is read.

In the first place, the *Secret Doctrine* does not say on the page quoted, nor any where else, what "Ignotus" writes. Instead of reading as quoted, the passage is:

I. Everything in the metaphysical as in the physical Universe is septenary [p. 158]. . . . *The evolution of life proceeds on these* seven globes *or bodies* from the first to the seventh in Seven Rounds or Seven Cycles [p. 159].

I insert in italics the omitted words, the word *proceeds* having been put out of its place by "Ignotus". The error makes a completely new scheme, one unphilosophical and certainly not given out by the Masters. But though some may wonder why I notice such a false assumption, it is right to take it up because it must have arisen through carelessness, yet of such a sort as might perpetuate an important error. It follows from the restoration of

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the passage that the Globes do not "revolve around the world chain". The supposition of the correspondent is not peculiar among the many hurried ones made by superficial readers. He first assumed that the various globes of the Earth-Chain revolved, in some way which he did not stop to formulate, in seven rounds —I presume in some imaginary orbit of their own—in what he called the "world chain", and then he went on adapting the rest of the evolutionary theory to this primary assumption. By reading the *Secret Doctrine* and the former articles on this subject in the PATH, the point in question will be made clear. Evolution of the monad, which produces and underlies all other evolutions, proceeds on the seven planetary bodies of any chain of evolution. These seven places or spheres for such evolution represent different states of consciousness, and hence, as written in the *Secret Doctrine* and attempted to be shown in these articles, they may and do interpenetrate each other with beings on each. Therefore all such words as "round", "around", "chain", and the like must be examined metaphysically and not be allowed to give the mind a false notion such as is sure to arise if they are construed in the material way and from their materialistic derivation. "To go around" the seven globes does not mean that one passes necessarily from one place to another, but indicates a change from one condition to another, just as we might say that a man "went the whole round of sensations".

As to the other questions raised, *Esoteric Buddhism* is right in saying that the monads pass *several* times around the globes as minerals and vegetables, but wisely does not make the number and order very definite. In the *Secret Doctrine* one of the Masters writes that at the second round the order of the appearance of the human kingdom alters, but the letter goes no farther on that point except to say, as is very definitely put in the *Secret Doctrine* on p. 159, para. 4;

> The Life Cycle . . . arrived on our Earth at the commencement of the fourth in the present series of life-cycles. Man is the first form that appears thereon, being preceded only by the mineral and vegetable kingdoms—even the latter *having to develop and continue its further evolution through man.*

This states quite distinctly (a) that after the second round the order alters, and (b) that in the fourth round, instead of animals appearing as the first moving forms for the monads to inhabit, the human form comes first, preceded by mineral and vegetable, and followed by the brute-animal.

This change always comes on at any fourth round, or else we never could have evolutionary perfection. Other monads come

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originally from other spheres of evolution. In a new one such as this the preliminary process and order of mineral, plant, animal, human must be followed. But having in two or three rounds perfected itself in the task, the monad brings out the human form at the turning point, so that man as the model, means, guide, and savior may be able to intelligently raise up not only humanity but as well every other kingdom below the human. This is all made very clear and positive by repeated statement and explanation in the *Secret Doctrine*, and it is a matter for surprise that so many Theosophists do not understand it.

For fear that the present may be misunderstood I will add. Although the order of appearance of the human form alters as stated, this does not mean that the whole number of natural kingdoms does not make the sevenfold pilgrimage. They all make it, and in every round up to and including the seventh there are present in the chain of globes elemental, mineral, vegetable, animal, and human forms constituting those kingdoms, but of course the minerals and vegetables of the seventh round and race will be a very different sort from those of the present.

But as what a Master has said hereon is far better than my weak words, I will refer to that. Thus:

> Nature consciously prefers that matter should be indestructible under organic rather than inorganic forms, and works slowly but incessantly towards the realization of this object—the evolution of conscious life out of inert material.

WILLIAM BREHON.

SPIRITUALISM.*

THE subject of spiritualism brings us face to face with the history of the Theosophical Society and the true progress of the human soul. When Mme. Blavatsky came to this country in obedience to the orders given her by those she called her Masters and who are known to us as the Mahatmas and Adepts, it was with spiritualism here that she began. It was seen by the Masters that the new wave of inquiry had begun in those ranks but had been deflected into the channel of materialism miscalled by the high name of "spiritualism", and it was sought at first to give the spiritualists a chance to do what they might and ought for the sake of the western races. But the opportunity was not

*Read before Aryan T. S., February 28, 1893.

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availed of at all: instead, ridicule and hate were thrown by them at H. P. B. Anyone who reads the published letters of the Masters can see the attention paid at first to this. One said that he was engaged in looking over the utterances of the mediums at their camp meetings, and H. P. B. often wrote her views as if she wanted to get into their ranks. She did wish to get there for the purpose of reform, but they would not let her in, and thus missed the greatest chance of the age. Letters were written by her to many people to have them help a new paper in Boston called the *Spiritual Scientist* as one that would give the right views about these matters, and she and Olcott wrote for the paper and gave money to it. It, however, died out soon. I knew the editor, and personally knew what H. P. B. and Olcott were then doing in that particular instance. She wanted to reform such abuses as paid and public mediums, and all the mass of wrong notion and wrong dealing with the whole subject, and especially she wished, as we do also, that things should be called by their right names, and that certain facts should not be accepted as proofs for theories advanced by mediums, and especially by A. J. Davis, as to the state after death and the power and nature of the forces that come to and about mediums. So it may be justly said that at first she had in mind to carry a reform in spiritualism at a time when the cycle permitted vastly more phenomena than now. And a student in Theosophy will see in this her knowledge of facts and laws of which so many are ignorant to this day. For it is the fact that then more psychic power was loose in the country than there now is, and also that it was bound, as years rolled on, to fade out to some extent. This is borne out by history, for it is hard to-day to find many good physical mediums, while then it was very easy and they were quite common. The world thinks that the reason that they have now grown rare is because of many exposures, but the real reason is that the *force* has for the time diminished Her desire, in fact her haste, was to take advantage of time before all was too late. And so when she found no acceptance among the spiritualists, she and Olcott began the Theosophical Society.

We are brought by the subject face to face with the problem of the nature and destiny of the human soul, because the facts of spiritualism are the facts of the soul's own life and of the various vehicles it uses for its experience of Nature. Spiritualists look at this subject in a material way and go at it blindly, endangering all who have anything to do with it. They speak of the life after death, and give details as to the facts of that life which are to the spiritually minded the grossest form of materialism, for they but

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deify and enlarge in the most sensuous manner the life supposed to be led after death, a life modeled entirely on this poor mean existence of ours and not at all resembling what soul-life ought to be. They have merely made the old christian heaven a little more definite and gross.

The Theosophist must accept the facts of spiritualism or be accused of ignorance and bigotry. But his philosophy gives to those facts an explanation which takes in the real nature of man, without sentiment, wonder, or amazement. He looks for the right meaning at all hazards. It is folly and waste of time to go day after day to a medium and hear over again that which excites wonder. And the careful Theosophist knows it is also dangerous to seek mediums; it is better to stay away and try to understand philosophy first of all. Not a single thing seen at a *séance* but can be found in smaller measure elsewhere if you but choose to look, for the world is full of wonders every day, and each one's life has in it much that gives the explanation for what the spiritualist claims as exclusively his own. If you will watch your own life in its three stages of waking, deep sleep, and dream, you will find the key to all the mysteries of mind and even to the mysteries of the whole of nature. So in considering spiritualism you must not set it in a compartment by itself, but must examine every part of the subject with reference to the living man and the philosophy of that living man's constitution. If you do not do so, but go on looking at these phenomena by themselves, you will be all the time on the wrong road and sure to come at last to wrong conclusions about the whole matter. It is hence important for us to keep clearly in mind the sevenfold constitution of man as explained in Theosophical literature. Our septenary nature must be known if we are to know all that the psychical phenomena mean, and we must also remember that what we are really considering is not the body but the action of the soul itself in the use of its various sheaths sometimes called "principles". And also it is essential, if you wish to know the truth, that you should accept, and try to understand, the impermanent nature of all that is usually called "material", and "matter", and "objective". The dense may at once become the fluid, and the objective turn into the subjective; in the same way also the subjective may, by the operation of natural laws, become the objective, and the unseen is more permanent than the seen. If this is not accepted and realized, then there will be no hope of the enquirer's really knowing anything but the outside of all these strange phenomena. Set it down very carefully in the mind, then, that thoughts and ideas make shapes

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of their own which have the power under certain conditions of affecting our senses in such a way as to seem objective to our waking cognition. This often happens in the realm of the psychic nature, and has deluded hundreds into thinking that to be spirit which was not spirit, but was of the very grossest part and essence of matter. And this brings us to the root of it all, which is that matter *in its essence* is invisible but at the same time far more gross than the matter we talk of daily. Almost to this conclusion such men as Tyndall and Huxley have been led when they tell you that it is impossible for us to really know anything of the essential or ultimate nature of matter.

In looking over spiritualism it resolves itself, so far as distinguishing it from other matters, into those phenomena called the coming back of the spirits of the dead, the materialization of forms said to be those of the dead and hence called "materialized forms", the carrying through the air of objects or the bodies of mediums, the writing of messages or the giving of them, and the precipitation of such messages in the style and handwriting of the deceased. Trance speaking, messages delivered in trance or not, speaking by inspiration, clairvoyance, and clairaudience, and all such phenomena are not distinctively the property of present-day spiritualism, as they have all been known for ages. But what I have laid aside as distinctive is quite wonderful to the ordinary lay mind, as we do not know how it may be possible for a tangible form to come out of the air, nor how a woman sitting in a trance may be able to tell many facts such as the name, the circumstances, and all such details about a dead man whom she never knew. And just here is the point of departure between the Theosophist and the Spiritualist. The latter says this proves that the dead man's spirit is present, but the theosophist denies it and says it is all done by some or all of three agencies, excluding kama-loka entities. The *first* is the astral remainder of the dead man, devoid of his soul and the conscience; the *second* is the astral body of the living medium; and the *last* the minds and astral bodies of those present. In these three agencies is the explanation of every one of the phenomena; the elemental sprites being included in all the three, as they take part in every movement in nature and man all over the globe and around it. That is why I have not given them a separate part in the matter. Our every thought stirs up and uses these elementals, and the motion of the wind, the rays of the sun, and the fluids of the body, with the motions of the organs, all do the same thing. These elementals are the nerves of nature, and not a thing can

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happen or be done in any department of life that does not involve and use the sprites of the elements. By their aid, acting only under law, do our thoughts fly from place to place. They galvanize the deserted astral bodies of the dead, and thus, giving them a brief and wholly artificial life, cause them, like machines, to utter sounds, to repeat what they had been concerned in, to imitate the once active and ensouled person. This is about all the "spirit" there is in the communications from the dead. We might as well say that a lot of educated parrots left in a deserted house were the souls of the persons who had once lived there and owned the birds. Indeed, the illustration of the parrot is perfect, for a good parrot behind a screen could make you think that an intelligent man was hidden from view but speaking in a voice you hear and words you understand.

Take now the case of a "materialized form". Here you see, rising out of the floor or coming from the cabinet, an apparent human form which you can touch and feel, and which, in the very best case, utters some words. What is this? Is it real? Is it a spirit?

It is not a spirit. It is made from the astral body of the medium, and often from astral matter sucked out of the sitters who may be present. The medium furnishes the natural chemical laboratory in which the astral particles are added to the loose physical atoms of the persons near, so as to make a dense form from the subjective that becomes for a time objective, but which cannot remain. It will fade away. A framework of magnetic and astral particles is first made, and then is condensed by adding the physical particles from the bodies of those present. Then it becomes visible. But it has no organs. It could not be dissected. And did it last long enough to be sawed in two you would find that it was solid all through, or ethereal as you please, for the dividing line between those two conditions would be constantly changing. It certainly would not be the heavenly form of your departed dead. More likely it is made up by the great force of some person of a very bad and utterly depraved nature lingering in the sphere of the earth and unable to get out of it, but constantly desiring to gratify its old lusts.

This is the ancient explanation, and the same solution has been given by one or two mediums under what they call control. Once, some years ago, a medium in Chicago reported that one Jim Nolan, long dead but said to be a very learned spook, came to her and said that materializations were just as I have told you, and added, "Why do you suppose it useful or necessary for us to

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make a new form for every new spirit that comes to you? We use the same old form over and over again, and we just reflect upon it from the astral light the face of those who are dead whom you wish to see."* He might have added that if the callers persisted in asking only for those who were still alive, the forms and faces of the living would also materialize from the cabinet. This experiment has not been tried by the spiritualists, but it would inevitably result in proving that others than the dead would appear, and would cover with doubt the question of the dead returning. For if a spirit materialized, which after all turned out to be the *simulacrum* of a living person, what proof would one have that all the other spooks were not also alive? This is just what Theosophy says. They *are* all alive, and are one and all fraudulent representations of those whose names are taken in vain. And until this crucial experiment has been tried and well tried, the spiritualist cannot properly assert that the dead come back and make themselves visible.

The imagination of both sitters and medium is also very potent. Not in making them see what is not there, but in giving the shape or form to what does come. I have seen by the side of a medium of weak picture-making power the forms of so-called spirits that looked as if made by an amateur, as if cut out roughly from some substance. This was because the medium had no ability to draw or picture a thing to himself, and so, the elementals having to follow the natural model in the medium's mind, had perforce to produce just what shape was there. But others there are who have good picturing-power, and so with them the spook is well formed.

This brings me to the precipitation or writing of messages; and here it does not make any difference about the ability of the medium to write or draw, as the model or matrix of writing or picure is fixed in the astral light, or ether, and makes it easy for the natural forces to produce an exact imitation of the writing of those who have died. As I have seen the writing of the *living* thus imitated in precipitation, I know that this is the process, and that the matrix or model is independent of the medium.

The laws governing the production of a precipitation of matter from space on to a surface so as to become fixed and visible on the paper or other material are the same in every case, whether done unconsciously by a medium or consciously by an Adept in the art.

The medium acts as the controlled and ignorant means; the Adept is the master, and at his own will, using the same laws,

* See *Religio-Philosophical Journal* for 1877.

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brings about the same end. The difference between the two is just that which exists in the case of the person who throws a mass of paint at a canvas and produces, by an accidental combination of color, a sunset or other scene, and the artist who with knowledge and skill deliberately paints a picture. Other illustrations will occur to you of the same kind. In the realm of psychic force, however, the laws act with greater certainty and power, thus showing results more astonishing. So we may not say that the medium uses any of the laws consciously, but we can assert that the inner body, the astral one, of the medium may use these laws and forces in a manner not understood by the waking sense of the person.

Now when the Adept makes a precipitation he constructs with the developed imagination or picture-making power of the mind an image, exact in every detail, of the words or figures to be precipitated, and then, using the force of his will, draws from the air the carbon or other matter for the color. This falls like rain, condensed from the air, and is unerringly drawn into the limits of the picture thus made by the mind. The drawing force being continued, it gradually condenses on the paper, and you have the message or the picture. Of course there are some other details I have not given, but they are not now necessary for the explanation. The medium is the means for the same action helped on by the elementals.

The cases of slate-writing are not usually precipitation, but are the actual rubbing of the pencil on the surface of the slate, and this is always done by the astral hand of the medium urged on by the elemental forces and the vivified astral shells of the dead. The explanation of the resemblance to handwriting and so forth is as adverted to above, from the pictures in the astral light, the pictures in the aura of the sitters, and also those in the aura and mind of the medium. There is no spirit present but those enclosed in living bodies, and none of the messages will be any higher or better than the education and nature of medium and sitters and the sub-conscious impressions in the medium's astral body.

Objects have been carried through the air and even through walls in the presence of some mediums, and also sometimes the bodies of mediums have been levitated. How is this done? If you go to India you can see, by searching, the bodies of yogees levitated and objects sent flying through space. I have seen both there, as well as in the presence and by the conscious force of Mme. Blavatsky. In levitation of the human body the thing is

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done by altering the polarity of the body so that it is of the opposite kind of electricity to the spot of earth beneath. The distance it will levitate depends on the force and strength of the polar change. This is not contrary to gravitation, for that law is but one half of the great law which should be called attraction and repulsion, or, in other words, sympathy or its opposite. Gravitation, in the opinion of Occultism, depends entirely on electrical law, and not on weight or density.

Carrying of objects through the air by no visible means is a feat of the elementals or of the astral hand of the medium. And hence we have to know all about the astral body. One of the powers of the astral body is that of stretching out to a distance of a great many yards.

The sending of a hard object through a wall is done with small objects, and then a portion of the wall equal to the size of the object selected is disintegrated, so that the small object may pass through. It cannot be done with very large things, nor with the human organized frame, except by the exertion of a vast amount of force not in the control of any one save a Master. I have seen H. P. B. push out her astral arm and hand for a space of over ten feet and draw into her physical hand an object at the other side of the room, and this is what she meant by "psychological frauds", as you did not perceive the arm and hand and were filled with wonder to see inanimate things move of their own accord, so far as you could tell. The medium does the same thing most of the time, and in very few cases are they aware that it is their own member that does it. But of course there are instances when the elemental sprites do it also.

Other phenomena belong to other fields. For all of them have been long before the world, and all that really distinguishes spiritualism from the rest is that it amounts to no more than the worship or following of the dead. It is not the worship of spirits at all. It is dealing with the dead shells of once living men and women. We hold that at death the soul flies to other states and leaves its coats of skin and of astral matter behind it. These should be let alone, as there is danger in them. They belong to other planes of nature, and if we wake them up, brutes and devils as they really are, we then subject ourselves to their influence and power. I say they are brutes and devils because the best of us knows that a part of our nature is not divine but is related to the earth and to brute matter, and is full too of all the passions and desires we have had in life. The soul being gone, there is no director to guide and prevent, and so we deal only with the gross

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dregs of man when we attend *séances* or let ourselves become mediums. In sleep we see a slight but convincing evidence of this. Then we are gone for a time, and the body, left to itself, throws itself into unbecoming attitudes, snores, throws itself about, and may strike another: I have read of cases where a man in sleep has leaned over and killed the person lying beside him. "Oh," you say, "that was a nightmare". Precisely; it was; but it was the body of the man not controlled by his soul that did the act. It is the same with these spooks. They are devoid of soul, no matter who may have been the owner in life, and it is better to leave them alone and try on the other hand to develope and educate the living soul while it is in the body and is the real trinity, through which alone in any life real knowledge may be gained.

In a short paper it is impossible to fully treat this subject, as it brings up the whole of dynamics and science of psychic forces. But I have indicated the solution to all the problems that arise. For the present, until you have carefully studied the sevenfold constitntion and the nature of mind with its powers, you may have difficulty with the matter except so far as concerns the historical and analogical arguments. These, together with the improbability deduced from absurdities of speech and action shown by the alleged spirits, should sustain the position taken so many years ago by H. P. Blavatsky and outlined above. And no one surely can doubt but that no truthful spiritual utterances—other than as to mere facts—can come out of the practice of sordid money dealings between mediums and enquirers. This is the bane of spiritualism, and should be eliminated at whatever great or painful cost. Until that is done no good can come out of that Nazareth

WILLIAM Q. JUDGE.

CORRESPONDENCE.

THE SUPPORT OF THE T. S.

WE gladly publish the following, referring members to PATH, March, 1891, *How the Society is Run.*—[ED.]

How many members of the T. S. care enough about their organization to inquire how it is supported? How many of them, not members of churches, contribute as much as they would expect to contribute to the support of their churches were they members of such? How many of them contribute nothing beyond their annual dues, or ever take the trouble to wonder who bears the burdens of the grandest work ever undertaken by man?

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I should like members to reply.

The writer will be one of five hundred to bind themselves to contribute two dollars per month in addition to their present payments.

He will be one of three hundred to contribute three dollars per month in addition to present payments.

If the amount is too high for many, he is willing to reduce it to suit, or to go into several "classes" who will bind themselves to contribute from ten cents to three dollars per month in addition to all sums now paid.

The point aimed at is the establishment of a certain fund that can be depended upon to carry the work, or any part of it that most needs support. The work must be increasing, additional help must be needed from time to time, and unless a way is provided it strikes me that we shall be guilty of allowing those who are doing the work to work themselves into the grave sooner than necessary.

I should like this matter to be taken up and acted upon promptly.

G. E. H.

TEA TABLE TALK.

THE editor let me see the sketch of Dr. Anderson, and in that the incident of his having never learned spelling is noteworthy. He gave this in detail to the editor, who tells me. He was but four years of age and had not up to that time studied anything, and his parents were thinking of how to go about his education. They found him reading, and he himself could never explain how it had come to him except that he just knew. This is a very interesting fact, and one of many of the same sort which could be gathered if we only looked for them. I told the story at the table, and the Student said he had had a similar experience in the same line. He said,

"I was not a precocious boy nor a dull one; simply ordinary. Sent to school very early, the spelling book was a terror to me and occupied most of my thoughts. I could not get on and was low in the class. One day I was especially annoyed by this, and after thinking of it all day went to bed full of grief and trouble on the matter. A very sound sleep came and I waked in the morning with the first and prominent thought, 'Oh I can spell now and will not look in the miserable book again.' I was then about seven. Without taking the book I went to school and rose through the class. Never again did I study the speller, and am now able to spell all words except the very rare and peculiar."

"What was that?" said the widow. "Was it your astral, or the mayavi-rupa, or what?"

The Student smiled at her utter disregard of terms, and said that he had not the slightest doubt about its being the taking up of old knowledge from another life, for he declared it had always been a most distinct experience and one he could not forget nor

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be in the least confused about. Such incidents had happened to him before. In one case he was given as a small boy a missionary book that depicted the Hindus as a lot of miserable black men who were very near savages. This he took home, looked over, and then growing suddenly angry threw it on the floor saying it was a lie. He found in after life he was right, although at the time he had no means of knowing the facts about India or the Hindus, but had to rely on prejudiced tales and interested persons.

All this while the Professor was looking very grave. The old ridicule was not on his face, and the Student and I were beginning to think some inroads had been made on his skeptical mind. We asked him what he thought of it all.

"Well", said he, "I am bound to accept the evidence offered, and it certainly gives much extraordinary introspective experience. I can hardly put it down to imagination, as there was no basis, and besides, imagination will not confer knowledge. In the Student's case there was a slight beginning, as he had been studying, but in that of the Doctor there was absolutely no basis. Could it be that the cells of the body have a power of transmitting forms of knowledge such as spelling?"

At this all of us, even the widow, had to laugh, for we saw the Professor was, like so many of his brethren, in a very small corner and hardly knew how to get out. The Student came to his relief to our astonishment, telling us we must not ridicule the Professor, for he had hit on the explanation, provided he went just a little farther. The physical cells have such a power, but it is latent and can never come out until the Ego, the inner man, draws out the latent impression. And this is not possible unless the Ego in the body has been through a similar set of impressions as those tried to be brought out. That is, there must be an interaction and interrelation between the physical collection of atoms and man inside. If the inner man has been, say, a speller of English, and the mass of atoms composing the body has been also used by those who have been good spellers, then it will be possible for the person to pick up old knowledge. But this goes to show that it is in any case the remembering of what we once learned, and that always depending on the physical instrument we are using at the time. The Professor looked relieved, as we were all so interested in the solution of the matter that we forgot the person who brought it out.

The very cases that seem against this are really supports to it. Take that of the family of the great musician Bach. His descendents were, indeed. good musicians but not such as he, and little by little his great abilities faded from the family. At first this seems to negative the idea, but if you will remember that the Ego must have the power in itself you will see that though Bach may have left atoms with musical impression the new Egos coming to the family line were not able to draw out the power of the instrument, and so it sounded no more. This is a great lesson in karma and universal brotherhood if looked at in the right way. It was the karma of that family to draw Egos to it of indifferent capacity,

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and those using the atoms of the family gave them new and other impressions and tendencies until at last Ego after Ego was attracted to the family devoid of talent. The same may and does happen in respect to virtue. Hence as we act and live we raise up or pull down the general standard. This is also beyond doubt the real reason for the ancient insistence on the purity of the family line; it is at the same time the cause for the amalgamation of many races to produce a new one, as we see here in our own land.

JULIUS.

LITERARY NOTES.

DR. HUBBE-SCHLEIDEN, F. T. S. and Editor of German periodical *Sphinx*, has seen fit to start a Theosophical Society in Germany which has no official connection with the T. S., and yet he has at the same time used our seal and symbols on the prospectus issued. The name he takes is *Theosophische Vereinigung* instead of *Gesellschaft*. All the original impulses and light he had in the direction of theosophy he got from the T. S., and it passes the comprehension of German and non-German theosophists why he should desire to start a similar movement, declining all coöperation with the T. S. The weak excuse is offered that Germans are so insulated as to refuse to belong to a Brotherhood they do not themselves start. The Doctor believes this but we do not; and it must be evident to any thinker that the realization of a Brotherhood is put very far away when another is begun simply because ours started first with English-speaking people. Sweden, Spain, France, and India do not think so, nor do the mass of Germans either. He also mistakes and issues misleading notice when he calls the T. S. "Indian", for it is not that. If it is anything special, it is American in impulse, origin, form, and method. But as Dr. Hübbe-Schleiden is bent on his course, even though he was years ago advised contrarywise by the Masters of T. S. in whom he believes, we wish him well, and may all good attend his efforts.

THE DREAM CHILD, by Florence Huntley, is one of those imaginative treatments of the unseen world which the now-pronounced popular tendency to the Occult is sure to educe by the dozen from writers eager to seize the spirit of the age and to supply it with pabulum that shall have quick reward. Ingenious, vivid, tender, perceptive of the all-powerful force of a pure and mighty love, this book gives a picture of the supra-sensual life which may captivate many a soul just hearing of Reincarnation. There is no need to point out its inaccuracies or misconceptions, for one great fact disposes of all,—namely, that revelation of astral and spiritual condition can never come from imagination or preference, but only, if genuine, from *Those who Know*. Novels and dreams and fancies must ever be fruitless, since nothing but testimony can certify, and testimony has to be from witnesses. The most vigorous intellect and the purest heart furnish no map of a realm they have not entered, and for the outlines of such a map we can but go to such disclosures as Masters have been pleased to make. Other searches are vain and misleading, however they may

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charm or soothe. And so the successive books, like *The Dream Child*, as they patter from the press, need only the touchstone of Masters' testimony to dispel any confidence in them as real. *(Arena Publishing Co.; Boston.)*—[A. F.]

AZOTH, or the Star in the East, is by A. E. Waite and published by the Theosophical Publishing Society, 7 Duke Street, Adelphi, London. It makes large claims in the most gentle words, but none of which it in any way supports. It cannot be regarded as a useful contribution to theosophical literature. Its sub-head is "Embracing the First Matter of the Magnum Opus, the evolution of the Aphrodite Urania, the supernatural generation of the Son of the Sun, and the alchemical transfiguration of Humanity". It is also called "a new light of Mysticism", but I fail to see where the new light is. The style is good, but for all that it is no way clear to a theosophist. The printing is by the H. P. B. Press and is well done. The book is very large and the price is 21 shillings, 236 pages Imp. 8 vo. It is fair to state what the author claims thus: "The conclusions reached in the work are the result of considerable research into the significance of the Hermetic and Mystical Symbolism contained in alchemical literature, and as regards fundamental doctrine they offer a reasonable harmony between the transcendental teachings of Eastern and Western Theosophy".—[J.]

FEBRUARY LUCIFER is a particularly rich number. H. P. B. gives "Notes on the Gospel according to John"; Dr. Hartmann writes on "The Foundation of Christian Mysticism"; Dr. Pratt's able article on "Linguistic following Doctrinal Change" concludes; most curious facts are stated in Mr. Frank Cushing's "Zunis"; Mr. Rego sends a paper upon "The Musical Scale and Man: an Analogy", read before an Australian Lodge and worthy of preservation everywhere. Mr. Laheri's article, "Buddhism and Hinduism", shows that there is a tendency among Eastern Theosophists to excite the jealousy of the latter by encomia upon the former, and quotes Mr. B. Keightley's correction of the President-Founder's assertion that H. P. B. avowed herself a Buddhist. The article is calm and fair and judicial, and its excellent spirit, joined with the facts it cites and the others it evidently has in store, commend it to the fraternal consideration of all who love peace and would save the T. S. from any sectarian leaning. *Lucifer's* magazine reviews are ever of astonishing extent and care, and its record of Theosophical works makes an exhibit whereof any Society might be proud.—[A. F.]

SHORT CHOICE SELECTIONS from H. P. Blavatsky, with contributions by several members of the Swedish Theosophical Society, is edited by Bro. William Harnquist of the Swedish Branch, who has sent it to us. It is published at Stockholm. Beginning with the Address to the Archbishop of Canterbury, it gives several good articles by H. P. B. But the first one, to the Archbishop, was not in fact written by her, but by our old friend Richard Harte, F. T. S. The series ends with H. P. B.'s article, *My Books*.

THEOSOPHICAL SIFTINGS, Vol. V, 17-18, is a reprint from the *Theosophist* of Mr. Sinnett's "Studies in Buddhism". The enormous expansion of public interest in everything touching Theosophical doctrine revives in journalism the formerly-passing questions as to Oriental thought upon the soul, immortality, Nirvâna, and the like, and it is timely to reïssue correction by a competent and percipient expositor of the strange misconceptions of such writers as Max Müller, Rhys Davids, and Dr. Kellogg. In his lucid manner Mr. Sinnett presents the real Buddhist thought, shows it contradictory of the Western inter-

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pretation of it, and with relentless logic disperses the gaping wonder and the pious groans and the Evangelical pity of the philologist and the parson. Theosophists need this clear-cut exposition for use at the present era, and will need it all the more as the Church wakes up to the advance of Theosophy and seeks to hinder it by blundering quotations and mistaken exegesis. The authoritative works by Buddhist teachers are better guides to Buddhism than a dissection of Sanscrit works by an Oxford student or a superficial glance at Hindustan by an American missionary.—[A. F.]

FEBRUARY THEOSOPHIST. "Old Diary Leaves XI" relates circumstantially the cremation of Baron de Palm, the first public cremation in the U. S., at Washington, Pa., under Theosophic and scientific auspices. The sheet soaked in alum, now universally used, was a device of Col. Olcott. The whole cost of the incineration was only about $10. Mr. John M. Pryse continues his collection of "True Welsh Ghost-Stories"; there is a long *critique* on Bishop Copleston's "Buddhism", but done with too little controversial and literary skill to be thoroughly effective; and W. R. Old, with the same admirable diction and force which made his *What is Theosophy?* one of the choicest and best-selling of recent Theosophical publications, begins an article on "Psychometry". The *Theosophist* reprints a letter from Col. Olcott to the *N. Y. Evening Telegram* offering to "cordially greet" any aspirant for H. P. B.'s vacant place who shall produce two passwords given him years ago as an easy means of identifying real messages. The letter has not secured from all Theosophists a conviction of its wisdom, little as they anticipate the advent of an aspirant thus fortified with vouchers.—[A. F.]

THE ASTROLOGER'S MAGAZINE is published by Allen Leo at 12 Ludgard Road, London, England (Peckham), and is devoted to a proper presentation of the science devoid of charlatanry. It contains from time to time simple lessons in astrology. The price is $1.50, to be ordered from the proprietor.

BOOK NOTES, Theosophical, Occult, Oriental, and Miscellaneous, is a little monthly in charge of Mr. John M. Watkins and issued by the T. P. S. The subscription is 1s. 6d. It contains a synopsis of the contents of every Theosophical periodical, and a notice of new works. If carefully and judiciously carried out as projected, it will give important information to Librarians and others.

JOURNAL OF THE BUDDHIST TEXT SOCIETY OF INDIA. The first number of this, January, 1893, is at hand. It is published in Calcutta and edited by Sarat Chandra Das, C. I. E. The yearly subscription is five rupees; address the Secretary, 2 Creek Row, Calcutta. There are eighty-six pages in this number, with eight pages Appendix. To orientalists this journal will be very useful. It has several pages in original Magahdi, Tibetan, aud other text. It is pleasant to see that all the offices of the Society are filled by native orientals, with no disfigurement from so-called European oriental sham lights. Bro. H. Dharmapala, F. T. S., is Assistant Secretary. Among the articles in this are *Constitution of B. T. S.*, *Indian Pandits in Tibet*, *Lamaic Hierarchy*, and several old oriental works. The Appendix treats of the Bon Religion in Tibet and gives some Folk Tales.

"THE COSMIC ETHER, the Invisible Actuator of the World of Matter and Life", by B. B. Lewis, is a learned treatment of the Ether as the source of universal vital phenomena, and in most condensed style handles Light, Electricity, Gravitation, the Aurora, Comets, the Solar Corona, Cosmic Evolution,

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etc. There are not a few Theosophical affiliations, and the work is serviceable to Theosophy directly by expanding conception of the ether and thus pointing to the Akasa behind. So instructive is it that students may salute it with glad welcome. But unfortunately the punctuation has apparently been left to the printer, and is of exaggerated atrocity, so bad that almost every sentence has to be reconstructed to educe sense. This becomes so wearisome as to be intolerable. A valuable book is thus made practically serviceless, and learning paralzyed by ignorance. A worse case has rarely occurred. It should be reprinted and carefully corrected, being well worth that. (M. A. Sewall, Bridgeport, Conn.)—[A. F.]

Mirror of the Movement.

AMERICA.

DAYTON T. S., Dayton, Ohio, was chartered March 18th. It has 14 Charter-members, and is 73d on the American roll.

ARYAN T. S. Sunday evening lectures in March were: 5th, *Evolution* (Part 2), Miss K. Hillard; 12th, *The Man in the Universe*, Alex. H. Spencer; 19th, *The Solitude of the Soul*, H. T. Patterson; 26th, *The Theosophy of St. Paul*, Rev. James Taylor.

"H. P. B." T. S. had Sunday lectures in March: 5th, *Resurrection and Reincarnation*, Donald Nicholson; 12th, *Measure for Measure*, Jas. H. Connelly; 19th, *Health*, Dr. E. G. Day; 26th, *Monads*, Dr. T. P. Hyatt.

BROOKLYN T. S. had for Sunday evening lectures in March: *Theosophy as a Religion*, Alex. Fullerton; *Evolution, Theosophy, and Religion*, Wm. Main; *The Destiny of the Soul, as taught by the Church, Materialism, and Theosophy*, Leon Landsberg; *The Persistence of Spirit and Matter*, Miss E. M. Daniell.

N. Y. LECTURE BUREAU supplied lectures in March: Krishna T. S., Philadelphia, Wm. Main on *Evolutionary Cycles* and Miss K. Hillard on *The Serpent of Evil*; Varuna T. S., Bridgeport, Jas. H. Connelly on *Dwellers in the Astral World*, Henry T. Patterson on *The Solitude of the Soul*, and Burcham Harding on *Practical Theosophy*; Atma T. S., New Haven, Leon Landsberg on *The Origin of the Devil*, and H. T. Patterson on *The Solitude of the Soul*.

CHICAGO T. S. has for its Syllabus of Discussions in March and April, Universal Brotherhood, Reincarnation, Karma, States of Consciousness, Manas, Death and After, The Rationale of Heaven, Conscience, and Links between Religion and Science.

ARYAN T. S. invited Mr. Alex. R. Webb, the late Consul at Manilla whose conversion to Mahommedanism has been so extensively noticed in journalism, to address it, March 7th, upon "Theosophy in Islam". Mr. Webb joined the old Pioneer T. S. in St. Louis years ago. He has of late travelled and studied in Moslem lands, and is establishing in New York the publication of a weekly Moslem paper and of books expounding that religion. The Aryan Hall was

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crowded, some persons standing. After the single speaker upon the schedule. topic of the evening, "Spiritualism," Mr. John M. Pryse, concluded, Mr. Webb lectured for an hour and a quarter. It was deeply interesting to see and hear upon the platform of the unsectarian T. S. a representative of a religion so little known in America. *Five* of the world's great faiths have now been represented at the Aryan meetings.

BLAVATSKY T. S. has received a munificent gift from one of its new members, —Bro. Pom K. Soh. It is a full set of the *Encyclopædia Britannica*, an excellent general library, a table and book-case. Others have aided in various ways, the hall is filled on occasion of public lectures, and the Branch is growing in numbers. It was fitting that the Branch in the Capital should be named after the Head of the Society, and for both reasons the American Section regards it with special interest and hope.

BROOKLYN LOTUS CIRCLE began on Sunday the 12th of March with Miss Chapin in command and an attendance of twenty-seven. This is very good for a beginning. They have an advantage in being in a residence part of the city near a great many homes. They meet at the Brooklyn T. S. headquarters. Miss Chapin and others who started the N. Y. Circle are missed by that, but did well in beginning the work in their own Branch. The songs used by the Circles are being printed on the Aryan Press and will be for sale very cheaply by the PATH in a short time.

"THE PAST MONTH has been a rushing one in Chicago Theosophical circles. What with lectures, Branch meetings, special meetings, socials, etc., sometimes as many as three gatherings crowding into one day, we may fairly claim greater activity than ever before. Bro. Claude F. Wright's presence has given an impulse to local work which has already produced encouraging results. At his suggestion Chicago Branch has adopted the plan of admitting visitors by card, also his idea of associate memberships, which have been readily sought by inquirers. A syllabus of discussions, also his suggestion, has been issued, with the result of increased attendance at Branch meetings and vigorous study on the part of members called upon to participate. A course of Sunday evening lectures has been started at Headquarters in addition to similar work done in the southern part of the city in the League Room. Bro. C. F. Wright opened the down-town course with an address in Athenæum Hall, March 5th, his subject being "Salient Points of Theosophy". About 300 people were present, many of whom before leaving asked for tickets of admission to next Branch meeting. Another promising result of the present activity is the formation of a new Branch by our Swedish members in the northwestern part of the city. It is appropriately called the Wachtmeister, in honor of the Countess whose name is dear to all Theosophists. Bro. Jakob Bonggren is its President; Bro. Wm. Westerlund, Secretary. There is promise of another Branch in Englewood, a near suburb, of whose organization I may be able to give account next month." (Communication).

CLAUDE F. WRIGHT arrived in Chicago, Tuesday, February 14th. On the Thursday following he attended a class for the study of the *Key to Theosophy* on the north side of the City ; Friday he addressed a meeting on the south side on "The Ego." On Saturday he lectured before the Chicago Branch on Occultism". Sunday afternoon he addressed the Ramayana Branch on Dreams", and in the evening spoke at the rooms of the League T. W. on The Theosophical Philosophy." The Tuesday and Wednesday following he

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attended *conversazioni* at League Rooms and Ramayana Branch respectively. Thursday, the 23d of February, he addressed a special meeting of the Chicago Branch and made proposals for some changes in its methods of work. Friday, the 24th, he lectured at League Rooms on "Dreams"; on Saturday he addressed the Chicago Branch on the "Sixth Sense". Next day, Sunday, 26th, he lectured in the afternoon at Merrick's Hall on the "Unity of Religions", and in the evening at League Rooms on "After-death States". Monday he spoke at a meeting on the north side on "Theosophy". Wednesday, March 1st, he spoke on "Universal Brotherhood" to the Chicago Branch. Thursday, March 2d, he addressed a meeting in Englewood on "Theosophy". Friday he lectured on the "Haunts of the Soul" at League Rooms". The Sunday following, March 5th, he gave a public lecture in Athenæum Hall on "Salient Points of Theosophy", 320 persons being present. Wednesday, Mar. 8th, he spoke before the Chicago Branch on "Reincarnation". Thursday he organized a Swedish Branch of T. S. on the north-west side, to be called the "Wachtmeister Branch". Friday, March 10th, he attended a meeting in League Rooms and answered questions on Theosophy by the public. Saturday at a special meeting of members only of the Chicago Branch he spoke on "Memories of H. P. B.; and criticisms of the Chicago Branch." Sunday, March 12, he lectured in the afternoon at All Souls' Church on "Reason and Intuition", and in the evening on "Elementals" at League Rooms. March 14th, Tuesday, he attended a meeting at Englewood for the formation of a Branch there, and addressed it on "The Theosophical Society". Wednesday, March 15th, he addressed Chicago Branch on "Karma". The above does not include numerous parlor meetings and personal visits. All the meetings have been well attended, and many were crowded to excess.

St. Louis Globe-Democrat reports the Pranava T. S. meeting on March 5th, when Mr. Seth Wheaton, President, discoursed on "Theosophy and its Relations to Religion", and Mr. W. C. Johnson read a paper entitled "A Theosophical Argument". The missionary visits to St. Louis of Miss Stabler and Claude F. Wright are showing effect in the firmer grasp Theosophy now has upon F. T. S. there, and in the earnest attempts of Mr. Wheaton and other workers to bring its teachings to public knowledge. The above papers, both of which are said to have been excellent, are one of these attempts, and are sure to have results. St. Louis has never been a fruitful Theosophic field, yet unquestionably might make a far different record if every F. T. S. there would throw away his lethargy or his time-serving or his fancied "respectability", and give a manly and a helping hand to the few Brethren who are trying to exemplify Theosophy rather than secrete it. The latter have the respect of the public, the sympathy of the Society, and the gratitude of—Higher Powers.

PACIFIC COAST.

Bro. E. B. Rambo, while upon a business trip through the northern part of the Coast, has visited the Branches at Tacoma, Seattle, Victoria, B. C., Portland, and Olympia, lecturing to them upon "The Heart Doctrine" and "Objections to Reincarnation".

Branch meetings in San Francisco are much larger than ever before, the capacity of the rooms having been taxed to its utmost several times of late. An offer from an experienced and able Sanscrit scholar to lecture once a week

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was gratefully accepted, and Monday evening is devoted thereto, the instruction being careful. Attendance is good and interest very deep. Every evening of the week is occupied by some class for Theosophical study. This is a very significant indication of a steadily enlarging devotion to such topics, and must ensure progress.

UPASANA T. S., San Diego, has been enriched with provision from President Sidney Thomas of a neatly fitted Hall for meetings, wherein the first address was made by Mrs. Annie Besant. There is a perceptible increase in the Branch of the spirit of unity and zeal, the new members especially being earnest students. The recently-elected Secretary is Mrs. Julia Y. Bessac, 4th and Palm streets.

THE PACIFIC COAST LECTURER addressed a good audience at Petaluma, California, on February 9th, and another at Visalia on the 20th in Native Sons' Hall. Much interest was evinced and the meeting was long. On the 23d and 25th, Dr. Griffiths lectured at Fresno to large audiences. A Branch there is probable. On March 3d, the lecture was at Merced, and it received unusually extended press notices.

FOREIGN.

BRAHMINS OBJECT to Buddhism. From trustworthy sources we hear that many Brahmins in India are raising objections to the T. S. on the ground that it is a Buddhist Society. This doubtless arises from the fact that Col. Olcott is a Buddhist, and from the prominence given to the name in Mr. Sinnett's *Esoteric Buddhism.* If we could only get the ear of these objectors we could show them that the T. S. is too catholic and broad to be either Buddhistic or Brahmanical. As Mr. Sinnett is more Vedantin than Brahman, his book proves naught in the line of the objection. It is to be hoped that Indian Fellows of the T. S. will dissipate the objection raised.

MRS. BESANT arrived in Southampton on the 4th of March in the "New York". This was the first trip of that vessel under the American flag, and it is a good omen that it bore Mrs. Besant home. Very rough weather was met on the voyage, but Mrs. Besant's friends will be glad to know that she stood the trip well and was able to at once go up to London where she arrived in the early hours of the morning. The house was dark and no one up to meet her, as she was not expected until next day. Reporters came as usual, and on Monday the *Gazette*, the *Chronicle*, the *Morning*, and other papers had long reports. They remarked that Mrs. Besant had grown greyer during her absence, and the first picture was a copy of one taken in San Francisco. On the next day Mrs. Besant began her work in England of lecturing. Thus it is the theosophists cannot wait for amusement when there is work to do.

THE OTHER theosophical arrival is that of Bertram Keightley from India almost from the depths of the sea. He was wrecked on the way from Madras to Colombo, the steamer sinking within a few hundred yards of shore. The passengers passed the night in crowded boats, unable to cross the surf till daylight, and then were obliged to walk many miles through sand, marsh, mud, and jungle to the nearest village, the sun blistering them and hardly any food or water being attainable. Mr. Keightley was barefoot. A few articles were washed ashore, but almost all of his luggage was totally lost, money, letters, personal souvenirs,—worst of all, the notes collected during two years for a

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work on Indian literature, and the cherished letters from H. P. B. Mr. Keightley was well upon arriving in England, but later gave evidence of the climatic effects of India, and will need no small treatment before entire restoration to health. To be robbed and then shipwrecked within a few months is certainly Karma in severe form, and Bro. K. would seem now entitled to a long stretch of uninterrupted bliss. Perhaps this may include his attendance at the American Convention in April!

THE SIDNEY T. S. reports activity. A Lending Library is being formed, and meetings are held Wednesday and Sunday evenings. There is a *Secret Doctrine* class of seven with E. W. Minchen as Conductor. Literature is also being spread. There is encouragement in this, as the S. T. S. passed through a dark period recently. Personalities, contrary to our first object, did damage. A certain stranger who preaches Theosophy and Christianity mixed is for a time obstructing the work of all. But experience shows that if Theosophy is attended to and promulgated it will win at last. Our Australian brothers seem to think that Annie Besant was needed in U. S. to wake America to Theosophy. Not so. It has long been awake, and because of that—and not to bring it about—did she come here. Let them not judge America by English newspapers behind time and insular in thought.

COLONEL OLCOTT has issued an Executive Order declaring that the *Theosophische Vereingnung*, started by Dr. Hübbè-Schleiden in Germany, is not a Branch of the T. S. The name of this new body really means Theosophical Union. In February the Colonel was on tour, and writes from Bhagalpur, India. We understand that Bro. S. V. Edge is with him.

CEYLON LETTER.

BRO. B. KEIGHTLEY, who was wrecked on his way to catch the English steamer, stopped here for a few days after the disaster while waiting for the French boat, and weak and exhausted as he was held T. S. meetings, lectured once, and visited the Sangamitta Girls' School. During the latter part of last month we had the honor of a flying visit from our good sister Mrs. Cooper-Oakley of London, who was on her way to Australia. She was travelling by that fine ocean palace, the S. S. *Ophir* of the Orient Line. The steamer hove in sight on the morning of the 23d ult., and as soon as it anchored in the Colombo Harbor Mr. de Abrew boarded the steamer and exchanged greetings with Mrs. Cooper-Oakley. The whole party landed soon afterwards and drove down directly to the Sangamitta Girls' School, where Mrs. Higgins received them as her guests. The visitors made a tour of the institution with Mrs. Higgins, visiting each class, hearing the girls read, and speaking to them. The girls then beautifully sang for the visitors some English hymns and songs and Sinhalese lyrics, Mrs. Higgins accompanying them on the piano. The visitors were delighted with what they saw and heard at the school, and they all made encouraging observations in the Visitors' Book. Mrs. Cooper-Oakley resumed her voyage that very night: Mrs. Higgins and a party of friends went to see our sister off to Australia. Mrs. Cooper-Oakley was not a stranger to us, for nine years ago she was here with our H. P. B., when she was our lamented teacher's constant companion. Next Sunday there will be celebrated the annual Convention of the Society in Ceylon, when several important measures concerning the T. S. and the educational movement will be discussed.

SINHALA PUTRA.

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THE THEOSOPHICAL SOCIETY'S PROPERTY.

The president of the T. S. has issued notice to the following effect under date of December 29, 1892:

(a) that he has executed in due form of law a deed transferring the title of the real estate of the T. S. to a Board of Trustees consisting of himself and the General Secretaries of the various Sections with some other individual members, and that said deed was recorded in Chingleput, Madras, on the 21st of December.

(b) that he will, as soon as circumstances permit, transfer to the same Board all the funds of the T. S.

(c) that henceforth all the property of the T. S. as a whole will be vested in the Board.

(d) that it is necessary for all who have made wills in favor of the T. S., as distinguished from any Section of it, to alter such wills and make a codicil or new will in the following form: I give and bequeath to the Trustees for the time being of the Theosophical Society appointed or acting under a deed of trust dated the 14th day of December, 1892, and duly enrolled (the sum of . . . . or such and such property) out of such part of my estate not hereby specifically disposed of as I may by law bequeath to charitable purposes, etc., etc.".

(e) lastly he draws attention to the fact that bequests made to the American or European Sections are not to the T. S. as a whole but to those Sections. This was, we thought, well known, but it is right to state it again.

At the same time it should also be remembered that bequests made to the T. S. as a whole do not put any money into the treasury in any way directly or indirectly of any of the Sections, unless we except the Indian Section which has its offices in the Adyar Headquarters. WILLIAM Q. JUDGE,

General Secretary American Section.

NEW YORK HEADQUARTERS BUDGET.

Deficiency reported in March Path				$270.70
Contributions since March report:				
Members of Aryan T. S.	$ 6.00	H. G. S.	$ 5.00	
F. B. D.	2.00	J. B.	1.00	
J. P. K.	75.00	A. K.	2.00	
L. H. K.	1.00	P. v. d. L.	2.50	
R. O. R. B.	1.00	E. A. H	7.00	
				102.50
Actual deficiency March 22d				$168.20

NOTICES.

BRANCH PAPER No. 32, *The Theosophical Idea of Immortality*, read befere the St. Paul T. S., was issued to the Secretaries on March 25th.

A GRIEVOUS MISPRINT in Branch Paper No. 8, page 4, line 4, made *selflessness* to read *selfishness*, thus reversing the sense. Secretaries will please make written correction.

The disappearance of virtue and philosophy is only for a time: the souls possessing these will return again, bringing both with them.—*Book of Items.*

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AUM

Let none be forgetful of his own duty for the sake of another's.—*Dhammapada, v. 166.*
Better to fling away life than transgress our convictions of duty.—*Ta-chwang-yon-kinglun, 44.*
Better for me to die battling with the tempter, than that I should live defeated.—*Padhana-sutta, v. 16.*
It is better to die in righteousness than to live in unrighteousness.—*Loweda Sangrahaya.*

THE PATH.

VOL. VIII. MAY, 1893. No. 2.

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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.

A VIEW OF GRECIAN MYTHOLOGY.*

IN the study of Grecian Mythology or the religion of the ancient Greeks and Romans, we have no living professors or exponents of this belief, as is the case with most of the religions of the world. Yet as a system of religion and thought, and that one existing at the birth of the Christian religion and immediately preceding its advent, it is most important as a system. It is not only without living exponents, but it has no great bibles, vedas, shastras, or puranas as other religions have, and we must judge it by the few poems of the ancient Greeks, those of Hesiod, Homer, and the Orphic poems, and as we may find the powers and attributes of the various Gods symbolized in the statuary and gems of ancient times preserved or brought to light in these latter years, dumb yet speaking witnesses. It is an error to call the religion of our forefathers a mythology and attach to this word the meaning we usually attach to the word Myth or Fable, —that of something mythical, that is, untrue, imaginary, having little or no basis in fact, of the fancy. Quite the reverse is the truth; that there is no myth but what there is behind it and for it a true basis in fact. Myth is not of the imagination, no more

* Read before the San Francisco T. S., by E. B. Rambo.

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than is the image or the shadow without the original producing the shadow, the image. Myths and fables in all ages have concealed the whole truth, and have been the external husk, generally made attractive, for covering and keeping the deeper truths aud secrets of Nature.

In all ages it seems to have been necessary for the greater part of mankind to look upon knowledge veiled, both because he could not understand the whole of the deeper truths of Nature, and because he could not be trusted with the knowledge. If possessed, he would destroy himself and all others with the power conferred.

Myth and Allegory were the code, the cypher, in which the initiated transmitted to each other and their successors their own deep and perfect knowledge. We are told that these myths, legends, and allegories are to be read in at least seven different ways, and that as many correct readings may be had, all depending upon the key taken to unlock the hidden mysteries. According to the understanding, there is that for the plodding ignorant and for the most spiritual philosopher.

In a study of ancient Mythology we may take only one of these keys and may use it for only a very partial glimpse into the deep past. In this study we cannot take the interpretation of any one translator or student, for we see each one biased to a considerable degree by his previous thought, his education, moral and religious, and by what he desires to prove. It is only by taking many interpretations and comparing these with the silent carvings of the sculptor, observing the love and passion, the hate or tenderness expressed, dress, implements, attitude depicted by those who chiseled a religion into stone, that we may approach a correct understanding of the religion of our Grecian forefathers.

It is well to remember that Philology now proves that with few exceptions our present civilization is descended from the Aryan Race, the Fifth Race of the Fourth Round of Theosophy, and that it is well proven that the Greek and Roman people by their language were closely connected with the Aryan race and one of its direct sub-races, coming from that land of Northern India whence have traveled by slow marches many sub-races as they scattered westward from that land where the Masters keep their watch to-day. Why should They not live in the original home of our Race? This intimate connection shown between the Grecian and Aryan Races, we should expect to find traces of the earlier Secret Doctrine in Grecian Mythology, and as names of Gods and heroes are shown to have a common derivation, we are warranted

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in using that which is known of one in explanation of the other and more obscure.

As in all other religions, we find the later expression of Grecian Mythology far removed from its earlier grandeur and simplicity. In the most ancient, we must seek the clearer and purer ideas.

The limit of time assigned to this subject this evening will only permit pointing out in a general and assertive way on one or two lines the deep and pure Theosophy to be found in the religion we are considering.

We read most of Zeus and Jupiter, of Father Jove who alone had power over all men and mortals, but Zeus was by no means the beginning of Grecian Mythology, although worshipped as the All-Father.

As in Theosophy, the first fundamental proposition is that of an Omnipotent, Eternal, Boundless, Immutable Principle on which all speculation is impossible, an Infinite and Eternal cause which cannot be described, but is the Root, the Container, and Essence of All, so we find with the Ancients, before all else, Chaos,—not Chaos in the usual sense of a heterogeneous mass, or a mixed state of matter in which manifested things exist in a disordered state, but as that state which contains all that is unmanifested, that which can only be described by negatives, and as the Absolute, holding and being itself Absolutely All. From Chaos are born all later manifestations, and as in all religions the one becomes the Trinity, or Three, so in the earliest Grecian cosmogony we find a primeval Trinity, Chaos, Gaea, and Eros, answering to the Boundless All. In the unmanifested Universe, for while in later times Gaea becomes the physical earth, it originally is that aspect of the Absolute which we must think of as matter, and while Eros later becomes the brilliant winged Cupid, or passionate love and desire, in the first awakening out of Chaos he is that propelling force, the active power which causes the One to divide and to appear on the Cosmic plane of Manifestation. From this first primeval Trinity is said to be born Erebos and Nux, or, in other words, over all is Darkness and Night, and from Darkness springs the light, or Aether, the superior light, and Hemera, the light of the terrestrial regions. With light, Heaven is made manifest, and over all is Heaven, or Ouranos. From Ouranos with his consort Gaea, or matter, are born first the Twelve Titans, six male and six female. Now these, while named, were not personages, but stand for various elementary forces in Nature, and we see their correspondences described in Theosophy as aspects of the one Fohat, the Universal force.

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From Ouranos and Gaea are also born the Cyclops, three in number,—Brontes, thunder; Steropes, lightning; Arges, sheet-lightning; and three Centimanes, the Hundred Handed; Coltus, the earthquake; Briareus, the tempestuous sea; Gyes, the storm wind; other manifestations of this one same force prevailing and co-existing with Matter and Consciousness. Still, we have not come to the Gods over mortals, and we find that the earlier manifestations retire into darkness and silence, while from one pair of the Titans, Chronos (Time) and Rhea (Succession), are brought forth again six children, five of whom as they are born are swallowed by Chronos, this myth standing for the Ancients as expressing the fact that as all manifestation was in time and as all things which have a beginning also have an ending in time, Chronos may be said to devour his own offspring. The sixth child, or Zeus, is saved by the mother, Rhea, and becomes in time the slayer of his father, Chronos, taking away from him the creative power, after first compelling him to give up or reïncarnate his first-born children.

We now have Zeus, the Sky Father, or Father over All; and in the name itself we have a proof of the descent of the Grecian people from the Aryan race, carrying with them the ancient and original religion, for the Sanscrit word Dayus meaning Sky becomes the Zeus of the Greeks, as fully shown by Prof. Max Muller, and with the addition of another Sanscrit word, Pitar or Father, becomes Zeus Pater, or Jupiter of the Romans.

We cannot consider the entire Grecian pantheon, but we take up one line only, and in a rapid way will endeavor to show how the idea of Karma of Theosophy is most fully incorporated in Mythology. Zeus had at different times several wives. He is united with Themis, one of the Titans, and her statue is familiar to all of us as the figure of the noble, majestic woman with bandaged eyes, balance and sword in hand, standing for Justice and Law.

She is more than administrative law. Themis is the source of all Law as Karma is Law and action of every kind and on every plane. Themis represents the reign of law among Gods and Men, and from her union with Zeus are produced deities and gods, which are but aspects of the one Great Law, acting on different planes, cause and effect in their inter-action. First may be mentioned that group of their children called the Horæ, whose office it was to promote Equity and Justice, whose stand was about the throne of Zeus, and who were as well the Seasons, representing the regular and orderly march of Nature in the changes she

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ever effects. While they stand for the higher workings of Universal Law, they also preside over law and order in human affairs.

A second group of the children of Zeus and Themis was the Moræ, or Parcæ, by some called the Daughters of Night. The sacred Three, the Fates, dark and inexplicable powers of fate, and yet they are represented as beautiful females spinning and singing the song of the Sirens. As we have Karma, past, present, and future, so the Parcæ represented these divisions of time, yet all three are represented as seated together, connected with the one thread of Life passing through each of their hands, first Clothe spinning the thread, the action taking place, while Lachesis with parchment made the record, and Atropos with balance and shears determined and assigned the result.

While they were Fate, yet they really denote the boundary of Man's own making as well as that portion of his life which is determined by his birth, for this is but the expression of his former life or lives.

Another daughter of Zeus and Themis born of Law was Nemesis, and when we look upon that aspect of Karma which is retributive justice on this our plane, we have the idea pervading the minds of most persons of Nemesis. She was not only this, but more. Harsh, cruel only when Karma demanded it; equally she was loving, just, giving true deserts, and specially adjusting all that which was not deserved. She was the Goddess of Equality, as Karma is, watching over the equilibrium of the moral universe, seeing that happiness and misfortune are allotted to man according to merit. From this arose the idea of Nemesis as an avenging deity, visiting punishment upon the crimes of mankind. As such avenger she is shown with wings, in a chariot, with sword and whip.

Again, however, she is the just judge, a kindly, gentle Goddess who dispenses that which he is entitled to who has sown wisely, and again as a young woman of grave and thoughtful aspect, holding in her hand the cubit, the bridle, and rudder, emblems of control, as Karma calls her to act as the one who controls, for Karma rewards and controls all action and effects of action. . . .

To the student of Theosophy there seems to be but one truth underlying Grecian Mythology, and this truth is the jewel hidden in the Secret Doctrine, that Divine Wisdom which appears on every hand, in every religion, in every age.

He who would be a better occultist will study the loves and hates of the Gods and Goddesses, and underneath the chaff will be found the rich kernel of true spiritual knowledge.

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RISHEES, MASTERS, AND MAHATMAS.*

DEAR BROTHER:—I am a Hindu, and though in essence—in my inner man—the same as your fellow workers in the West, it happens through the subtle action of karma I now have a body born of the Hindus, with Hindu blood and all the history of the Hindus behind me. I do not regard this as any more than an "accident of birth", as they say, but of course due to law and order, as we never admit any accidents in reality, and look on that word as one which designates for the time something which we cannot just for the moment explain. But being as I am it is easy for me to look at life, at man, at nature from quite another point of view than that which I see is often taken by the Western mind. And that other point of view will surely add something to the stock of general experience and knowledge.

From my stand and station it has seemed strange to me that in your West so many people have doubts of the existence of the personages who have been called by many appellations but all meaning the same. We call them Rishees, sometimes Mahatmas, sometimes Gurus, at other times Guru devas, and again Sadhus. But what of all these names: they all point to the same thing, the same end, the same law, and the same result. Looking over the old numbers of the *Theosophist* in our library here, I find now and then seeming protests from fellow-countrymen of mine against the use of the names of the Mahatmas, but never any protest contrary to declaring the existence of such beings. I remember one when the very wise and wonderful H. P. B. was at Adyar, in which the writer of it takes her severely to task for letting out any names, but all through it you can read if you wish, and as I can see plainly, the attempt to once more declare for the existence of those beings. We think it very queer the West should doubt the existence of men who must in the order of nature be facts or nature is a lie, and we sometimes wonder why you all have so many doubts. No doubts are in our minds. Perhaps some of us may now and then doubt if such and such a Rishee or Mahatma was the Guru of so-and-so, but the general fact of their existence we do not question; they must be, and if they be, then there must be a place for them on the earth. Now I know myself of

*This letter is published as a contribution on the question of the existence of the "Masters" so often spoken of in the literature of the T. S. aud especially by H. P. B. The writer is a reader of this magazine and doubtless also of all the others throughout the Society.—ED.

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some, and have conversed in private with some of my friends who have given up the world and are what you call yogis and bramacharis, who have told me of seeing and meeting others of the same class and all telling the same story and declaring the existence of their order. So many proofs of that sort exist for any sincere observer, we have no hesitation in our belief.

Once I thought the Westerns never had any record of such beings among themselves, and I excused them, as their karma seemed hard to have crowded out such noble men and women, or rather such noble souls. But after my Guru-deva told me to read certain works and records of the Western people, I discovered you had almost as much testimony as ourselves, allowing for the awful materiality of your civilization and the paralyzing power of priestcraft. You have a Paracelsus, the Rosicrucians, Boehme, Cagliostro, St. Germain, Apollonius, Plato, Socrates, and hosts of others. Here is a vast mass of testimony to the fact of the existence of a school or schools and of persons sent out by them to work in the world of the West. Looking further I hit on the Rosicrucians, an order now extinct evidently, and imitated by those who now carry on so-called orders that might be called in fact bazaars or shops. But the real order once existed, and I am sure some one or two or more of the old companions are on the earth. They were taught by our older Masters, and carried the knowledge home from the old eastern journies of the Crusaders. If you look you will find no trace of the order before that time. It is then another testimony to the Adepts, the Rishees, those known as Mahatmas. So karma did not leave the West without the evidence.

I have also with sorrow seen writings by men in literature who should never be guilty of the crime of falsification, wherein it was said in derision that the Mahatma is not known in India, that the word is not known, and that the name given out of one is not even Indian. All this is mere lie. The word Mahatma is well known, as well as Rishee; even the name attributed to one of the Masters of H. P. B. is known in India. I took the trouble to look it up in European sources at a time one of these scholars uttered the lie, so as to have the proof that the West had the information, and I found in an old and much used book, a dictionary of our Indian names, the name of the Mahatma. Such lies are unpardonable, and beyond doubt karma will give these men many lies to obstruct their progress in another life, for what you give you get back.

Some of us have objected to the giving out of the names of the

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Masters because we have a very great feeling of the sacredness of the name of such a person and do not wish to give it out to the ordinary man, just as a good man who has a good wife does not like to have her name thrown about and used by a lot of wicked or beastly men. But we never objected to the fact of the existence of the Rishees being discussed, for under that belief lies the other of the possibility of all men reaching to the same condition.

Lastly, it appears to me that the reason the West so much lays stress on the fact that the Masters do not come out to help them is, that the West is proud and personal, and thinks that any man who will not come forth and ask for their judgment and approval must by that mere fact be proven a myth or a useless and small person. But we know to the contrary, and any man can prove for himself that our humble fakirs and yogis do not want the approval of the West and will not go to it to procure any certificate. When one does go there, it is because his powers are on the wane and he has but little good to live for.

I hope your friends will not doubt the great fact under the existence of the Masters, but will feel it and put it into action for the good of the race. LAKSHMAN.

Punjab.

FACES OF FRIENDS.

ALLEN GRIFFITHS was born in St. Louis, Mo., Feb. 8, 1853. His ancestors came from Wales to America and settled in Pennsylvania in 1685. In 1864 his parents crossed the plains in a horse team to Oregon.

At the age of fifteen Bro. Griffiths was caught in a revival in a church there. He went to San Francisco in 1874 and was asked by his church to take a letter of demit, but refused, saying his views had altered; and as that church lets one out by death, by demit, or by expulsion, he supposes he was expelled. In 1877 he graduated as a dentist, and in 1880 married. Investigated "spiritualism", recognized something in it, but had no satisfaction. Just then a friend asked him if he had read the *Occult World*, but even the word "occult" was new. Yet he felt a thrill on hearing the title, and got the book. The first three lines showed him he had the end of the thread he had looked for, and, after finishing the book, felt he had known all this, and never had a doubt of the

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great doctrines of Karma, Reïncarnation, and the Masters. He then learned of the T. S. and joined the Golden Gate Branch on Dec. 18, 1887, serving in it until March 15, 1892, when he was appointed by the Branches on the Coast as the lecturer for the T. S. there.

Brother Griffiths is now lecturing for the T. S. in California, and has visited nearly all the Branches and towns and had good success in promulgating Theosophy according to his lights in all parts of that District. He is not a large man, has a piercing black eye, and, as some think, a very aggressive manner, but that is simply the vast energy that is in the man, as he thoroughly believes in the idea that no man or woman should be forced into Theosophy.

May all his efforts have success!

BRAHMANISM.

ITS FUNDAMENTAL BELIEFS.

A STUDENT of the Divine Knowledge—*Brahma Vidya*—should practise without fail the Moral and Universal laws. These concern him more immediately than the ceremonial ones.

2. There must be a cause for every effect. The material means or basis for a cause or effect is one and the same. It is impossible to create something out of nothing, or to reduce something to nothing.

3. The truths of Buddhism are all found in the writings of Brahmans known by the name of Dorsanas. The word Buddha in Sanscrit means an enlightened man, as in the well-known stanzas of the *Mahabharata*. A Buddha is he who has seen God, and a Buddhacharya, a man of enlightened conduct, worships not Brahma and Sita-Hunta and other minor deities, since the result of such worship would be of little or no consequence.

4. The Brahmins believe that Buddha is one of the incarnations of God, and that his incarnation took place after that of Krishna.

5. Gautama Buddha or Sakya Muni taught that ignorance produces desire, unsatisfied desire is the cause of rebirth, and rebirth is the cause of sorrow. This is the same as the Brahmanical doctrine of Chatur Vyuha or the Four Noble Truths.

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6. As ignorance is the cause of rebirth, emancipation from rebirth can be attained only by knowledge.

7. To dispel ignorance one must practise altruism perseveringly in conduct and non-attachment.

8. When right meditation is successfully practised, then the practiser attains the nirvanic state. Then the soul resumes its natural state, being deprived of all its accidental qualities and passions, or, as some say, the Soul reverts to the state of potential thought.

9. Ignorance can be dispelled by knowledge and by the study of the Chatur Vyuha or the Four Noble Truths, which are: (1) Miseries of existence, (2) Cause productive of misery, (3) The destruction of that cause, (4) The means of obtaining that destruction.

10. Right meditation is necessary for Emancipation and spiritual enlightenment. It should be continually practised until the end is attained.

11. The best way to attain spiritual enlightenment is: (1) To love happiness, (2) To pity the miserable, (3) To take pleasure in the practice of virtue, (4) To turn away from vice.

12. The doctrine of an eternal karma is necessary to prevent God from being passionate and capricious, and to explain the design of the Universe by the law of causation. The merits and demerits of a being in past existences determine his condition in the present one. Each man therefore has prepared the causes of the effects which he now experiences.

13. The universal laws which should be practised by all, irrespective of class, place, time, and condition, are called *Yamas* and are of very great importance. They are: (1) To abstain from causing pain, (2) To abstain from falsehood, (3) To abstain from stealing, (4) To abstain from illicit sexual intercourse, (5) To abstain from illicit gain.

14. A wise man should gather everything that is reasonable from every where. He alone comprehends Truth and Duties who can explain them by the test of reason.

S. T. KRISHNAMACHARYA.

Pondicherry.

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GLAMOUR.

ITS PURPOSE AND PLACE IN MAGIC.

THE word "glamour" was long ago defined in old dictionaries as "witchery or a charm on the eyes, making them see things differently from what they really are". This is still the meaning of the word. Not long ago, before the strange things possible in hypnotic experiments became known to the Western world, it seemed as if everything would be reduced to mere matter and motion by the fiat of science. Witchery was to fade away, be forgotten, be laughed out of sight, and what could not be ascribed to defective training of the senses was to have its explanation in the state of the liver, a most prosaic organ. But before science with its speculation and ever-altering canons could enlighten the unlearned multitude, hypnotism crept slowly and surely forward and at last began to buttress the positions of theosophy. Glamour stands once more a fair chance for recognition. Indeed, H. P. B. uttered prophetic words when she said that in America more than anywhere else this art would be practised by selfish men for selfish purposes, for money-getting and gratification of desire.

Hurriedly glancing over some fields of folk-lore, see what a mass of tales bearing on glamour produced by men, gods, or elementals. In India the gods every now and then, often the sages, appear before certain persons in various guises by means of a glamour which causes the eye to see what is not really there. In Ireland volumes of tales in which the person sees houses, men, and animals where they are not; he is suddenly given the power to see under the skin of natural things, and then perceives the field or the market-place full of fairies, men, and women gliding in and out among the people. Anon a man or woman is changed into the appearance of animal or bird, and only regains the old semblance when touched with the magic rod. This change of appearance is not a change in fact, but always a glamour affecting the eyes of the other person. Such a mass of similar stories found during all time and among every people cannot be due to folly nor be without a basis. The basis is a fact and a law in man's nature. It is glamour, the reason for glamour, and the power to bring it about. Just because there have always been those who, either by natural ability or training, had the power to bring on a "witchery over the eyes", these stories have arisen.

A writer well known in England and America once thought he

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had found a mare's nest when he reported that Mme. Blavatsky had confessed to him that certain phenomena he enquired of had been caused by glamour.

"Ah, glamour!" he said; "thus falls this theosophic house of cards"; and he went away satisfied, for in truth he had been himself thoroughly glamoured. But theosophists should not stumble and fall violently as this gentleman did over a word which, when enquired into, carries with it a good deal of science relating to an important branch of occultism. When I read in an issue of the *Arena* all about this confession on glamour, I was quite ready to believe that H. P. B. did say to the learned enquirer what he reported, but at the same time, of course, knew that she never intended to apply her enchantment explanation to every phenomenon. She only intended to include certain classes,—although in every occult phenomenon there is some glamour upon some of the observers according to their individual physical idiosyncrasies.

The classes of phenomena covered by this word are referred to in part by Patanjali in his *Yoga Aphorisms*, where he says that if the luminousness natural to object and eye is interfered with the object will disappear, whether it be man or thing and whether it be day or night. This little aphorism covers a good deal of ground, and confutes, if accepted, some theories of the day. It declares, in fact, that not only is it necessary for rays of light to proceed from the object to the eye, but also light must also proceed from the eye towards the object. Cut off the latter and the object disappears; alter the character of the luminousness coming from the eye, and the object is altered in shape or color for the perceiver.

Carrying this on further and connecting it with the well-known fact that we see no objects whatever, but only their ideal form as presented to the mind, and we arrive at an explanation in part of how glamour may be possible. For if in any way you can interfere with the vibrations proceeding to the eye on the way to affect the brain and then the percipient within, then you have the possibility of sensibly altering the ideal form which the mind is to cognize within before it declares the object to be without which produced the vibration.

Take up now imagination in its aspect of a power to make a clear and definite image. This is done in hypnotism and in spiritualism. If the image be definite enough and the perceiver or subject sensitive enough, a glamour will be produced. The person will see that which is not the normal shape or form or corporature of the other. But this new shape is as real as the normal, for the normal form is but that which is to last during a certain stage of

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human evolution and will certainly alter as new senses and organs develop in us.

Thus far having gone, is it not easy to see that if a person can make the definite and vivid mind-pictures spoken of, and if the minor organs can affect and be affected, it is quite probable and possible that trained persons may have glamoured the eyes of others so to make them see an elephant, snake, man, tree, pot, or any other object where only is empty space, or as an alteration of a thing or person actually there? This is exactly what is done in experiments by the hypnotists, with this difference, that they have to put the subject into an abnormal state, while the other operators need no such adventitious aids. Glamour, then, has a very important place in magic. That it was frequently used by H. P. B. there is not the smallest doubt, just as there is no doubt that the yogee in India puts the same power into operation.

In many cases she could have used it by making the persons present think they saw her when she had gone into the next room, or that another person was also present who was not in fact. The same power of glamour would permit her to hide from sight any object in the room or in her hands. This is one of the difficult feats of magic, and not in the slightest degree dependent on legerdemain. Persons sometimes say this is folly even if true, but looked at in another light it is no folly, nor are the cases those in which anyone was entitled to know all that was going on. She exhibited these feats—seldom as it was—for the purpose of showing those who were learning from her that the human subject is a complicated and powerful being, not to be classed, as science so loves to do, with mere matter and motion. All these phenomena accomplished two objects. First, to help those who learned from her, and second, to spread abroad again in the west the belief in man's real power and nature. The last was a most necessary thing to do because in the West materialism was beginning to have too much sway and threatened to destroy spirituality. And it was done also in pursuance of the plans of the Great Lodge for the human race. As one of her Masters said, her phenomena puzzled sceptics for many years. Even now we see the effects, for when such men as Stead, the Editor of the *Review of Reviews*, and Du Prel, Schiaparelli, and others take up the facts of Spiritualism scientifically, one can perceive that another day for psychology is dawning.

This power of glamour is used more often than people think, and not excluding members of the T. S., by the Adepts. They are often among us from day to day appearing in a guise we do

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not recognize, and are dropping ideas into men's minds about the spiritual world and the true life of the soul, as well as also inciting men and women to good acts. By this means they pass unrecognized and are able to accomplish more in this doubting and transition age than they could in any other way. Sometimes as they pass they are recognized by those who have the right faculty, but a subtle and powerful bond and agreement prevents their secret from being divulged. This is something for members of the Society to think of, for they may be entertaining now and then angels unawares. They may now and then be tried by their leaders when they least expect it, and the verdict is not given out but has its effect all the same.

But glamour covers only a small part of the field of occultism. The use of the astral body enters into nearly all of the phenomena, and in other directions the subject of occult chemistry, absolutely unknown to the man of the day, is of the utmost importance; if it is ever given out it will be a surprise to science, but certainly that divulgation will not soon be to such a selfish age.

WILLIAM BREHON.

THE FINAL CHOICE.

IT must necessarily be with the greatest diffidence that any one can presume to utter one thought about the final choice that awaits at infinite distance the emancipated soul.

To the writer the very fact that such a choice would have to be made came as a revelation of the most awful import, for it points to what is but vaguely hinted at in the most mystic works, but which nevertheless we feel must be the outcome of all that we know of evolution, *viz.:* that there is no final or never-ending bliss; that the great law of duality pervading the Cosmos is effective not only in the limited period open to our view, but that the alternation of the day's activity and the night's rest has through all space and all eternity its correspondence; and thus though the periods of Nirvanic or Para-nirvanic bliss are of such stupendous duration as to merit the term eternity, that even these eternities have an end when activity again takes the place of rest.

Hints, no doubt, lie scattered through the mystic writings of all ages as to this ultimate choice, but in the *Voice of the Silence* is the fact as bearing on each of us individually stated with a defin-

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iteness that must at once attract attention. Nothing in the realm of fiction inspires the mind with a more vivid awe than the passages descriptive of the sustained warfare waged by the pilgrim who dares to attempt the passage of the "seven portals".

This warfare is waged in a field of which man as yet has but the dimmest consciousness—the infinite field of "self", bristling as it does with all the terrors of an unknown world. The world of the senses is now well explored; oft has experience tasted its pleasures and its pains; but the world within is to most of us a yet unopened book. And when the former has been experienced *ad nauseam*, who can stay the explorer from fresh fields of knowledge and of conquest? But it is an exploration that needs the courage of a hero: "The path that leadeth on is lighted by one fire—the light of daring burning in the heart." And this expression is used with reference to the passage of the third gate only, the gate of Kshanti. When it is passed thy body is thy slave.

Now for the fourth prepare, the portal of temptations which do ensnare the inner man. 'Ere thou canst reach that goal, before thine hand is lifted to upraise the fourth gate's latch, thou must have mastered all the mental changes in thyself and slain the army of the thought-sensations that, subtle and insidious, creep unasked within the soul's bright shrine. If thou would'st not be slain by them, then must thou harmless make thine own creations, the children of thy thoughts, unseen, impalpable that swarm round humankind, the progeny and heirs to man and his terrestrial spoils. Thou hast to study the voidness of the seeming full, the fulness of the seeming void. O fearless aspirant, look deep within the well of thine own heart, and answer. Knowest thou of self the powers, O thou perceiver of external shadows? If thou dost not—then art thou lost. For on Path Fourth the lightest breeze of passion or desire will stir the steady light upon the pure white walls of Soul. The smallest wave of longing or regret for Maya's gifts illusive—a thought as fleeting as the lightning flash, will make thee thy three prizes forfeit—the prizes thou hast won. For know, that the Eternal knows no change.

When such language is used with reference merely to the fourth, the "gate of balance", what unthinkable heights of Being must be revealed by the passage of the further portals! And yet at the end there lies the choice—on the one hand the well-earned reward—Nirvana—the glorious state of Absoluteness, the Bliss past human thought; on the other the "Great Renunciation"—the "Path of Woe" through countless Kalpas; Nirvanas gained and lost from boundless pity and compassion for the world of deluded mortals. What can man think or say about a choice to be made by beings who have passed the threshold of Divinity! Contemplation stands awe-struck in amazement, and the man can but bow his head in worship before the God.

The use of such utterly inappropriate terms as selfish and un-

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selfish with reference to the choice seems to be a blot on the otherwise faultless expression of this marvelous little volume, for it must be recognized that a renunciation and a selflessness such as is absolutely inconceivable by ordinary men has already been attained by the aspirant, whatever may be his final choice.

Nevertheless it is very apparent which is the greater and the nobler choice. The Bôdhisattva who has won the battle, who holds the prize within his palm, yet says in his divine compassion "For others' sake this great reward I yield", accomplishes the greater Renunciation. A Saviour of the world is he.

What terrible possibilities too for Humanity are hinted at in the following description of what the self-immolation implies for one who chooses the Path of Woe.

Self-doomed to live through future Kalpas, unthanked and unperceived by man; wedged as a stone with countless other stones which form the "Guardian Wall"—such is thy future if the seventh gate thou passes*. Built by the hand of many Masters of Compassion, raised by their tortures, by their blood cemented, it shields mankind, since man is man, protecting it from further and far greater misery and sorrow.

A similar passage in *Light on the Path* points to the same awful possibility.

Give your aid to the few strong hands who hold back the powers of darkness from obtaining complete victory.

The thought at once arises, What are these powers of darkness? Nothing, we may be sure, that exists outside our own Karma, nothing that has not been created by our own thoughts or acts, that is, by the thoughts and acts of Humanity since its evolution, for we cannot separate ourselves from the race. To the unthinking this explanation may seem to—though it does not by one iota—detract from the awfulness of the situation. Creations of humanity though they are, how terrible must they be in their semi-conscious hostility, and whatever elemental forms they may assume, it is doubtless such as they who act as guardians of the entrance of the path of knowledge.

Stress has recently been laid in some Theosophic writings on the awful nature of this journey whose stages we have been considering and which by some is called Occultism, compared with which the mere acceptance of the Theosophic teachings is an easy thing—including, though it may, the strenuous endeavor to make the life correspond with the teachings. It has been stated as an axiom that—"we may all become Theosophists, not one in ten thousand can become an Occultist". In some respects this is quite true, and it is very desirable in an address to the general public that stress should be laid upon the great gulf that separates

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Occultism from Theosophy. Nevertheless from another standpoint the two merge into one, and the path of Occultism is but a continuation of the Ethics of Theosophy. The former does not necessarily need a gateway of external ceremony or initiation. These will come in due time when the neophyte is ready. Even now, though he may be quite unconscious of it, the hand of a Master may be upon him, guiding him through the anguish his own Karma has merited and educating him for a higher service. And however terrible may appear to us the stages of that awful journey, there are some to whom no other path is open, for when it is felt that every phase of the ordinary life of man has been realized, until no mystery is left to probe, the unsatisfying and impermanent character of all earthly bliss is itself the finger of destiny pointing to the great attempt.

A thorough transformation of character in one life-time is doubtless a rare and a difficult achievement, but when the one central desire that alone gave life any color or meaning has been completely abandoned, the transformation may at least be said to have begun. With heart rending and in absolute despair is destiny's decree accepted—that is the first step of renunciation, and the second is like unto it save that the anguish is tempered by a subtle sense of exaltation. But when the whole nature can with the equanimity of entire dispassion and in the calm of matured conviction repudiate all desire for earthly union, may not the desire be then considered dead?

Assuredly it is a great achievement. The growing knowledge of Soul has wiped out another of the Sense-illusions, and the peace of serenity has taken the place of the vague unrest. Union —the real union—is still, as ever, the lode-star of our effort and desire, but the false and the fleeting is now replaced by the real and the abiding, for how should any earthly bridal still satisfy our longing when the heavenly bride—the soul—has once begun to lift the veil concealing her divine perfections?

By unexpected means too may the result above described be reached. Words can scarcely convey to those who have not yet passed through the battle, the awful tempest of emotion in which the first two stages are achieved, but the final one may be the result of an apparently intellectual conviction. It is, in fact, the attainment of knowledge. And this is but another illustration of that great truth so often dwelt on by the old Greek sages,—that ignorance is the prime curse on man, and that only with the attainment of wisdom will his sin and misery depart.

A great achievement it undoubtedly is, even this first little fight

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with the hydra-headed monster of desire, for it implies a conscious increase of strength. Concentration *is* strength, and when the restless diffusion of energy caused by desire is replaced by the serene survey over the fields of life, a step at least is made towards that perfect concentration which is the key to all real power.

A glorious achievement truly, if only we could be sure that the snake was slain beyond reanimation, for, as it is written, "the enemies he slew in the last battle shall not return to life in the next birth that shall be his". But remember, O Lanoo, this also is written, "Kill out desire, but if thou killest it take heed lest from the dead it should arise again". To further emphasize the terrible possibility of falling back even from the threshold, a very mystical passage, pregnant with deep meaning, may here be quoted from the *Secret Doctrine*. It is about the "Nameless One", also called the "Great Sacrifice", who holds spiritual sway over the initiated Adepts throughout the whole world.

For sitting at the threshold of Light, he looks into it from within the circle of Darkness, which he will not cross; nor will he quit his post till the last day of this life-cycle. Why does the solitary Watcher remain at his self-chosen post? Why does he sit by the fountain of primeval Wisdom, of which he drinks no longer, as he has naught to learn which he does not know—aye, neither on this earth, nor in its heaven? Because the lonely, sore-footed pilgrims on their way back to their home are never sure to the last moment of not losing their way in this limitless desert of illusion and matter called earth-life. Because he would fain show the way to that region of freedom and light, from which he is a voluntary exile himself, to every prisoner who has succeeded in liberating himself from the bonds of flesh and illusion. Because, in short, he has sacrificed himself for the sake of mankind, though but a few elect may profit by the Great Sacrifice.

To the great majority of men the life of action and sensation must necessarily appear to cover the field of reality; their consciousness of an inner life at all is but occasionally galvanized into spasmodic activity. To such the use of realistic language about the subjective life of thought and emotion must inevitably convey a feeling of reality. It is no doubt a far-off day when humanity generally will have transferred its energy to the field of the deeper consciousness, but there are some to whom the inner life is daily becoming the more real of the two, and to whom therefore this attempt to describe "the fierce fight between the living and the dead", culminating in the final choice, may not be without meaning.

When dealing with the higher ethics it seems impossible to state the whole question except in paradox. According to the teachings, renunciation is the watchword all up the line, but for us mortals to whom renunciation is unmixed pain there must be another side of the shield, and surely that can best be formulated by stat-

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ing that nothing that we can dream of bliss but will be more than realized on the "great journey". The stages of that journey may, indeed, bring "terrible toil and profound sadness, but also a great and ever-increasing delight", and the delight to the aspirant must surely outweigh the toil and the sadness. To think otherwise seems a stultification of all evolution.

True, the thought that now has hold of us is the impossibility of our ever souring to such heights of self-sacrificing devotion as to choose the path of woe. But there are correspondences on all the planes of nature, and very valuable inferences may be drawn from such correspondences. Most of us must look forward with some sort of satisfaction to the blissful rest that follows the strife of earth, and few would be ready at once again to begin the weary round. Nevertheless there are some who feel that they are prepared to forego the bliss of heaven and to accept immediate reïncarnation for the sake of shortening the journey, though, as is well known, this is a possibility outside the ordinary course of evolution and only realizable by those who have progressed so far as to be under the direct guidance of a Master.

To choose the pathway of the great renunciation may indeed be impossible for thee now. Nevertheless hope still—what is beyond thee to-day may be within thy reach to-morrow. Many life-times must elapse ere the final choice has to be made. Meantime content thee to prepare for the great journey, and though every attainment of knowledge may only seem to make the mystery of thy own being a little harder to ravel, remember that the light that can illumine comes only to the bosom passionless. To reach that light the "higher carelessness" of the Sage must have been practised, the serenity of the Sage must be attained. And here is his picture from the *Mahâbhârata.*

> "For richest, greatest, that one is
> Whose soul, indifferent to bliss
> Or misery, to joy or pain,
> To past or future, loss or gain—
> Sees with calm eyes all fates befall
> And, needing nought, possesseth all."

W. Scott Elliot.

Time like a steed carries us forward. It has seven rays, a thousand eyes, it is full of fecundity, moving on seven wheels, with seven naves; its axle is immortality.—*Rig Veda.*

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THE THEOSOPHICAL SOCIETY

AS RELATED TO BRAHMANISM AND BUDDHISM.

THE subjoined circular has been sent by me to as many Brahmins as I could reach. I have purposely used the words "Brahmins of India" in the title because I hold to the view of the *Vedas* and the ancient laws that the Brahmin is not merely he who is born of a Brahmin father. In America lack of accurate knowledge respecting Indian religions causes a good deal of misapprehension about Brahmanism and Buddhism, as very many think Buddhism to be India's religion, wherea in fact it is not, but, on the contrary, the prevailing form of belief in India is Brahmanism. This necessary distinction should be remembered and false notions upon the subject dissipated as much as possible. Buddhism does not prevail in India, but in countries outside it, such as Burmah, Japan, Ceylon, and others. The misconception by so many Americans about the true home of Buddhism if not corrected may tend to cause the Brahmins to suppose that the T. S. here spreads abroad the wrong notion; and no form of religion should be preferred in the T. S. above another.—W. Q. J.]

TO THE BRAHMINS OF INDIA.

144 MADISON AVE, NEW YORK, *April 5, 1893.*

MY FRIENDS:—

In the English Theosophical magazine, *Lucifer*, for the month of February, 1893, is an admirable article by Rai B. K. Laheri of Ludhiana, Punjab, in which he asks his fellow Theosophists to remember that no religious form of belief should be prominently brought forward or disparaged by members of the Theosophical Society, and his words appeared at the very time I was contemplating a fraternal letter to you to show you that that Society is not engaged in any attempt to bring forward the Buddhist religion. I was the pupil and intimate friend of H. P. Blavatsky who founded the Theosophical Society; I took part with her in its first organization; I was conversant with her sleepless devotion and untiring zeal in the work she wanted that Society to do, which was to follow out the plan laid down for it by some of your own Indian Rishees, the Mahâtmas who were her Gurus; I was told by her in the very beginning of that work that her object as directed by her Guru was to bring to the attention of the West the great truths of philosophy contained in the old books and thought of India; I know that her first friends in the work in your country, even before she left this one, were Indians, Brahmins, sons of Aryavarta: hence my sensitiveness to any misapprehension by you of its purposes or of its supporters can be easily understood by you. I am not a Christian nor a member of any religious body;

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as I was born out of India in this incarnation I could not be a Brahmin under your present laws; but if I am anything I am a follower of and believer in the *Vedas;* I have therefore a peculiarly deep interest in the philosophic and religious literature of the Indian Aryans, am in strong sympathy with its convictions and spiritual quality, and have in all ways, but especially for the last seven years in my own magazine, the *Path*, labored constantly to bring its treasures to the attention of students in this Western World.

Having, then, this triple devotion,—to the teaching of Indian sages, the ideals of the Messenger of your own Rishees, and the welfare of the Theosophical Society, it will be evident to you why the evil so strongly felt by my honored Brahmin co-worker, Bro. Laheri, and by myself should lead me, as an individual and as Vice-President of the T. S., to address as many of you as these words can reach. The evil is this: that a suspicion is spreading through the Brahmin community that the Theosophical Society is losing its impartial character as the equal friend to all religions and is becoming distinctly Buddhistic in its sympathies and affiliations. And the evil is not a mere mistake as to fact: it is evolving the practical consequences that interest in the Society diminishes among its natural friends in Brahminism, that they hesitate to enter its membership or coöperate in its work, and that they withhold the aid without which the priceless treasures of their literature, so indispensable to the efforts we Theosophists are making to throw light upon the great problems of existence now agitating the Western mind, and thus unite East and West, cannot be used in the spiritual mission the ancient Rishees have approved. In brief, Brahmins will not sustain the Theosophical Society if they believe it a Buddhistic propaganda; nor can they be expected to. No more could Christians, Mahommedans, or Parsees.

Although, as I am unreservedly convinced, this evil is due to misapprehension, it must none the less have had some cause to originate it. I believe this cause to have been threefold. First, the name *Esoteric Buddhism* given to one of our books. This book, as many of you know, was the first important attempt to bring the truths of real Indian spiritual philosophy to the knowledge of Europe and America. But it was not Buddhism. It was first named *Fragments of Occult Truth*, and might just as properly have been published with the title *Esoteric Brahmanism*. Its enormous circulation and influence, both on a constant increase, show the readiness of the Western mind for just this teaching. But its

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title, adopted from lack of a more accurate term at the time, has naturally led many to suppose it an exposition of mere Buddhism, although its author, Mr. Sinnett, has been at pains to explain the contrary and Madame Blavatsky has also pointed out the mistake.

Second, the well-known membership in the Buddhist Church of Col. Olcott, President of the Theosophical Society, and his earnest efforts to unite the two schools of Buddhism, as well as to popularize their teaching and to restore the temple at Buddha-Gaya. And yet you must remember that Col. Olcott was himself invested by Brahmin authorities with the Brahminical thread, the highest possible evidence of confidence in his character, and that he has recently lectured with enthusiasm on the essential unity of the inner teachings of Buddha with your own religion. Nor should any of us forget that any personal predilections for his own faith are as much the right of the President as of any private member of the Society; and that the very Constitution of that Society, the Constitution he himself was active in shaping, forbids the identification of the Society by any officer or member with his personal beliefs in either politics or religion. Those of you who know Col. Olcott must be aware how utterly he would repudiate any wish, or even willingness, to thus abuse his official station.

Third, the incautious remarks of Buddhist members of the Society. No doubt such have at times been made, and in the warmth of personal zeal or in momentary forgetfulness of the scrupulous impartiality a true Theosophist owes to all other lovers of truth, our Buddhist friends have occasionally used comparisons which were unwise. Yet even here we need remembrance that absolute fidelity to the highest ideal, ceaseless prudence in speech and pen, total faultlessness as to tact and wisdom, are not vouchsafed to any body of religionists or to any individual of them. In this, as in other departments of human conduct, there will be lapses of discretion, and it would be unfair to refuse to an inconsistent F. T. S. the allowance we concede to an inconsistent citizen or an inconsistent moralist. Certainly it would be unfair to antagonize the Society because some of its members proved defective in its spirit.

It is my conviction, then, that the suspicion which has thus interfered with the Society's work and impaired your own interest in it has no real basis. And I think you will share it if you recall such additional facts as these:—the explicit statements of the Society in its Constitution; the absolutely unsectarian spirit and proclamations of its great Head, Madame Blavatsky; the total freedom from sectarian affiliation exhibited in the actual conduct of

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the Society; the whole-souled devotion to its mission of many, both in East and West, who are not Buddhists in belief; the eager effort by many after all the light and truth your invaluable literature contains; the unqualified welcome given by Western Theosophists to such of your co-believers as they have been privileged to meet in their own lands. And possibly you may give weight to the unreserved assurance from myself, who have been close to Madame Blavatsky from the first and in constant conference and coöperation with her, an active worker in the Society and familiar with its history and genius, that it has not been, is not, and is most unlikely to become the organ of any sect or faith, the thing essential to its operations, nay, even to its existence, being the most absolute catholicity of thought and sympathy and respect. And I may go further, assuring you also that no one would more immediately, sternly, uncompromisingly, ceaselessly resist the contrary policy than would I. I use these words in their fullest significance.

And so the purpose of this letter is to invite a revival of your confidence in the Theosophical Society. In many of you it has never declined. Where it has done so I would restore it. In my own country and in Europe the interest in the work of the Theosophical Society and in Indian philosophy and thought has had an expansion in the last few years which is simply amazing. I can hardly give you adequate idea of the change in the press, in public sentiment, in private study. The Society itself is growing steadily. In America we have seventy-three Branches and shall have seventy-five before this reaches you. Only one is really moribund. This means an increasing zeal for Oriental truth. More expositions of Eastern philosophy are demanded. The three editions I myself published of the *Bhagavad-Gita* have been exhausted, and a fourth is just coming out. Ancient Aryan ideas and views of life are permeating the land and moulding the convictions of its people. We need help to increase and fix them. Much of this can come only from yourselves and others in India. By your own identification with the Society you can strengthen it for its local work, aiding it to dissolve the barriers between religions and sects and to enliven fraternal feeling through all, assisting in the attempt to uplift higher ideals among your countrymen. And if you cannot join the Society, you can help it by countenancing its work. On our behalf you can transmit those valued treatises which throw light on the great problems of destiny which concern us and you alike, and can thus take part in the truly philanthropic work of giving truth to those who need and ask it. We who are,

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with you, fellow-seekers after light and aspirants after progress know the joy of sharing our treasures with the sincere, and we invite you to give us more towards such sharing. Like you we are workers in the Rishees' cause, and we seek the most efficient aids in that work. If you do not give this aid or if you continue to rest under the wrong impression I have spoken of above, you will interfere with a work that is for the direct benefit of India and of your religion. For our work is meant also to bring the attention of the West to the philosophical and religious truths of the Sacred Books of India, to the end that India may be helped to lift itself up once more to spiritual heights of power and thus in its turn benefit the whole race of man. It is only by teaching the West the soul-satisfying philosophy of the ancient Aryans that we can lead them on as parts of the human family, and as, indeed, perhaps the very nations where some of you may be drawn by Karma to incarnation in some future life. By having a wrong impression of the work of the Society you will be led to speak against it and to throw your powerful influence in the scale opposite to it, and thus very materially hold it back.

I invite you to communicate freely with me in answer to this letter, and to give the letter itself the widest circulation possible among Brahmins. I shall arrange for its translation into a native tongue. And so with respect and sympathy and fraternal spirit, and with the hope that these words may avail to correct an error which has distressed and alarmed me, I am

Your friend, however distant,

WILLIAM Q. JUDGE.

LITERARY NOTES.

MARCH LUCIFER. Mr. Mead begins a very fine article on "Nirvana", which all may hope will prove a copious treatise permanently invaluable for reference. and Mr. Thomas Williams bewilderingly mixes up spiritual essences and stellar atoms in "The *Secret Doctrine* and our Solar System". One may alter the famous French phrase and say, "It is marvellous, but it is not sense". H.P. B.'s "Notes on the Gospel according to John" are an ingenious Orientalizing of a Greek book, but can hardly be deemed exegetical. Real exegesis is not the infusion into a passage of any thought the words can be forced to hold, but the extraction from it of what the author had in mind. It is inconceivable that the Evangelist held or intended to express the interpretations here given, or that he would accept the description of much of his work as "narrative, and

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therefore a 'blind' ". A straight-forward and reverent account of a Teacher by a disciple is one thing: a fanciful allegory of patristic or modern imagination is another thing. But don't let us pretend that the former was meant to be the latter. The letters from India are very interesting.—[A. F.]

THE IRISH THEOSOPHIST, after six months' issue, changes its name to *Isis*. There are two articles in the March number of remarkable merit,—"Theosophy in Plain Language" (very beautiful language, however), and "The Three Paths", by H. T. Edge. The striking and most practical thought in the latter should be digested by every Theosophist. Part of it was once given in the *Forum*, but not so well. Emeff Dubalyu and Æ. must remember that dreaminess is not mysticism, nor unintelligibility depth.—[A. F.]

THEOSOPHICAL SIFTINGS, Vol. VI, No. I, is by E. Adams and upon "The *Bhagavad-Gita*". It is one of the most wholesome papers ever issued by the T. S., singularly impartial and judicious, free from all extravagance or strained interpretation, natural, savory, beautifully clear and sweet. The only unsatisfactory parts are the unexplained (perhaps unexplainable) ending to the eighth chapter, and the contradiction cited, but not justified, at the beginning of the ninth (page 13). As a peculiarly common-sense and well-worded commentary upon a work revered by all Theosophists, even by those who rank another above it, it should have large and appreciative circulation.—[A. F.]

MARCH THEOSOPHIST. "Old Diary Leaves XII" narrates minute facts concerning the nature and the publication of Mrs. Britten's *Art Magic*, all the more readable because seasoned with occasional sarcasm of delightful skill and flavor. It is well to have the history in this permanent shape, for the book, though now out of print and bringing large price, is supposed veracious by many, a real contribution to Occult lore. Col. Olcott riddles its genuineness, value, asserted authorship, and learning, discloses the treachery to the subscribers (1500 copies were printed instead of the 500 covenanted), and proves its plagiarisms. Casually the humbuggery of claiming an Adept as author is revealed, and a gratifying hit administered to an "erudite" calumniator for many years of H. P. B., one who fancies that residence in San Francisco saves him from public condemnation for the publicly-exposed lie that he was present at a gathering at H. P. B.'s in New York, the lie being exposed by a prominent Theosophist who *was* present. A remarkable phenomenon by H. P. B. is detailed, poor Mrs. Britten appearing rather laughably. It does truly seem as if Time spared none of H. P. B.'s enemies, for one after another they are relentlessly "shown up", character and motive and life becoming patent, to their great consternation. Mr. W. R. Old's "Psychometry" ends, but never the impression of its captivating style and fulness of scientific treatment. What a pen he has! The last chapter of the *critique* on Bishop Copleston's "Buddhism" is better done; Mr. Pryse gives further installment of "True Welsh Ghost-Stories"; "Theory of Indian Music" is full of singular learning.—[A. F.]

THE THEOSOPHICAL MAHATMAS. This is a publication in pamphlet of 20 pages of Alexander Fullerton's lecture, $1.50 per 100, or two cents each, THE PATH. As usual with Bro. Fullerton's work, this is clear, concise, and full. On the first page it "hits the nail on the head" in saying that wounded pride will account for much of the opposition to the belief in Mahatmas. He broadly defines Them "a man who, through full development of the various faculties of human nature latent in all men, has the knowledge, wisdom, and power belonging to a being thus expanded". Very true is his statement that the

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improbability of the existence of Masters springs from the rareness of their appearance; but he then shows that the probabilities arise on every hand. Passing to current progress in science, the pamphlet shows how the wonders attributed to Masters are only what we have not yet discovered how to perform, and that the men of older centuries would call us all magicians. The lecture is a magnificent tribute to Masters, a useful, clear, comprehensive presentation of the best arguments for Their existence, and a valuable contribution to our literature. It is in the forefront of the special expositions of topics in Theosophy which more and more every day we must have.—[W. Q. J.]

BHAGAVAD-GITA. A new edition of this, the fourth, has just been issued by the PATH, beautifully printed on excellent paper and bound with round corners and gilded edges. It is the old size, for the pocket.

PATANJALI'S YOGA APHORISMS. The rendering of these by William Q. Judge has reached its third edition, just out and well-printed on good paper. This book and the *Bhagavad Gita* will reflect credit on the publishing department of the PATH.

THE OCEAN OF THEOSOPHY, by William Q. Judge, will be ready in May. It will have seventeen chapters dealing with the whole field of Theosophy. The seven principles are treated separately, there are chapters on the principal doctrines and two on psychic phenomena and differentiation of species. It will be bound in cloth and also paper, having about 150 pages. Price, cloth, $1.00; paper, 50 cents.

THEOSOPHICAL SIFTINGS, Vol. VI, No. 2, has two articles. "Priesthoods" treats of a subject little noticed in our literature, and has a good analogy between the degrees of Priesthood and the Upper Ternary. It is a practical and wholesome paper, not very finished in style or especially profound, but lifting up a high and salutary ideal. "Akasa-Ether, the First Duality", a lecture before the Adelphi Lodge by R. B. Holt, is very well written indeed, being always concise and usually clear. It of course is somewhat venturesome when expounding the nature and method of Divine Consciousness, and one may not wholly share its certainty that "even Iswara knows not Parabrahm", perhaps may find the last paragraph but one upon page 15 a trifle mixed, but there is an ample supply of marginal authorities for all who find finality in texts. Possibly an exacting thinker might demur to the statements "Akasa is Divine Consciousness", "Unless we had knowledge of them, to us they would not *be*", and a few more, but even if the speculative element is somewhat more spirited and less conclusive than the Occident can quite applaud, the whole spirit of the paper is elevated and fine.—[A. F.]

Mirror of the Movement.

AMERICA.

ARYAN SUNDAY EVENING LECTURES in April were: 2d. *The Destiny of the Soul as taught by the Church, Materialism, and Theosophy*, Leon Landsberg; 9th, *The Persistence of Spirit and Matter*, Miss E. M. Daniell; 16th, *The Serpent of Evil*, Miss K. Hillard; *Scandinavian Myths and their Theosophic Teaching*, Wm. Main.

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BROOKLYN SUNDAY EVENING LECTURES in April were: 2d, *The Resurrection*, Donald Nicholson; 9th, *Solitude of the Soul*, H. T. Patterson; 16th, *What is Karma*, Burcham Harding; 30th, *Teachings Christ Withheld*, Claude F. Wright.

"H. P. B." T.S. had Sunday evening lectures in April: 2d, *Immortality*, Alexander Fullerton; 9th, *Man's Higher Nature*, Jos. H. Fussell; 16th, *Christianity and Theosophy*, T. Richard Prater; 30th, *The Serpent of Evil*, Miss K. Hillard.

N. Y. HEADQUARTERS sent to Philadelphia as lecturers, Jas. H. Connelly, April 13th, on *Measure for Measure*, and Alex. Fullerton, April 27th, on *The Birth of a Theosophist*.

BOSTON T.S. goes on working hard. Its syllabus includes some of the most useful and practical points in Theosophy, such as Post Mortem States, Reincarnation, Heredity, Individuality and Personality, Man as a sevenfold entity, Ascetism, Cycles. "Socialism and Theosophy" was one of the subjects lately discussed, after which some lively discussion ensued on the attempt to show misconceptions. Free discussion is best, and the expression of views if done calmly is not dogmatism. The Branch still meets at 136 Boylston street.

"G. E. H." WRITES that several replies have been had to his communication in April PATH, and that he will distribute responders in classes, according to the amount pledged. He will have direct relation to each participant, and will from time to time forward accumulations to the General Secretary. Any one desiring to address him can do so through the General Secretary.

BLAVATSKY T.S. is very hard at work with its Sunday lectures, weekly *conversazioni* for inquirers, and Friday meetings. Dr. Buck of Cincinnati lectured in the Universalist Church on April 26th, upon "The Antiquity of Man".

DAYTON T.S. has elected as President Mr. William Watkins, and as Secretary Mr. Wm. W. Buchwalter, 735 River street.

WACHTMEISTER T.S. Chicago, Ill., named in honor of H. P. B.'s close friend and devoted supporter, the Countess Wachtmeister, was chartered March 27th with seven charter members. It ranks seventy-fourth on the roll. The President is Jakob Bonggren, and the Secretary C. P. Wm. Westerlund, 1272 Maplewood Avenue.

BULWER-LYTTON T. S., Rapid City, South Dakota, was chartered March 27th, with six charter-members. It ranks seventy-fifth on the roll. The President is Arthur E. Wallace, and the Secretary is William Norrington.

ENGLEWOOD T.S., Englewood, Ill., was chartered March 29th. It has twelve charter-members, and is seventy-sixth on the American roll. The President is Mrs. Ellen D. DeGraff, and the Secretary Mrs. Lillie A. Lockwood, 325 Chesnut street.

COLUMBUS T.S., Columbus, Ohio, was chartered April 17th. It has twelve charter-members and is seventy-seventh on the roll. The President is Wm. B. Waggoner, and the Secretary Dr. Harriet L. Henderson, 801 Oak street.

CHICAGO has realized its pleasant anticipation of another Branch, the "Englewood T.S." having been formed in that suburb. It starts out full of enthusiasm, and is one of the many good things due to Claude F. Wright. Study of the *Key* and weekly meetings have been begun. "Wachtmeister T.S." also starts out energetically. Besides its regular meetings it is preparing for large distribution of a leaflet in Swedish outlining Theosophy and giving facts as to

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meetings. Chicago T.S. finds its Branch and Sunday meetings constantly better attended and more efficient. On May 1st the Central States Committee move to larger rooms in the same building, thus securing in addition to the reading room a hall seating 100.

LOTUS CIRCLE in Brooklyn has had great success. At the session of April 9th thirty were present. It bids fair to grow quite large, and we hope it may.

CLAUDE F. WRIGHT finished April 20th the long tour he began in January. He has visited Chicago, Minneapolis, St. Paul, Muskegon, Fort Wayne, Indianapolis, Cincinnati, and Pittsburg, organizing new Branches and stimulating old ones. A most interesting account of his tour, set up in type, has been crowded out by the Convention Report.

PACIFIC COAST.

ALLEN GRIFFITHS continues his work. He reached San Diego March 21st and was well received by the Branches. The Hall and rooms devoted by Bro. Thomas to the work were used for meetings, and during a month those were constant. Horton Hall was also used, and crowds attended the lectures. The public lectures were on Theosophy, Adepts, and Cycles; Reincarnation; Karma. On April 9th, Bro. Griffiths went to National City near by and gave a lecture outlining theosophy. April 14th the lecturer went to Los Angeles, where he will lecture and work with the local branches. He will also go to Colton, San Bernardino, and other places. Last year, Mr. W. C. Bailey, editor of a Colton paper, went to one of the lectures, being then an ardent Baptist, and this year he personally invites Bro. Griffiths to go there and offers to help, saying that Theosophy had given him light.

SAN DIEGO. A union of two of the Branches there has been effected. During Dr. Griffiths's visit, propositions were made to unite the Upasana and Gautama. Committees from each met, it being proposed that each give up its charter and take a new one to include the members of both. This was agreed to, and a new one organized under the name of San Diego T.S. The intention is to thoroughly coöperate for the purpose of doing the greatest good in the district. Horton Hall has been hired, and a course of lectures will begin with one from Mrs. A. L. Doolittle on "Nemesis from a Theosophical Standpoint". An Executive Committee has been formed. The new president is Sidney Thomas, the vice-president, Mrs. A. L. Doolittle, Secretary, Col. E. T. Blackmer, Treasurer, Miss H. C. McKenzie. The new branch has a determition to carry on systematic and sustained work; a library will be formed and other things done. Now that the change has been made the PATH is free to say it never thought the existence of many branches in San Diego was warranted, but tended to too diffuse effort.

SEVENTH ANNUAL CONVENTION.

The Seventh Annual Convention of the American Section held in New York was the most useful, well-attended, and successful of any that we have yet had. At first it was purposed to hold it at some other place, and San Francisco was talked of, but on the suggestion of the Chicago members it was decided in view of the recent acquirement of the Headquarters in New York to hold it in the latter city.

The delegates assembled at 10 o'clock on the morning of Sunday, the 23d, at the Headquarters, 144 Madison Avenue, and were called to order by Alex-

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ander H. Spencer of the Aryan Branch, acting on behalf of William Q. Judge, the General Secretary, as the latter was not able to use his voice. Brother Elliott B. Page was elected Secretary of the Convention, and Brother A. S. Brolley of Albany as Assistant Secretary. Dr. A. P. Buchman of Fort Wayne was elected temporary Chairman and proceeded to organize the Convention. The Branches were well represented, the Pacific Coast having sent E. B. Rambo from San Francisco and Mrs. A. L. Blodgett from Seattle. The Hall was crowded. The Convention being organized, Dr. J. D. Buck was elected unanimously as permanent Chairman. The order of business was then adopted, by which it was decided to meet in the afternoon and evening at Scottish Rite Hall, near by on Madison Avenue, and on Monday in the Headquarters Hall in the morning and afternoon. Brother Bertram Keightley, the Secretary of the Indian Section, being present as delegate from India and Europe, and Brother Claude F. Wright, who is still a member of the European Section, being also present, they were both elected members of the Convention and received by the Chairman. The reading of the minutes of 1892 was dispensed with, they having been already printed. Mr. B. Keightley then read the address from the European Section and a letter of greeting from the Indian Section; and the Secretary read a letter of greeting from the President, Col. Olcott, sent from Adyar, Madras, and dated the 23d of March.

The report of the General Secretary was then read by Brother Fullerton, in which he dealt with the work in the past year, showing its great expansion and the continued activity throughout the Section. The financial part of the report showed a surplus in the treasury of $2694.50, including all funds. The following committees were then appointed:

Brothers A. H. Spencer, A. W. Goodrich, G. E. Wright, members of the Auditing Committee; Sister Blodgett, Brothers Wade, Hooper, Smythe, Temple, Fullerton, Patterson, on Resolutions; Brothers White, Ayers, and Buchman, on Nominations. At this point, the Chairman gave Brother G. E. Wright the floor, who then made a very full report to the Convention about the Religious Parliament, stating among other things:

That the World's Fair had added to it an intellectual, moral, and religious side, including a grand Parliament of Religions at which all great religions of the world were to be represented, and that the Vice-President of the Theosophical Society had made application to the managers of the Fair for an assignment of the Society in the Parliament for the purpose of showing the Theosophical view of religion and ethics; that the same had been granted, and the local committee in Chicago appointed by the Fair managers, the Theosophical Society itself to nominate its Advisory Committee. He then asked the Convention to endorse this action and to give its coöperation to the Vice-President. He fully explained the purpose of the Fair and of this particular movement in his report. Among other things he stated that the assignments made for the Society were for the 15th and 16th of September, 1893, about the best time of the whole Parliament, and that the Parliament was to be held in the Memorial Building on the Lake front near the Auditorium Hotel. Brother Wright's report was received with attention and applause, and the following persons were appointed as a committee to consider the matter and report to the Convention for the benefit of the Vice-President as follows:

Bertram Keightley, Chairman; Julia S. Yates, of Jamestown, N.Y.; Charles F. Strauss, New York; Henry Turner Patterson, Brooklyn; Col. R. E. Whitman, U. S. A., of Washington; Marguerite L. Guild, of Boston.

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A letter from the General Secretary of the Indian Section was then read, offering on behalf of that Section its endorsement of and concurrence in the effort to make the Theosophical Congress a success. The Secretary then read the translation of a telegram received from the European Section and Mrs. Besant in respect to the Parliament of Religions:

Congratulations on your Convention. In reply to your telegram the European Section will give its approval and support of the plan for representing the Theosophical movement at the World's Parliament of Religions at Chicago. The dates will suit, and Mrs. Annie Besant will attend at the dates named by you, Sept. 15th and 16th, on her way to India.

This telegram was received with applause and enthusiasm.

The League of Theosophical Workers then presented a report showing a great deal of work done. A telegram of greeting and loyalty was received and read from the Pacific Coast Committee, and another from Dr. and Mrs. Keightley from Europe, and one also from members in California. The hour of adjournment having been reached, the Convention adjourned.

AT SCOTTISH RITE HALL.

The Convention reassembled at Scottish Rite Hall with Dr. Buck in the chair. The body of the hall was full. Miss Alice M. Judge played the organ while the delegates were assembling, and at about 3 the meeting was called to order.

The first business was the report of the Committee of the Parliament of Religions, which was read by Brother Bertram Keightley, as it contained a great many Indian names of very difficult character. A great deal of amusement was created by two or three extraordinary Indian names over which he stumbled, although as to the other names he did very well. The report stated that the Committee was of the opinion that the Convention should give its unqualified endorsement and approval of the proposals and place submitted in the address of Brother Wright and the documents annexed; that Branch Societies and individual Theosophists all over the world should join in the effort to make the Theosophical Congress at the Columbian Fair a success to the fullest possible extent. The General Secretary of the American Section was directed to call for subscriptions towards defraying the necessary expense incidental to the Congress, including travel of delegates from foreign countries. The report was received with great applause and intense interest, and the resolutions proposed were unanimously adopted.

Miss Katharine Hillard then read a paper on "Hurry" in America as arising from the element of greed. After Miss Hillard's paper Brother George D. Ayers of Boston addressed the Convention upon the subject of the "Masters", and then Brother J. Ransom Bridge of Boston read a paper on "The Gates of Gold". A paper by Dr. Allen Griffiths of San Francisco on "Karma" was then read on his behalf by Miss E. M. Daniell of the Aryan Branch. Brother Keightley then made an address of great interest, which was listened to with approval and applause, upon "India and the Theosophical Society", in which he related his experience in India and his work there as General Secretary. He also showed how the activity of the West is not possible in the Orient, the conditions being different, but he conclusively established the fact from personal observation of his own that Theosophy is by no means dead in India. His address was received with great applause, bringing the second session to a close. While the audience were dispersing there was music from the organist, which was encored by those who waited. Some of the delegates were entertained in the Aryan Hall with a lunch.

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THIRD SESSION

The Convention reassembled at 8:20 in Scottish Rite Hall with Dr. Buck in the chair, the opening being preceded as before with music on the organ. As Dr. Buck was to speak on "The Antiquity of Man", he requested Dr. Buchman to take the Chair, and then delivered an address on the subject named, which was listened to, as were all the papers, with the deepest attention. At the conclusion of his address Dr. Buck reassumed the Chair, and at the request of some of the members asked Brother Judge to make an address, requesting the audience to excuse the hoarseness of his voice. Brother William Q. Judge then addressed the Convention on the general subject of "The Actual Foundation and Impulse for the Theosophical Movement", showing that the Society was actually founded under the direction of the Mahatmas who constitute a Lodge of Initiates from whom religion and philosophy flow at all times. In the course of his remarks he drew attention to the fact that in a few days there was to be a parade on the Hudson River of fleets of all nations, engines of war and destruction of the most frightful power, and every one of them Christian, and that not a single Buddhist or Hindu ship would be there. These remarks were followed by prolonged applause. After Brother Judge Brother Claude F. Wright spoke on the subject of "Reason and Religion", showing that reason should be added to religion, and dealt mainly with intuition, which might be erroneous if not checked by reason. This brought the evening session to a close, and Convention was adjourned to Monday, the 24th, at 10.30.

FOURTH SESSION.

The Convention met on the 24th of April at 144 Madison Avenue. The Committee on Nominations reported names for the Executive Committee, the Council, and the General Secretary and Treasurer for the ensuing year:

Brother Willam Q. Judge was elected General Secretary, Brother Alexander Fullerton, Treasurer. The following Executive Committee: William Q. Judge. Alexander Fullerton, Alpheus M. Smith, Elliott B. Page, Frank I. Blodgett, Henry T. Patterson, Robert Crosbie

The Council was also elected, representing all sections of the country. After this Brother Keightley lectured on "The Necessity for the Study of Metaphysics", which elicited a great deal of discussion, begun by Mr. Henry Frank and participated in by Ayers, Wright, Judge, Keightley, and others. This brought the meeting to the hour of adjournment.

LAST SESSION.

The last session was held at Aryan Hall, 144 Madison Avenue, at 2:30, Dr. Buck in the chair, the Hall being full. The Chairman proposed discussion, and the subject of Branch work was taken up and discussed in a very able manner by Brother White of Washington, Patterson of Brooklyn, Claude F. Wright, B. Keightley, Mrs. Blodgett, Miss Hooper, Mr. Wadham, Mr. Percival, Mr. Hecht, Miss Stabler, Mr. Rambo, Mr. Wright, Dr. Day, Mr. Wade, Mr. Faulding, and others. This session was interrupted at about 3 o'clock, and the whole Convention was then photographed on the front steps of the building. Many street urchins and truck drivers assembled on the street to watch the operations, creating no little amusement. At 3.45 the delegates reassembled in the Hall, and the discussion was closed at about 5.15.

The following important resolutions were passed:

Whereas, the growth and reputation of the Theosophical movement have caused persons in various parts of the country to advertise themselves as teachers of Theosophy and to offer, as such, tuition in Occultism and Occult arts for a money consideration; and

Whereas, the Founders and leaders of the said movement and of the Theosophical Society have uniformly declared that genuine instruction in Occult study can neither be given

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nor received upon condition of pay, such instruction being possible only to the spiritually qualified, and never imparted for gain;

Therefore Resolved, that this Convention hereby declares its disapproval and condemnation of any persons who, being members of the Theosophical Society, claim or offer to teach knowledge of Occultism, the Occult arts, or of any Occult practice or the means for performing any phenomena, or to give training or teaching in any Occult or psychical development, for payment to be made to such asserted teacher for such teachings.

Resolved, that any member of the Theosophical Society offending against the spirit of the foregoing Resolution thereby proves his or her unfitness for membership, and is to be justly regarded as not in conformity with the nature, spirit, and teachings of true Theosophy.

Resolved, that the General Secretary be empowered to transfer the sum of $100 from the Lectureship fund in his hands to the Pacific Coast Committee for Theosophical work as a contribution towards the maintenance of the Pacific Coast Lecturer.

Resolved, that no Officer or Committee of the T. S. should appear as such in print as publisher or approver of any general treatise, doctrinal, expository, or other controversial matter, but that they should confine their official names to diplomas, charters, blanks, general information about the T. S., and the like.

The last resolution was in respect to the *imprimatur* which was printed by the Pacific Committee on the burial service written by Bro. Copeland. The scheme for raising money for the work by G. E. H. was also brought forward, and some badges in enamel with the seal of the T. S. were examined. These are being made at Dayton, and, as so many liked them, the notice will be given later of price; they are gotten up also by G. E. H., who will give the small profits, if any, to the fund.

The Convention adjourned *sine die* after passing a vote of thanks to Miss Judge the organist, to the ladies and gentlemen who had made the reception on Saturday evening a success, and to Brother A. S. Brolley, who had voluntarily acted as stenographer to the Convention. After this the delegates informally met in the same place and listened to an address from Brother Keightley on the subject of the study of the "Secret Doctrine".

On Saturday evening, the 22d, a reception was given to the delegates and visitors at the Aryan Hall, which was crowded and full of the greatest and best feeling. Music was added to the proceedings, and the members of the League furnished refreshments. This Convention was certainly most successful in every respect, and the newspapers of the city gave it the fullest reports, the best being in the New York *Tribune*.

THE ASHES OF H. P. B.

On Saturday, the 22d of April, the General Secretary had succeeded in having the receptacle in the Headquarters Room finished to receive the ashes of H. P. B., and the same was inspected by the delegates to the Convention during the recesses. It consists of a portion of the design adopted, being the central marble slab and the receptacle combined. On the slab are the seal of the Society, the word "Om", Madame Blavatsky's full name, and the prominent dates of her life, 1831, 1875, 1879, 1891. The slab is of Sienna marble. The receptacle is a bronze box faced with plate glass, and inside is the casket made of pure onyx, resting on four crystal balls, and in which rests the portion of H. P. B.'s ashes given to the American Section. When funds are in hand the remainder of the design adopted will be added. A full description of the receptacle and the casket, both as now erected and as to be finished, will be published in a subsequent issue of the PATH.

Disappearing through the eye, objects cease to exist as such and become ideas alone.
—*Book of Items*, SS.

OM.

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AUM

If you urge that I am young and tender, and that the time for seeking wisdom is not yet, then you should know that to seek true religion, there never is a time not fit.—*Fo-sho-hing-tsan-king*, 470-440.

TRUST is the best of relationships.—*Dhammapada*, v. 204.

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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.

MASTERS, ADEPTS, TEACHERS, AND DISCIPLES.

THIS article is meant for members of the T. S., and chiefly for those who keep H. P. B. much in mind, whether out of respect and love or from fear and envy. Those members who believe that such beings as the Masters may exist must come to one of two conclusions in regard to H. P. B.: either that she invented her Masters, who therefore have no real existence, or that she did not invent them but spoke in the names and by the orders of such beings. If we say she invented the Mahatmas, then, of course, as so often was said by her, all that she has taught and written is the product of her own brain, from which we would be bound to conclude that her position on the roll of great and powerful persons must be higher than people have been willing to place her. But I take it most of us believe in the truth of her statement that she had those teachers whom she called Masters and that they are more perfect beings than ordinary men.

The case I wish to briefly deal with, then, is this: H. P. B. and her relations to the Masters and to us; her books and teachings; the general question of disciples or chelas with their grades, and

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whether a high chela would appear as almost a Master in comparison to us, including every member from the President down to the most recent applicant.

The last point in the inquiry is extremely important, and has been much overlooked by members in my observation, which has extended over the larger part of the T. S. An idea has become quite general that chelas and disciples are all of one grade, and that therefore one chela is the same as another in knowledge and wisdom. The contrary, however, is the case. Chelas and disciples are of many grades, and some of the Adepts are themselves the chelas of higher Adepts. There is therefore the greatest difference between the classes of chelas, since among them has to be counted the very humblest and most ignorant person who has devoted himself or herself to the service of mankind and the pursuit of the knowledge of the Self. On the other hand, there are those chelas high in grade, actual pupils of the Masters themselves, and these latter have so much knowledge and power as to seem to us to be Adepts. Indeed, they are such when one compares them with oneself as a mere product of the nineteenth century. They have gained through knowledge and discipline those powers over mind, matter, space, and time which to us are the glittering prizes of the future. But yet these persons are not the Masters spoken of by H. P. B. So much being laid down, we may next ask how we are to look at H. P. B.

In the first place, every one has the right to place her if he pleases for himself on the highest plane, because he may not be able to formulate the qualities and nature of those who are higher than she was. But taking her own sayings, she was a chela or disciple of the Masters, and therefore stood in relation to them as one who might be chided or corrected or reproved. She called them her Masters, and asseverated a devotion to their behests and a respect and confidence in and for their utterances which the chela has always for one who is high enough to be his Master. But looking at her powers exhibited to the world, and as to which one of her Masters wrote that they had puzzled and astonished the brightest minds of the age, we see that compared with ourselves she was an Adept. In private as in public she spoke of her Masters much in the same way as did Subba Row to the writer when he declared in 1884, "The Mahatmas are in fact some of the great Rishees and Sages of the past, and people have been too much in the habit of lowering them to the petty standard of this age". But with this reverence for her teachers she had for them at the same time a love and friendship not often

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found on earth. All this indicates her chelaship to Them, but in no way lowers her to us or warrants us in deciding that we are right in a hurried or modern judgment of her.

Now some Theosophists ask if there are other letters extant from her Masters in which she is called to account, is called their chela, and is chided now and then, besides those published. Perhaps yes. And what of it? Let them be published by all means, and let us have the full and complete record of all letters sent during her life; those put forward as dated after her death will count for naught in respect to any judgment passed on her, since the Masters do not indulge in any criticisms on the disciples who have gone from earth. As she has herself published letters and parts of letters from the Masters to her in which she is called a chela and is chided, it certainly cannot matter if we know of others of the same sort. For over against all such we have common sense, and also the declarations of her Masters that she was the sole instrument possible for the work to be done, that They sent her to do it, and that They approved in general all she did. And she was the first direct channel to and from the Lodge, and the only one up to date through which came the objective presence of the Adepts. We cannot ignore the messenger, take the message, and laugh at or give scorn to the one who brought it to us. There is nothing new in the idea that letters are still unpublished wherein the Masters put her below them, and there is no cause for any apprehension. But it certainly is true that not a single such letter has anything in it putting her below us; she must ever remain the greatest of the chelas.

There only remains, then, the position taken by some and without a knowledge of the rules governing these matters, that chelas sometimes write messages claimed to be from the Masters when they are not. This is an artificial position not supportable by law or rule. It is due to ignorance of what is and is not chelaship, and also to confusion between grades in discipleship. It has been used as to H. P. B. The false conclusion has first been made that an accepted chela of high grade may become accustomed to dictation given by the Master and then may fall into the false pretense of giving something from himself and pretending it is from the Master. It is impossible. The bond in her case was not of such a character to be dealt with thus. One instance of it would destroy the possibility of any more communication from the teacher. It may be quite true that probationers now and then have imagined themselves as ordered to say so and so, but that is not the case of an accepted and high chela who is irrevocably

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pledged, nor anything like it. This idea, then, ought to be abandoned; it is absurd, contrary to law, to rule, and to what must be the case when such relations are established as existed between H. P. B. and her Masters.

WILLIAM Q. JUDGE.

HURRY.*

I HAVE heard of a man who was born in a hurry, who lived in a hurry, who married in a hurry, who repented in a hurry—instead of at leisure, as so many do—who died in a hurry, and who went in a hurry—to another state of consciousness. His was undoubtedly an extreme case, and yet is not this element of hurry the curse of onr Western civilization? What is it that reduces us to clamor for "rapid transit" as the crowning grace of life, and prevents our recognizing any element in a journey as superior to that of speed? As the now-famous old Indian said: "We have all the time there is": what, then, are we trying to secure? Nevertheless, how many people we all know, who enter a room as if borne on the wings of the whirlwind, who keep every particle of the atmosphere in a state of restlessness while they remain, whose brows are wrinkled with anxiety, whose voices are sharpened with care, and who, having fidgeted through a brief call, are borne away again in a tempest of haste!

Another class of people are always in a hurry because they are always behindhand. At some time or other they have lost a golden half-hour, and the rest of their life seems to be spent in its fruitless pursuit. I have a friend of this class who is always unpunctual, and who scatters the time of other people with most reckless prodigality. She explains her dilatoriness by saying that she is always so much interested in what she is doing now, that she forgets all about what she has to do next; an excuse more satisfactory to herself than to those who are waiting for her. And another disappoints people because she always tries to do the work of two hours in fifty-nine minutes, and never gets over the fond delusion that she will yet accomplish it. This is the vain hope that betrays most of us, I think, and is the cause of much of that nervous restlessness so generally charged to the much-abused American climate.

* Read before the Seventh Annual Convention American Section at New York.

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Yet there are those who live within its baneful influence, and are as unaffected by it as the dwellers on a mountain top are by the miasma of the valley far below. These are they who are in the world but not of it. Look at the clear and placid faces of the Sisters of Charity, of the Society of Friends, of those whose pursuits keep them far from the madding crowd and its constant and harassing interruptions. There are certain people whose presence is a benediction, whose coming brings with it a sense of repose that rests the weary spirit and seems to lift one above the petty turmoil of the world. These people are never in a hurry. It is impossible to associate the word with their gracious presence. When they enter, the busy wheels of existence stop, and the whirr does not begin again till they depart. Somehow they have lifted us above our carking cares, and when they leave us we awake, bewildered, from a beautiful dream of peace. It is not that they are careless of time, for that would interfere with the convenience of others, but they manage to be its masters, not its slaves.

Behind the superficial aspects of our hurry, however, there must lie a deeper cause, and I think we find it in the element of Greed. The machinery of our modern civilization has Mammon for its stoker, and "making haste to be rich" for its watchword. All trade is corrupted by the money-getting instinct, and in the mad race for wealth the devil generally gets the foremost rather than the hindmost. Men are so absorbed in the pursuit of riches that they can give no thought to the cultivation of the mind or the elevation of the soul. Home represents to these galley-slaves of money only a dormitory where they may snatch a few moments of rest from their toil. Their sons follow the same routine; their daughters are carefully educated because it is the fashion, and when these young girls emerge into the world and look for the men they are to marry, what do they find? Men who have no time to think, much less to read, who snatch a few hours for a hasty courtship between the figures of a dance or the courses of a dinner, and then, as the brief honeymoon wanes, the inevitable gulf widens between the two and another tale of domestic unhappiness begins. For the fever born of greed spreads into every realm of life. It keeps the man grinding at the counting-house, it keeps the woman toiling over what she calls her "social duties", born of the same greed for more prestige, more fine raiment, more display than her neighbors.

Nor is the desire for riches and social position the only form of greed; there are others more subtle, less objectionable on the

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face of them, but all, nevertheless, forms of desire for the advancement or aggrandizement of *self*, and all productive of that element of hurry which is the bane of modern existence. We, as Theosophists, profess to believe in reïncarnation: but were it a *real* belief, it would, I think, give us that wide and far-reaching conception of life which alone should have weight to calm our excitement, and to make us say with Walt Whitman:

"Whether I come to my own to-day, or in ten thousand or ten million years,
I can cheerfully take it now, or with equal cheerfulness I can wait;
My foothold is tenon'd and mortised in granite;
I laugh at what you call dissolution;
And I know the amplitude of time".

That is the great lesson the doctrine of reïncarnation should teach us, *to know the amplitude of time*. Why should we fume and fret because we are "not so far advanced" as some one else, not so highly developed as we think we ought to be, "desiring this man's art and that man's scope"? We are set in the midst of Eternity, not time, and are in a truer sense than perhaps Tennyson thought, "the heirs of *all* the ages". These years of life that we cling to so fondly as they sweep past us are but insignificant portions of our existence, and each existence is but a lightning-flash across the dial of Eternity. All the phenomena of dreams and of hypnotic conditions teach us that time and space are illusions of this plane of consciousness which we call the waking plane, and that upon other planes all the relations of time and space are changed. We need to take this lesson to our hearts, then, of the uselessness of hurry, and, indeed, of its worse than uselessness. It is in the still liquid that the beautiful crystals form; the perturbed waters will bring forth nothing but idle foam. "Grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the air". But there must be no hurry, no eager desire for growth, or the longing is frustrated and "you harden by the forcible passion for personal stature". And the *Light on the Path*, from which these words are taken, says further: "The peace you shall desire is that sacred peace which nothing can disturb, and in which the soul grows as does the holy flower upon the still lagoons".

Nor does this quietude necessarily involve idleness. "Without haste" but also "without *rest*" is the watchword of the stars, and the elimination of hurry does not imply inactivity. It is always better to do three things well than to do thirty things badly, and if we wish to purge our lives of the element of hurry, we must take as our rule two golden maxims: Never to try to do more in a day

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than we can do *well;* and when sure we can accomplish a thing in half an hour, always to allow ourselves forty minutes. Then we are able to move serenely through the bustle of life, and although each day we seem to have accomplished very little and to have relinquished very much, at the end of many days we shall find that on the whole we have done more and have done it better than when we grasped with both hands at the hedge-flowers, and tore away few blossoms and many thistles.

For, indeed, much of our hurry arises from an overwhelming sense of our own importance. We are too sure that if *we* are not on the spot everything will go wrong; that the work will not be properly done unless we direct it; that no one else can conduct a certain difficult transaction, or fill with any sort of satisfaction our own vacant place. But some turn of fate compels us to step aside, and lo! the wheels of the universe manage to roll on just as well as if we had been there. Let us, then, lay this lesson also to our hearts—there never was a man yet whose place could not be filled, and we shall have plucked another fruitful seed of hurry from our lives. A hundred years at least before Columbus discovered America, the "Good Counsel" of Geoffrey Chaucer was given to the world, and part of that good counsel read:

> "Paine thee not each crooked to redress,
> In trust of her that turneth as a ball;
> Great rest lieth in little business".

And Shakespeare's keen insight recognized the root of much of our striving when he made Pembroke say:

> "When workmen strive to do better than well,
> They do confound their skill in covetousness".*

In that very delightful book containing the philosophy of Chonang-tsu, the Chinese mystic, there is a chapter called "Autumn Floods", wherein the Spirit of the River converses with the Spirit of the Ocean, and confesses that having seen the ocean he at last realizes the existence of something far greater than himself. To which the Spirit of the Ocean replies: "Now that you know your own insignificance, I can speak to you of great principles. . . . Dimensions are limitless; time is endless. Conditions are not invariable; terms are not final. Thus the wise man looks back into the past, and does not grieve over what is far off, nor rejoice over what is near, for he knows that time is without end".

In a deeper sense, then, than was even in the thought of the wise old Indian, "we have all the time there is", and when once the idea of reïncarnation shall have become a living reality to us, it will

* King John, iv, 2.

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give us a sense of the fulness of time that nothing else can impart. For when we realize that we are not obliged to learn all the lessons of earthly existence in one brief life, a terrible urgency is lifted from our souls, and we can afford to wait, while we also serve.

Nor is the least of our serving the making of that atmosphere of repose which shall benefit the souls of others as well as our own. What is that element of hurry and unrest that makes life in our great cities so intolerable but the effect of each one's contribution to the general whirlwind surrounding us? There is nothing more contagious than haste, and the mere fact of seeing a wild necessity for hurry imprinted on the face of every one else almost inevitably inspires us with a feeling that we must hurry too. Watch the crowd leaving a ferry-boat, for example, and see the outer fringe of men and boys leap from the deck and tear up the pier as though they were rushing from a sinking ship. But no sooner are they fairly beyond the gates than they settle down into a saunter, and prove, in nine cases out of ten, to be people who have more time than they know what to do with. None the less, this fictitious hurry of theirs has infected their neighbors, and they too have been swept away in the wild rush. If we walk through the bustling streets of lower New York on a weekday, we feel how strong is the effect in its atmosphere of all this element of greed that drives the wheels of business and makes men hasten to and fro as if each trivial errand were of the most vital importance. Go through the same streets on a Sunday, and you will feel the peace that settles upon those empty spaces as soon as the human element is withdrawn. No village green is more tranquil.

If, then, it is our fault that the atmosphere of city-life is so full of hurry, it is our privilege to be able to make it less so. If we can surround ourselves with a sphere of serenity, we shall tranquillize those around us, and from them the sense of repose will spread to others. Not very long ago I heard a lady say, "If I could look as serene and happy as all the Theosophists do, I should be willing to join the Society at once". So we may take heart of grace, and feel that even as a nucleus of *repose* the Theosophical Society may hope to accomplish something.

And as a nucleus for the promotion of universal brotherhood, it should accomplish much more in the same direction. For the idea of universal brotherhood is based upon the conviction of our spiritual unity, and as the *Vedas* say: "To him who knows that all things are one with the Supreme Spirit, what room can there be

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for delusion, or what room for sorrow?" With the sense of separation from others killed out, there can be no more striving to excel our other selves, but realizing that in the truest sense we are all members of one body, we rejoice in their advancement as our own, and in our gains as theirs also. And knowing that in the light of Eternity a century is as insignificant as a second, we learn that time is to be measured, not by the revolutions of the sun and moon, but by the growth of our souls. As Carlyle has said, in words that cannot be too often quoted: "The curtains of Yesterday drop down, the curtains of To-morrow roll up: but Yesterday and To-morrow both *are*. . . . With God, as it is a universal *Here*, so is it an everlasting *Now*".

The conviction of our unity in spirit with each other and with the Divine, that unity upon which rests the true basis of universal brotherhood, and the "Knowledge of the amplitude of time", are, then, the pillars upon which we should rear the structure of our lives. "To whatever object the inconstant mind goeth out, thou shouldst bring it back and place it upon the Spirit," says the *Bhagavad-Gita*. "For supreme bliss surely cometh to him whose mind is thus at peace." And this is the real meaning of that beautiful verse of Isaiah: "Thou wilt keep him in perfect peace whose mind is stayed on Thee".

KATHARINE HILLARD.

REASON AND RELIGION.*

IT has been observed by many persons who are students of nature and observers of the progress of mankind, that all thought seems to pass in waves, or cycles, across the Earth. An idea which awakes in Manchester is to be found in Bombay and San Francisco at almost the same time. So it is that we say, Ideas float in the air. In a lesser degree, but perhaps even more strikingly, the same thing holds in great movements. What Theosophist has not observed the way in which ideas run their cycle in the Theosophical Society?

We had throughout the whole world some time ago an idea that every body was becoming dogmatic; as undoubtedly everybody was. Dogmatism as a whole was promptly crushed by great

* Substance of Address at Seventh Annual Convention, New York, by Claude F. Wright.

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movements against it, particularly, I think, by the Theosophical Society. Then commenced a cycle of materialistic thought, which has likewise been oppressed by thinkers in every land. Now there is a phase of thought sweeping over the Earth which, if carried to excess, as it certainly is going to be, will land us, as we have been landed before, in error, in ignorance, finally occasioning the loss of proper notions concerning human and real thought. It is this: Religion, or the religious idea, has begun to be adopted, to be thought of, to be felt, to be experienced by men, without their use of their faculty of Reason. In two of the cities that I have visited, I have been interrupted in my work by the appearance on the scene of persons who have misrepresented Theosophy. As lovers of justice we should perhaps militate against such misrepresentation, but in this instance the falsity of the ideas brought forward as "Theosophical" deserves even far greater condemnation than even the fact of the misrepresentation itself. These people affirm that knowledge is obtained in some way other than by good honest work and endeavor; by a species of spiritual insight that they are the happy possessors of. It is a new "Salvation by Faith". They say that they *know* things, that they have "intuitions", that they have experiences about which they will not permit any reasoning because they know. And as a result of this, we have persons all around us and in every city who have often not an inconsiderable number of followers of all kinds, whom they lead most certainly astray because they destroy their individuality and will not permit their reasoning faculties to have any play. This is a fact. It is a most serious thing and deserves our prompt consideration, that we may affirm it not to be a principle of Theosophy.

I have spoken of "Intuition". I have used the word *Religion* in the title of my address simply because I can find no other word which so satisfactorily combines *(a)* the idea of dogmatism; *(b)* creed; *(c)* intuitions of all kinds. As I use the word in the broadest possible sense, I do not want you to tie your minds too closely by it.

As I said, I shall shorten my speech: so I am only going to refer to two conditions of men in order to give you the drift of my ideas. First of all I shall refer to that type of individual, whose name I will not mention, that is to be found in all your cities, and who will tell you that there is no such thing as "evil"; that all things are good. He, or she, *knows* this by the religious faculty; by the intuition. There can be no mistake about it. I have read books which tell you that there are no such things as earth-

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quakes, no such things as plagues, diseases, fires, wars, or anything which is dangerous or devilish or cruel; that all things are good; there is no evil. Works of 36 to 39 pages, books, brochures, pamphlets, tracts of all kinds, dilating upon this *fact* in Nature, as it has been called. Surely this must come of insanity, not of intuition! There *are* such things as earthquakes, plagues, diseases. To say that there are not is to speak falsely, nothing less. And if such persons had any metaphysical ability, or understood anything of logic, they would know also that if they get rid of "evil" in nature, they must also leave "good" out of account, since these are but relative and mutually exclusive terms. Others, wiser in their generation, will tell you that they say these things are not, because if mankind holds the idea long enough, if we constantly assure ourselves that there are no such things as plagues or diseases, we shall eventually rid ourselves of them. That may be a fact. I do not say it is not so. I am not here to consider one side or the other. What I desire to point out is that the mere statement that these do not exist is a falsehood, no matter what it may lead to.

The truth is that the reason of such persons does not come to the aid of their intuitions. Their intuitions tell them that something is wanting in man's life, but they are too lazy to reason it out. They want to have good and to avoid evil; but it is certainly wrong to say that there is no such thing as evil. Avoid it by all means, but do not say it does not exist; otherwise we shall in time lose the discriminating faculty, which is the principal inheritance of man. If Theosophy has any work to do, it has to fight against this. There must be some way of avoiding "evil" other than saying that it does not exist.

The second condition is that of those persons who call themselves psychics, seers, "mediums"; they see clairvoyantly. You are asked to believe that every vision they have, everything they see or say, is true, or they won't associate with you. This is really serious. I have often tried to reason with their followers, and to show that because a clairvoyant has a vision or an impression that happens to turn out correct, it does not follow that all or any succeeding visions or impressions will so turn out. Suppose I see clairvoyantly that my brother is sitting in such and such a room at such and such a time, and I find that my vision has been correct, I say that that does not in the least warrant the assumption that all my possible visions thereafter shall be true ones, or even that I shall ever be correct again, unless the psychic sense is trained, as it is in the East. People have begun to awaken a new

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sense, to see something in nature that they never saw before, and this sense, because untrained, is just as likely to be wrong as right in its perceptions at first. The child sees the moon and cries for it. It thinks the moon quite close to it. That is because the sense of sight is untrained. And those persons who see faces in the Astral Light may be quite as much astray as the child; even more so, because the faculty of astral perception is not yet normal in men, while the physical sense of sight is. And the child will in time come to use the sense of sight properly because he reflects on, or *reasons* concerning, his perceptions. The psychic will never use his finer senses properly unless he does the same, and brings reflection to aid perception, no matter of what kind. So that if you, or any Theosophists, have such visions, you have to be very careful to use your reason to check your intuition, to analyze, to compare with past perceptions, to make sure that you are correct, and thus train that sense by separating falsehood from error. It is by this checking and comparing process that the chelas in the East are taught. With those psychics who do not reason or reflect it would be far better that they had never been right in their astral perceptions, for, once so, they rush into the belief that they must always be so, which does not follow.

The truth is that each man has a certain perception of nature according to his incarnation. He has also a mind to analyze his perceptions, both those concerning external objects and those concerning his own higher nature. Without the use of the faculty of reason he is certain to fall into error. Manas, the thinker, is the principle which is peculiar to man. It is the analyser, and is the only thing in nature which has this faculty of discrimination of good and evil, and it should be heeded, not shunned. Any man who thinks can analyse his perceptions, as likewise himself. To take a thing for a fact simply because you have an intuition that it is so, or to rest solely upon what you call your emotions, is simply to wreck the whole possibility of your progress: to take a thing for a fact simply because you have seen it in the Astral Light is to do the same thing. And in addition to our having religion we should constantly analyze and think over the things that we have been taught and that our intuitions tell us are correct, to see if they are in accordance with reason and correct principle as well. For we may have deep intuitions, but translate them wrongly. Had this always been done, we should never have had dogmatism in religion, for things should only have been adopted as truths when, in addition to their being founded on "internal evidence", they appealed also to the understanding.

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After all, no matter what we say, each man lives by himself entirely. I am alone, utterly so, and have been so ever since I was born and up to the present time: I suppose I will be so always, or until I have solved the riddle of existence. When I think deeply about life I see that the purpose of my existence is solely to solve that very riddle; to discover what it is that has produced the great panorama of life around me; to discover what my friends are, what I am myself; to know God. So perhaps I shall unveil the mystery in the course of time. But whatever results I obtain will be results based upon reflection or meditation combined with perception, not upon perception alone. True perception or intuition comes only of the contemplation of the soul in nature by the raising of the self higher and higher until it acts in unison with something that is true to its own nature, with a great centre in life; but it cannot so act until it has achieved a separation from things evil or foreign to itself. And we say: Use your intuitions by all means; go as far as you can, for they alone will lead you anywhere; but be sure that you are pure if you would avoid error, and the only way you shall get them pure is by utilizing the analyzing faculties to remove the dross of things which appear to us good and true simply because we have been associated with them so long that we are in a measure hypnotised by them.

All men have many selves. The external is a selfish personality; within there are other selves that act from mixed motives; only deep within us, and often hidden entirely by our other selves. is to be found our true and pure nature, the unselfish self. People constantly do things which they fancy are done from unselfish motive. If they analyzed themselves they would discover that something stands behind them on almost every occasion which makes them act principally with a selfish purpose in view. Men fear to analyze their motives or perceptions, to find out if there is evil in them; they prefer to say—"all is good". I say people who do that are simply disobeying the highest law of nature, which aims at making of man a sage and afterwards a god. An old saying is that there is John as his friends know him, John as he knows himself, and John as God knows him; meaning thereby there is the individual who appears to men evil or good, misjudged always; the individual who lives alone, saturated with selfish motives; and the high, calm, true, theosophical self who waits and stands behind, and with which we aspire to unite ourselves. Let us be honest in this endeavor! Let us fairly try to set ourselves free from those things which affect us from the outside, and to which we are chained by the links of selfishness and

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vanity, which bind the soul! So rare is it for us to perform a truly divine and unselfish act that when one does so—one who has analyzed his every motive, and has absolutely assured himself of his unselfishness—he will be surprised with himself; because he has discovered that mankind is not altogether evil and that every inmate or inhabitant of all the countries is not altogether hollow. When once we find ourselves performing an act out of a purely unselfish motive, our tendency is almost to cry over it for pleasure. For we are nearer to divinity than we ever were before. And such acts are only to be performed after careful analysis of ourselves, so that we may right our motive and clear away those things which separate us from our truest Self.

Many say: We can grow. Yes we can, but we may not force growth. Growth is a law of nature. It is natural and is not to to be acquired. But the conditions are not always present. What we have to do is to produce the conditions of growth, to clear away the rocks and to plow the field; and growth is then certain, for it is natural. Our endeavor must be to get rid of error and superstition: we can only do this by using our analyzing or sifting faculty, by reasoning or reflecting, by discrimination of good and evil.

One object of the Theosophical Society is to raise great philosophers, who are true, who are strong of nature, who have their forces under control, who are in no way to be called foolish or childlike, innocent, or too good to live; men who understand other men and the world; above all, men who understand themselves. Sages who, while they have deep and pure intuitions, at the same time have their mental faculties well developed. Some will say that such would be materialistic; since they would not be guided wholly by their so-called intuitions. Not so, if their reflections and reasonings and meditations are conerning their highest internal perceptions and nature as a whole, and not merely with regard to the few objects they see around them. This is the basis of all true metaphysic. To rely on "intuitions" of any kind without reflecting upon them or reasoning about them will lead humanity once again into those paths it has struggled so hard to get away from—the paths of error, superstition, and fanaticism. Cultivate by all means the higher side of your nature! Educate the finer, religious character, the faculties which you venerate and contemplate and adore! Listen to the voice of the Spirit! But while you thus aspire, while you raise the soul and endeavor to be true to your conscience, do not fail to employ also your understanding. Keep your religion, but do not neglect your reason!

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OCCULT VIBRATIONS.

A FRAGMENT OF CONVERSATION WITH H. P. B. IN 1888.

THE following was written by me at the dictation of H. P. B. in 1888 with the purpose of printing it at that time. But it was not used then, and as I brought it home with me it is now of interest.—W. Q. J.

Ques—It has struck me while thinking over the difference between ordinary people and an adept or even a partly developed student, that the rate of vibration of the brain molecules, as well as the coördination of those with the vibrations of the higher brain, may lie at the bottom of the difference and also might explain many other problems.

H. P. B.—So they do. They make differences and also cause many curious phenomena; and the differences among all persons are greatly due to vibrations of all kinds.

Q.—In reading the article in the PATH of April, 1886, this idea was again suggested. I open at p. 6, vol. I. "The Divine Resonance spoken of above is not the Divine Light itself. The Resonance is only the outbreathing of the first sound of the entire Aum. . . . It manifests itself not only as the power which stirs up and animates the particles of the universe, but also in the evolution and dissolution of man, of the animal and mineral kingdoms, and the Solar system. Among the Aryans it was represented by the planet Mercury, who has always been said to govern the intellectual faculties and to be the universal stimulator." What of this?

H. P. B.—Mercury was always known as the god of secret wisdom. He is Hermes as well as Budha the son of Soma. Speaking of matters on the lower plane, I would call the "Divine Resonance" you read of in the PATH "vibrations" and the originator, or that which gives the impulse to every kind of phenomena in the astral plane.

Q.—The differences found in human brains and natures must, then, have their root in differences of vibration?

H. P. B.—Most assuredly so.

Q.—Speaking of mankind as a whole, is it true that all have one key or rate of vibration to which they respond?

H. P. B.—Human beings in general are like so many keys on the piano, each having its own sound, and the combination of which produces other sounds in endless variety. Like inanimate

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nature they have a key-note from which all the varieties of character and constitution proceed by endless changes. Remember what was said in *Isis Unveiled* at p. 16, vol. I, "The Universe is the combination of a thousand elements, and yet the expression of a single spirit,—a chaos to the sense (physical), a cosmos to the reason" (manas).

Q.—So far this applies generally to nature. Does it explain the difference between the adept and ordinary people?

H. P. B.—Yes. This difference is that an adept may be compared to that one key which contains all the keys in the great harmony of nature. He has the synthesis of all keys in his thoughts, whereas ordinary man has the same key as a basis, but only acts and thinks on one or a few changes of this great key, producing with his brain only a few chords out of the whole great possible harmony.

Q.—Has this something to do with the fact that a disciple may hear the voice of his master through the astral spaces, while another man cannot hear or communicate with the adepts?

H. P. B.—This is because the brain of a ehela is attuned by training to the brain of the Master. His vibrations synchronize with those of the Adept, and the untrained brain is not so attuned. So the chela's brain is abnormal, looking at it from the standpoint of ordinary life, while that of the ordinary man is normal for worldly purposes. The latter person may be compared to those who are color-blind.

Q.—How am I to understand this?

H. P. B.—What is considered normal from the view of the physician is considered abnormal from the view of occultism, and *vice versâ*. The difference between a color-blind signal man who mistakes the lamps and the adept who sees is that the one takes one color for another, while the adept sees all the colors in every color and yet does not confuse them together.

Q.—Has the adept, then, raised his vibrations so as to have them the same as those of nature as a whole?

H. P. B.—Yes; the highest adepts. But there are other adepts who, while vastly in advance of all men, are still unable to vibrate to such a degree.

Q.—Can the adept produce at his will a vibration which will change one color to another?

H. P. B.—He can produce a sound which will alter a color. It is the sound which produces the color, and not the other or opposite. By correlating the vibrations of a sound in the proper way a new color is made.

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Q.—Is it true that on the astral plane every sound always produces a color?

H. P. B.—Yes; but these are invisible because not yet correlated by the human brain so as to become visible on the earth plane. Read Galton, who gives experiments with colors and sounds as seen by psychics and sensitives, showing that many sensitive people always see a color for every sound. The color-blind man has coming to him the same vibrations as will show red, but not being able to sense these he alters the amount, so to say, and then sees a color corresponding to the vibrations he can perceive out of the whole quantity. His astral senses may see the true color, but the physical eye has its own vibrations, and these, being on the outer plane, overcome the others for the time, and the astral man is compelled to report to the brain that it saw correctly. For in each case the outer stimulus is sent to the inner man, who then is forced, as it were, to accept the message and to confirm it for the time so far as it goes. But there are cases where the inner man is able to even then overcome the outer defect and to make the brain see the difference. In many cases of lunacy the confusion among the vibrations of all kinds is so enormous that there is not correlation between the inner and the outer man, and we have then a case of aberration. But even in some of these unfortunate cases the person inside is all the time aware that he is not insane but cannot make himself be understood. Thus often persons are driven really insane by wrong treatment.

Q.—By what manner of vibrations do the elementals make colors and lights of variety?

H. P. B.—That is a question I cannot reply to though it is well known to me. Did I not tell you that secrets might be revealed too soon?

CORRESPONDENCE.

"THE SUPPORT OF THE T. S."

I AN glad to be able to state that my communication in April PATH on the above subject has not gone altogether without response, although there is still room for many additional Fellows in the "classes" that are forming. Up to this date [April 21st] the following have been reported: A. M. S. 10c. per month; P. S. and L. S., 25c. per month; J. F. L., S. P. C., and M. E. H., 50c. per month; M. H. B., C. H. L., F. B. D., S. W. C., and W.

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H. T., $1 per month; J. M. G. W., $2 per month; J. D. B., J. F. McE., C. T., and G. E. H., $3, C. H. L., $10 per month.

I should like to feel that we could fill the following classes during the next twelve months, and urge upon every Fellow to do anything he can to aid the work.

100 persons who would pledge 10c. per month. 100 do. 25 c. 100 do. 50c.
75 do. $1. 50 do. $2. 50 do. $3. 40 do. $4. 30 do. $6. 20 do. $8. 10 do $10.

Please bear in mind that it is not the size of the contribution that has weight with me. Subscriptions of one dime, provided they come from the heart and represent some sacrifice made for the cause, are just as welcome as those a thousand times as great.

Contributions and communications upon this subject may be addressed to me, care the PATH. The latch-string is out.

G. E. H.

TEA TABLE TALK.

A CURIOUS circumstance was told to me recently, the actors in which shall tell their story here precisely as it was reported to me.

These actors were a doctor and his patient, the latter having suddenly fallen into an apparent faint. But as their tales vary so much, each must be separately told.

THE DOCTOR'S TALE.

I was standing near my patient, who all at once said in a quick, suppressed kind of voice: "I am going to faint". I felt the pulse: it was as strong as I had ever felt it, the patient having usually a strong, steady pulse. While I so held it, all at once there was a drop, a flicker; the pulse wavered indescribably, and to my horror the patient seemed to be dying. The pulse disappeared; the body straightened and stiffened itself; the jaw dropped; the breath was forcibly expelled; the features became set; the pulse was now extinct; the body continued cold as death; all signs of life had disappeared. Strangest of all, perhaps, my patient, who was outwardly a woman of the most feminine type, now in death seemed to wear the guise of a man, and one much younger than she actually was. I tried in vain means of resuscitation; life had quitted the form. So I said to myself on the evidence before me. Yet a sense above and beyond such proof made me still stand there watching, waiting for I knew not what. Great was my surprise soon to see an imperceptible tremor, a shadow, flit over the face. Quickly I placed my hand again upon the heart. At first it gave no response; what lay there was

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a dead thing. Then I had a genuine shock; the heart quivered, stirred, leaped under my hand. All the torrents of life came pouring back. My feelings of relief are not to be described; at the same time I must confess to a decided feeling of curiosity. The patient opened her eyes and tried to speak, but her effort was in vain. I found the reason for this later on; her tongue was swollen and black, filling her mouth. In about an hour's time large black circles surrounded her eyes. These were black with the blackness of a bruise, and so remained for some days, fading gradually out through all the various shades of violet known to be distinctive of bruises. Altogether a most peculiar incident. What had happened to my patient, and how?

THE PATIENT'S TALE

Like the doctor, I do not know what happened to my body. I know what happened to ME!

I ought to premise by saying that, all my life, the fact of life itself has been represented to me by a small purplish flame burning at the very centre of my heart. By this I mean that I always saw this flame there, as if with internal eyes. I have thus watched it burning more or less brightly; now lower, as in ill health, now brighter as my form regained and retained more life. On this occasion therefore, as I said, I felt faint, and not only all at once, but also my inner sense shared the faintness of my body and the heart throes were exquisitely painful. I therefore at once reverted to my usual custom of regarding my heart, and quickly saw that something was wrong there. The purple flame burned low. It then set up a process of paling and flickering at the same time. And now a strange thing took place. Call it a change in consciousness. For the sense of personality, which is usually in the brain, I had received, as it were in exchange, a similar sense, but one situate in the breath within. That is to say, I seemed to identify myself with an inner breath. This breath gathered itself round about the heart and watched that heart's central flame. The breath saw the flame wax dim; saw it disappear (do not ask me with what eyes). From this point of my tale I must speak of the breath as "I"; my consciousness was wholly situate in this breath. "I", then, began to vibrate rapidly, to surge about, and soon felt myself floating upward (as *conscious* breath, remember) through a passage up the middle of my spine. I went up in a spiral; just as I arrived at a point opposite the mouth I felt another breath pass me on its outward way, and it rushed out of a cavity which I now know for the mouth with a loud rushing sound, as of a breath violently expelled. I—that other and conscious breath—went up into a circular space (the head?) and issued forth from thence—after one tremendous throb of separation, of rending—with a joy, an elation not to be conceived by those who have never experienced the same. For I was free, and with a freedom not before known. As the conscious breath leaped from the head it took form, a form of radiant light, and in this guise I shot forth into the open air. Above the buildings I soared, and soon no longer observed them; how could I? I was met up there by one

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I knew and know well, one who began to give certain messages to me. About us were many sleeping spheres, and he bade me observe these. There were other forms and messengers coming and going; the atmosphere was all luminous; orbs of electricity sped about in all directions. There was, too, an ordered movement as of departing and returning rays. The sense of freedom, knowledge, and power was magnificent. Then I felt a slight pull upon me, and saw that a shadowy thread (one of less radiant matter) extended from me down through the air and into an open aperture. It was as if this pull had altered all my vibrations and changed my state of consciousness, for I now ceased to see the wonders about me, and saw instead the buildings and sunshine on the snow far beneath me. Yes, I had returned to a lower order of matter (as I now reason on what then occurred), for I felt myself drawn rapidly downward and backward, always by the ethereal thread, until I was drawn through a window and into a room. All I noticed there was a young man, lying stiff, cold, and half-naked on a couch. He seemed to be dead. A vortex of air (?) sucked me in towards him. Again that deep rending throb, and I was drawn into the head of this horrible object; oh how thin and fine I was drawn, my radiant form spun out into a smoky thread, a breath! Yes, I was again a conscious breath, traveling rapidly down a long, narrow, spiral descent on the right of the body. Again I gathered myself about a center, a dark but pulsing ocean, in whose depths I looked for a light, a glow. There was nothing. The breath that was I concentrated itself and waited. A something scintillated below those moving waves. So soon as it appeared, another sudden change of consciousness occurred. For now the feeling of identity with that inner heart disappeared. The brain consciousness was again mine. It was plain that the dark ocean was my heart, and the brain thought came at once: "I am dead, for I see no light". An emotion, as of terror, was superseded by the thought: "I must send a message to X. of my death". I tried to speak, but the brain consciousness had no tongue. I was not yet coördinated with the body. Calming myself, I watched the heart closely and saw the scintillant point was rising out of the dark center, slowly, gradually, to burn at last a violet flame. When this lamp burned clear at last, I felt myself all at once to be coördinate with the body, identical with my everyday self. I opened my eyes, to see my doctor bending over me with a most singular expression, half wonder, half pain, on his face. I tried to speak, but could not. He has told you why. It only remains for me to say that what I was told when out of the body has since all been fulfilled. Also it seems that I was removed (I *myself)* from a crisis of the physical heart.

Especially note, in this last narrative, the various changes and states of consciousness and the sense of "I" in each. This proves that the universal, the state of the Higher Self, was not reached. Note also the two states of Prana, and other hints. I can vouch for these narratives as fact. JULIUS.

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LITERARY NOTES.

THE THEOSOPHIC THINKER announces itself as "the cheapest weekly journal in all India published under the auspices of the Indian Section", and "the only weekly English journal of the kind in all the world", and the price is, in fact, but two rupees a year, postage extra to foreigners. It has 4 pages. An unauthorized address for American subscriptions is given, but direct communication may be had with the Manager, T. A. Swaminatha Aiyar, Bellary, Madras Presidency, India.

THE LOS ANGELES "HERALD" published in March a letter from Dr Joseph Rodes Buchanan again pouring venom upon H. P. B. and calling her "impostor", "crazy", "humbug", "liar", etc. As proof of his own sagacious verity the Doctor quotes as an "impudent fiction" H. P. B.'s recital of the famous rope-trick, a trick certified to by various travellers in India and other witnesses both before and since her visit there. The stinging rebuke of the PATH in September, 1891, could hardly be expected to reform a libeller so old in years and practice as Dr. B., any more than removal across the Continent could secure success to a life otherwise lacking it, but it seems not even to have shown him one reason for the meagre results of his long career. Calumnious speech is not always in America followed by disaster to the young or middle-aged, but there does seem to exist some popular opprobrium for men of 80 with pens deep in falsehood and hate.—[A. F.]

DR. FRANZ HARTMANN has brought out in German a popular version of the *Bhagavad-Gita*. It abounds with explanatory foot-notes in the form of corresponding extracts from distinguished German mystics. It is bound in paper, price 1 mark 50 pf., and may be had from C. A. Schwetschke & Sohn, Braunschweig.

REV. ALFRED W. MARTIN of Tacoma has published *Ideals of Life, Selections from the Sacred Scriptures of Antiquity*, and under 24 heads gives aphorisms from the holy books of many religions. With most catholic spirit the selection is made. All such works help to illustrate the oneness of humanity, and establish one's hope for its progressive future.

DR. WM. TEBB OF ENGLAND prints *Leprosy and Vaccination*, a careful and statistical examination as to the connection of vaccination with the known increase of leprosy in late years. There is an increasing distrust of vaccination in the learned world, and a growing conviction that it but spreads disease of most serious type. Dr. Tebb's facts and figures support this view.

THE DAILY SURF of Santa Cruz, Calif., publishes weekly an article on Theosophy, sometimes an abstract of a paper read before the Bandhu T. S. The *Daily Evening Record* and the *Surf* recently printed such upon "The Masters". This shows two things,—that the public press is still further warming towards Theosophy, and that this particular Branch remembers what Masters have Themselves said as to the good done by making Their existence and work better known. If other Branches would exert themselves to secure such arti-

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cles in the local papers, the gradual public acceptance of the fact of Masters would lead to further acceptance of the two vital truths They teach,—Karma and Reincarnation.

APRIL LUCIFER is peculiarly fine. H. P. B.'s "Negators of Science" is in her best vein, frankly honoring learning and research, and only condemning one-sidedness and prejudice. "An Interesting Letter" is specially so to those who will re-read PATH for August, 1891. Mrs. Besant in "Speeding the Message" narrates graphically her American tour, and Mr. Mead's great learning again illuminates the matter of Nirvana. "The Forging of the Blades" is a clearly-told vision, but weakened by the omission of names evidently essential. In "Death—and After?" Mrs. Besant reaches the subject of Devachan, and never perhaps in any of her masterly expositions of Theosophy has she been more clear and judicious, more felicitous and delightful, than in this. The thought in the first and third paragraphs, especially the illustration of the diver, the refutal of the notion that Devachan is wasted time, and the last paragraph of the whole paper are examples. "India; a Trumpet-Call at a Crisis" should be digested by every Theosophist. W. W. Westcott's "Further Glance at the Kabalah" is both interesting and factful, and the two sections of the *Mahabharata* upon "Self-Control and Truth" show what may really be found in Indian Sacred Books when sound judgment directs the search. Mr. Sinnett is delivering a course of lectures before the London Lodge, and these should surely be published, when complete, for the benefit of the Theosophic world. The embellishments on the cover of *Lucifer*, particularly the ink-spot, may not excite artistic delight, but they do not spoil the contents.—[A. F.]

APRIL THEOSOPHIST. "Old Dairy Leaves xiii" begins the story of how *Isis Unveiled* was written. It had no original purpose save obedience, no method, and no plan. With fewer than one hundred books, H. P. B. quoted profusely from multitudes. Col. Olcott depicts her as she stopped her personal composition, looked vacantly out into space, and then copied from the Astral Light the needed paragraphs. On two occasions she "materialized" for him the books thus seen, both in French, and neither, to his certain knowledge, ever in the house. H. P. B. had four distinct styles of penmanship, and each was different in its quality of English. Some MSS. were written by an unseen hand and deposited while she was asleep,—in one case, thirty or forty beautiful pages which, unlike her own, went to the printer without revision. A vivid description of her interior vision of historical events is quoted by Col. O. from a letter by H. P. B. to her sister. The next "Leaf" will be an analysis of her mental state during the composition of *Isis*, and will doubtless be as absorbingly interesting as is every line of the present. Chapter ii of Mr. Innes's "Hermetic Philosophy" is as good as the first; "Reincarnation in Earnest" is a strange case duly attested; "Modern Indian Magic and Magicians" illustrates its title; "Traces of H. P. B." by Col Olcott narrates certain of her early failures to enter Tibet, and the portents of her illness and death given to her family. That about the ring is especially remarkable.—[A. F.]

TRANSACTIONS OF THE LONDON LODGE, No. 17, February, 1893, gives a paper by Mr. W. Scott Elliot upon "The Evolution of Humanity". For long time the London Lodge has apparently been quiescent, Mr. Sinnett's rich lectures ceasing to delight the Theosophic world, but a new and worthy revival is in the present noble issue. It is beautifully clear and intelligible, with language choice and melodious, full of thought and fact in graceful form. The first

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paragraph affirms that much of its contents is for the first time given to the world, and the second that the writer is merely the mouthpiece of an authoritative statement, the questions which "elicited" the information having been originally formulated by the discussions of a group in the London Lodge. This language is very significant, and doubtless went as far as the author felt prudent short of direct avowal of the quarter to which the questions were addressed and the means by which replies were received. Only a reviewer thoroughly at home in the *Secret Doctrine* could indicate the added revelations, but the beautiful clearness of the paper, and its freedom from confusion and wandering, are equal to a revelation. One of its many interesting facts is that Mars is the planet we last occupied, and that Mercury is in preparation to be the next; another, that the destruction of Europe by fire will occur after about 18,000 years. Some items respecting the Adept's choice of Nirvana seem to be new. The remarks upon extension of consciousness are admirable, and especially that which locates the germs of development in our qualities of sympathy and compassion. But all the paper is full of instruction, and instruction in charming style. (Kegan Paul, Trench, Trübner, & Co., London; one shilling).—[A.F.]

THEOSOPHICAL SIFTINGS, Vol. VI, No. 3, is "On Gems" and by F. L. Gardner. It is a very interesting treatise, with copious facts from each department of gem study and notice of the singular qualities, physical and occult, attributed to particular stones. Speaking of the idea that the brilliancy of gems varies with the health of the wearer, the author states that in the case of the diamond he has verified it from personal knowledge; and reliable authorities are quoted to sustain the claim that the beryl induces clairvoyance.—[A.F.]

AN EXPOSITION OF THEOSOPHY is a republication as a pamflet of Mrs. Annie Besant's interview with a reporter, given in the *N. Y. World* of February 26, 1893. The report covered several columns of the *World* and attracted great interest through the country, being a singularly compact and yet extended treatment of many of the most notable features of Theosophy, in fact exactly the information needed by the public and by Theosophists themselves. It was submitted to Mrs. Besant's scrutiny before republication, and is therefore authorized. Nothing better for general circulation exists. (Boston Theos. Pub. Co., Chamber of Commerce, Boston; 10 cents.)—[A.F.]

ISLAM IN AMERICA, by Mohammed Alex. Russell Webb. Mr. Webb's conversion to Mohammedanism while American consul at Manila, and his subsequent formation of a propaganda in the U.S., created a sensation in the religious world. His present pamphlet, to be followed by others, explains the fundamental principles of Islam, corrects many current misapprehensions, and upholds the system of Mahomet as the true type of a universal religion. Much important fact is scattered through this little book of seventy pages, and it is serviceable as refuting error, but the work might have been much better done. It is too little systematized, deals more with assertion and rhapsody than with proof, is somewhat discursive, and passes too lightly over essential points. It would be vastly more powerful if condensed in its eulogies and expanded in its evidences. Renan is hardly what would be called a "Christian" author, nor is it quite certain that a habit of five daily prayers will cause prayer to "increase in earnestness and soulfulness", for it *may* induce formalism. Though the general treatment is rather superficial, and though the remark that "Its (Islam's) adoption as the universal religion seems only a question of a compar-

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atively short time" may possibly be over sanguine, it is a well-written book, pages 21, 22, 37, 44, 47 being specially so. There is a fairly good picture of Mr. Webb on the front cover, and on the back a strangely incongruous one of four ladies in the most recent fashionable attire. Yet perhaps this is to illustrate one of the follies which will certainly have to go when we all become Mahommedans. (Oriental Pub. Co., N.Y.)—[A.F.]

OCCULTISM is the title of a twelve-page monthly devoted to the "unveiling of spirit realm" and to be issued by Joseph M. Wade of Dorchester, Mass. As the spirit realm is obviously beyond the ken of such mortals as have not evolved the faculties needed for its cognizance, and as its unveiling can only be performed by the skilled sages termed Adepts or Masters, one naturally inquires whether Mr. Wade enjoys either the personal development or the Adept aid which may enable him to transform the occult into the revealed. Nothing in his previous career or in his attitude toward the Esoteric Philosophy encourages belief in such evolution of faculty or instruction, and one almost fears that the title of his magazine may be a recognition of swelling popular interest in marvel, rather than a harbinger of further esoteric disclosure. But if Mr. Wade's work proves rigorously in line with the *Secret Doctrine*, and his portrayal of the occult world to have the same endorsement as had his better-known predecessor, the surprise of Theosophists will doubtless merge into gratification and docility.—[A.F.]

THE HOMŒOPATHIC MEDICAL JOURNAL of St. Louis, Columbian number, is remarkable in that it contains a story called "Death and Resurrection of Dr. Dean", which deals with psychic problems and good theosophical explanations of intuition and sub-conscious action. It also has an article by S. F. Hecht of N.Y., Superintendent of League No. 1, entitled "Theosophy in a Few Words", written for the *Journal*. Thus theosophical ideas are penetrating everywhere.

SENSELESS ATTACKS on Theosophy go on also. In April a Baptist minister, perhaps desirous of notoriety, advertised himself to speak on Theosophy. He wandered around among abstruse theories as much early Christian as Theosophical, and wound up by a vituperative harangue against Theosophy, the Society, and its members. That all let some good light into the heads of parishioners otherwise ignorant of the subject. But while they attack us let us all go merrily on, as the people want the truth.

SONGS OF THE LOTUS CIRCLE. This little book of songs, fifteen in number, is prefaced with an Order of Exercises and a few sentences to be read in unison by the entire Circle. Except the famous hymn "Lead, Kindly Light", the first of the collection, "Tell me, bright Evening-Star", is incomparably the best. The book is sold by the PATH at 5 cents per copy.

Mirror of the Movement.

BROOKLYN T.S., on April 28th from 4 to 6 P.M. gave a tea to enable members to meet Mr. Bertram Keightley. Questions varying from the simplest and most practical to the most vast and abstruse were asked him, and all were answered with his kindly manner, tactfulness, uniform courtesy, and clearness of exposi-

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tion. In the evening he lectured at Jefferson Hall on "India and the T.S." From 5 to 9 P.M. on May 12th the Branch gave an entertainment to the children, a sort of supplement to the regular *conversazione*. It was conducted entirely by a committee of the children of the Lotus Circle, and included recitations, readings, a dance, and music, besides games and refreshments.

BROOKLYN T.S. Sunday evening lectures in May were: 7th, *The Serpent of Evil*, Miss K. Hillard; 14th, *Immortality*, Alex. Fullerton; 21st, *Re-Birth*, Claude F. Wright; 28th, *Nature's Workshops*, Wm. Main.

PITTSBURG T.S. opened its new room on May 14th with an address by Miss A. M. Stabler of New York upon "The Mahatmas". The audience was good, and great satisfaction was felt at the improved quarters and prospects.

ARYAN T.S. Sunday evening lectures in May were: 7th, *Immortality*, Alex. Fullerton; 14th, *Which came first, the Egg or the Bird?*, Alex. H. Spencer; 21st, *The Theosophy of St. James*, Rev. James Taylor; 28th, *Man's Higher Nature*, Jos. H. Fussell.

CINCINNATI T.S. has had the General Secretary for two weeks as the guest of Dr. J. D. Buck. Bro. Judge came to try to recover his voice. On the 14th he spoke to the *Secret Doctrine* class for half an hour, and his voice seemed better. This class meets each Sunday evening from 8 to 10 with an attendance of from twenty-five to forty, many not yet being members. Even in wet weather they come out. The Secretary of the class keeps a good abstract of discussions, and if they seem useful there is some talk of printing them for distribution among members generally.

CHICAGO THEOSOPHISTS, having quite out-grown their old Headquarters, moved on May 1st into more spacious and attractive rooms in the same building, 26 Van Buren street, Nos. 48 and 48a. The larger room is fitted up as a hall for Branch meetings, Sunday evening lectures, etc., comfortably seating 120. Adjoining is a library and reading-room of generous size, light, quiet, attractive. This new home was opened on the evening of May 5th with a *conversazione*, and White Lotus Day services were held on the 8th. Press paragraphs caused a large attendance, flowers decorated the hall, and H.P.B.'s portrait, adorned with smilax and lilies, stood on an easel covered with golden cloth. Sunday evening lectures grow steadily in interest and attendance, and on the 14th the Branch was gratified by one from Bro. E. B. Rambo of San Francisco upon "Reïncarnation".

BLAVATSKY T.S. rejoices over increasing success to its meetings. On April 30th Mrs. Marie A. Watson lectured on "The Coming Religion", previous lectures having been given by Geo. M. Coffin, H. W. Cragin, R. L. Lerch, and Col. R. E. Whitman. On May 14th J. Guilford White lectured on "Does intelligence survive the shock of death?" The *News* has published a religious symposium, devoting half a column to Mrs. Watson's exposition of Theosophy.

CHICAGO HEADQUARTERS has expenses of about $1,000 a year. Apart from donations the only income is from book sales, but these have so largely increased that in the first quarter of 1893 they aggregated about $360. The free reading-room is open daily, except Sunday, from 10 till 5.

A CURIOUS ERROR crept into the April, 1893, PATH in the first foreign note. In referring to the T.S., Buddhism, and the Brahmins, the statement was made that Mr. Sinnett is "more of a Vedantin than a Brahmin". Of course it is plain that it should read "Buddhist" instead of "Brahman". Whether to

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blame the writer of the note or the printer or proof-reader we do not know, but the Editor must take the blame, although ready to offer the excuse of great pressure of work. We therefore beg readers to alter their copies of PATH so as to correct the error.

OBITUARY. Capt. Geo. R. Boush, retired naval officer, long time Secretary of the Blavatsky T.S. of Washington, D.C., fell dead in Farragut Park on Saturday, May 6th. Capt. Boush was a devoted Theosophist, and his days were dedicated to the care of the Branch reading-room, where he was constantly present to meet inquirers and execute plans of work. Modest, genial, earnest, and faithful, he made friends for the Cause through illustrating its effects. His Branch passed tender Resolutions of sorrow for his departure, and ordered his chair to be kept vacant for thirty days.

PACIFIC COAST ITEMS.

SAN FRANCISCO has had Sunday evening lectures by E. B. Rambo upon *The Heart Doctrine*, by Abbott Clark upon *An Outline of Theosophy*, by Dr. J. A. Anderson upon *Reincarnation the Approach to the Path of Occultism*. Dr. Anderson has also lectured in Alameda, and Mr. Clark in Stockton. The debating class organized in March is doing good work. It is composed principally of the younger members, one being but thirteen. All are obliged to participate, so that the younger become accustomed to express themselves, and the elder to reason.

MRS. VERA S. BEANE has been doing a notable work for Theosophy in the North West. About the middle of April she left San Francisco at the request of the Pacific Coast Committee, and has visited the Branches at Portland, Tacoma, Seattle, Victoria, Olympia, and Gray's Harbor, holding public meetings and private talks, and receiving calls from interested persons. When at Seattle she followed up in the near towns of Ballard and Port Townsend the good work begun by that Branch. Her meetings have been large and enthusiastic, doing much to strengthen the members. Grateful letters of appreciation reach the Committee, and there is deep satisfaction that so active, intelligent, and devoted a laborer has been able to enter the field and stimulate the seed planted by predecessors.

THE PACIFIC COAST LECTURER had good audiences in the Church of the Unity, Los Angeles, on April 20, 23, and 28. Besides Branch and private meetings, a number of public meetings were held, and 1,200 leaflets were distributed. Written instead of oral questions have been proved expedient, for complications are avoided and the object aimed at better attained. The man always on the alert to make a speech or ask a "poser" is barred, controversy is minimized, and really interested inquirers receive greater satisfaction. Dr. Griffiths lectured in G. A. R. Hall, Santa Ana, on May 8th, also met the Alaya Branch and inquirers. It is Santa Ana where Mrs. Sophronia A. Smith has done so much and such excellent work. Dr. Griffiths visited Colton on May 12th and 13th, lectured on "Karma and Reincarnation", and held a quiz meeting with good effect.

BRO. FRANK NEUBAUER has moved from San Francisco to Los Angeles and been elected President of the L. A. Branch. He is doing good work. Weekly Branch meetings are conducted under an improved order of proceedings, public Sunday evening meetings have been begun, and propaganda plans are

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projected. Los Angeles F.T.S. have received more outside assistance than any other T.S. centre on the Pacific Coast, and they now have opportunity to demonstrate their ability to help themselves. On April 23d Mr. Neubauer lectured on "Post-Mortem States", and on the 30th, Mr. Geo. W. Aylesworth upon "Adepts". White Lotus Day was well celebrated, and the exercises closed with an address from Dr. Griffiths.

NARADA T.S., Tacoma, Wash., has enjoyed visits from Rev. W. E. Copeland of Stockton and Mrs. V. S. Beane of San Francisco. On May 7th Bro. Copeland read a paper on "The Esoteric Meaning of the Lord's Prayer", and on White Lotus Day spoke of the similarity between the early days of Christianity and Theosophy. His address to the Unitarian Conference in Seattle upon "Why Unitarians should be Theosophists" brought out many questions from the ministers. Mrs. Beane spoke in the Unitarian Church of Tacoma, April 23d, upon "The Septenary Constitution of Man", and her labors and lectures have been of deep value to the Branch.

WHITE LOTUS DAY.

The second anniversary of H.P.B.'s departure was duly observed on May 8th in the manner of her expressed wish, and reports have arrived from many Branches of the feeling and interest exhibited. It is not possible to print these, but they all show that union of reverent affection with grateful reminiscence which augurs a healthy future for the Society. Her picture adorned with flowers was a usual feature, the books she specified were read, and in some cases appropriate music was introduced. Addresses were in many Branches made. These simple but significant memorials testify to the Society's continued devotion to her, and keep alive the sense of what it and the Western World have received through her life and work. Every year should see the commemoration more general and more hearty, for every year will demonstrate more fully the value of Theosophy and of the one who re-proclaimed it.

WHITE LOTUS DAY SAVINGS BOXES.

Bro. J. D. Bond's well-conceived plan of savings boxes, the contents whereof should accumulate through the year and be transmitted to the General Secretary on White Lotus Day, has proved of material benefit to the treasury. The total received to May 29th is $625.13. A very small amount systematically placed by each box-holder in his box thus swells to a handsome sum, and the aggregate of all is of great assistance. The scheme was begun only in December, so that the above figures express the result of but four or five months. If every participant continues his exertions, and if every new F. T. S. is supplied with a box, the report in '94 will be creditable indeed. Surely in Theosophy, where Karma is so clearly recognized and honored, no one need ever be *weary* of well-doing.

ENGLAND.

THE INTEREST TAKEN in Theosophic teachings in London is evidently quite unabated, and among the working-classes seems to be growing. Annie Besant lectured on April 11th in Chelsea Town Hall on "Theosophy and the Labor Movement", and the hall was packed to suffocation almost entirely with workmen, and

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the discussion that followed the lecture showed how keenly the points had been appreciated. On the following evening Annie Besant lectured at Bow Working Women's Club on "Reincarnation in its bearing on personal and family life"; there the hall is but small, seating a little over a hundred people, but the yard outside and the passage were packed, and packed so effectually that two gentlemen who offered half a sovereign each for admission could not get in. These, and some other lectures arranged for in densely populated poor districts, are being given without charge, the halls and advertisements being paid for out of the proceeds of Mrs. Besant's lectures in the richer districts.

"THROUGH STORM TO PEACE" is the title under which Mrs. Besant is writing the story of her life in the *Weekly Sun*, London. The editor, Mr. T. P. O'Connor, M. P., has persuaded her to pen these autobiographical sketches, and she has consented to do so in the hope that some service may be done to the Theosophical cause by thus putting before a very large public the story of the way in which she became a believer in Theosophical teachings. It seems a fresh chance of raising enquiry among many whom Theosophy may not have reached.

COUNTESS WACHTMEISTER is busily engaged on a book that is to be issued in the early Autumn, *How the Secret Doctrine was Written*. It promises to be of very great interest, as showing the way in which H. P. Blavatsky worked at the wonderful two volumes so well known to every real student. As Countess Wachtmeister was one of H. P. B.'s nearest friends, and was with her during the time of the writing, she can say much of the deepest interest.

THE SALE of Theosophical literature is constantly on the increase, and the H. P. B. Press is hard put to it to keep pace with the demands. A new edition of the *Key to Theosophy* is just through, and there are ominous murmurs as to the approaching exhaustion of the *Theosophical Glossary*. Pamphlets are run off by thousands, and yet the demand remains unsatisfied. And this seems to us to be one of the most solid signs of progress, for when people begin to read our cause is won.

THERE IS a little paper here, *The Irish Theosophist*, that we should like to recommend to some of our American friends. It is set up and published by a few earnest young fellows, who, after working for their bread all day, work half the night to get out their paper. It is really a good little journal, a monthly, and only costs 2 cents, and it is forwarded postpaid for a year for the large sum of 37 1-2 cents. Its page is the same size as that of *Lucifer*, and it gives twelve of them and a cover, all for 2 cents!

FOREIGN.

MRS. ISABEL COOPER OAKLEY'S visit to Melbourne, Australia, resulted in a greatly increased interest in Theosophy and H.P.B. The "Victorian Theosophic League" was formed immediately after her arrival and first address. A few days later quarters were secured, but audiences so grew that a Hall for lectures became necessary. For some time Mrs. Oakley gave interviews from 10 to 5 o'clock daily, conducted three *Secret Doctrine* classes and a class for beginners weekly, and lectured each Sunday evening. On April 9th was the last lecture, "Madame Blavatsky and the Messengers of the Mahatmas", there being barely standing room in the Hall. Attendance had steadily increased from twenty-five at the first to over four hundred at the last. One fruit of the

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work was a present to the League by Miss Minet of the whole stock of Theosophical works in her shop, the value being about $500; and another, the formation of a Debating Club with over twenty members. Mrs. Oakley visits Adelaide, New Zealand, Tasmania, and Sydney, and will be again in Melbourne next September.

A BRANCH has been lately chartered by Col. Olcott in Buenos Ayres, Argentine Republic, South America. It has already fourteen members, including two ministers, two deputies, several men of letters, lawyers, and physicians, and has established a capacious Headquarters, where, besides a large meeting-room and a library, it has seven rooms fitted up for guests and a vegetarian table for such as prefer it. Travelling brethren are entertained free of cost for a week. There is evidence of remarkable earnestness and devotion, as well as of wish for Theosophical books in various languages.

NEW YORK HEADQUARTERS BUDGET.

Deficiency reported in April PATH	$168 20
Cheque from W. C. T	168 20
But since this cancellation of the debt an alteration on the fourth floor of the building to give accommodation for another member of the staff occasioned a further outlay of	$125 00

Contributions thereto:—

Members of Aryan T.S	$27 00	C. M. B	$ 2 00	
P. v. d. L	5 00	V. N	5 00	
H. M. W	10 00	R. G. S	5 00	
E. O'R	10 00	H. L. C	5 00	
R. O. R. B	2 00	M. L. S. S	1 50	
Members of Boston T.S	12 50			85 00
				$ 40 00

The actual deficit May 20th is therefore but $40, and this will be provided for by the Aryan Branch. For all the generous, invaluable help received from sympathetic brethren all over the country, the Branch cannot express itself too warmly. It will be a happy day indeed when the mortgage itself shall have been cancelled, and debt of every kind wholly removed.

NOTICES.

BRANCH PAPER No. 33, *The Gates of Life*, read before the Upasana T.S. by a member thereof, was sent to the Secretaries late in May. It is a poem, and the only Branch Paper in poetry yet issued.

THE REPORT OF CONVENTION PROCEEDINGS was mailed separately to each member in good standing at the end of May. The copies for members-at-large carried also the May *Forum*.

The man who finds matters for suspicion in others is one who is not true himself.— *Book of Items, c. 8.*

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AMERICAN BRANCHES THEOSOPHICAL SOCIETY.

PLACE.	NAME.	DATE OF CHARTER.	PRESIDENT.	SECRETARY.	ADDRESS.
St. Louis	Arjuna T.S.	1882	Thomas B. Wilson	William F. Burrows	2012 Olive street
New York	Aryan T.S.	1883	William Q. Judge	Alexander Fullerton	144 Madison avenue
Chicago	Chicago T.S.	1884	George E. Wright	Miss Leoline Leonard	Flat E, 4201 Ellis avenue.
Malden	Malden T.S.	1885	Louis F. Wade	Mrs. Mary F. Barns	44 Acorn street
San Francisco	Golden Gate T.S.	"	E. B. Rambo	William J. Walters	Palace Hotel
Los Angeles	Los Angeles T.S.	"	Frank Neubauer	Dr. G. F. Mohn	453 S. Spring street
Boston	Boston T.S.	1886	George D. Ayers	Robert Crosbie	186 South street
Cincinnati	Cincinnati T.S.	"	Dr. J. D. Buck	Dr. Thomas M. Stewart	266 Elm street
Chicago	Ramayana T.S.	1887	Dr. William P. Phelon	Miss M. E. Applegate	619 W. Jackson street
Minneapolis	Ishwara T.S.	"	Dr. J. W. B. LaPierre	James C. Slafter	617 Guaranty Loan B'ld'g
Philadelphia	Krishna T.S.	"	Alexander W. Goodrich	Edwin Schofield	401 Commerce street
St Louis	Pranava T.S.	"	Seth Wheaton	William Throckmorton	2708 Morgan street
Omaha	Vedanta T.S.	1888	Louis A. Storch	Harry Merriam	2919 Douglas street
Grand Island, Neb	Nirvana T.S.	"	Charles Rief	Nathan Platt	522 Kimball avenue
San Diego, Calif	Point Loma Lodge	"	Samuel Calhoun	Dr. Thomas Docking	643 6th street
Bridgeport, Conn	Varuna T.S.	"	Dr. E. A. McLellan	Mrs. Isabel H. Butler	345 Broad street
Cleveland	Dharma T.S.	"	William E. Gates	Mrs. Erma E. Gates	235 St. Clair street
Decorah, Iowa	Isis Lodge	"	George W. Adams	Miss Clara Reum	Box 901
Milwaukee	Brahmana T.S.	"	Mrs. Artie C. Stowe	Lucius H. Cannon	M. O. Dep't P. O.
Brooklyn	Brooklyn T.S.	1889	Col. Henry N. Hooper	Alexis C. Ferm	191 Carlton avenue
Santa Cruz, Calif	Bandhu T.S.	"	Dr. William W. Gamble	Mrs. Lizzie A. Russell	Box 26
Washington, D.C	Blavatsky T.S.	"	J. Guilford White	.....	919 F street, N. W.
San José, Calif	Excelsior T.S.	"	Miss Lizzie S. Morgan	Mrs. P. M. Gassett	351 N. 3d street
San Diego, Calif	Gautama T.S.	"	Mrs. Anna L. Doolittle	Miss H. C. Mackenzie	1817 1st street
Kansas City	Kansas City T.S.	"	Henry T. Lotter	Dr. C. L. Hungerford	306 Rialto Building
Oakland, Calif	Aurora Lodge	"	Mrs. Sarah A. Harris	Henry Bowman	630 9th street
Tacoma, Wash	Narada T.S.	1890	Harvey A. Gibson	Mrs. Fannie A. Sheffield	414 S. 7th street
Stockton, Calif	Stockton T.S	"	Frederic M. West	Mrs. Jennie Southworth	361 Miner Avenue
Muskegon, Mich	Muskegon T.S.	"	L. B. Howard	Miss Sarah E. Sherman	157 Peck street
San Diego, Calif	Upasana T.S.	"	Sidney Thomas	Miss Julia Y. Bessac	1432 Date street
Alameda, Calif	Triangle T.S.	"	Mrs. Cornelia McIntire	Mrs. Clara E. Story	2328 Clement Avenue
Sacramento, Calif	Eureka T.S.	"	Albert Hart	Dr. John S. Cook	922 9th street

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AMERICAN BRANCHES THEOSOPHICAL SOCIETY—CONTINUED.

PLACE.	NAME.	DATE OF CHARTER.	PRESIDENT.	SECRETARY.	ADDRESS.
Sioux City, Iowa	Dâna T.S.	1890	Dr. Grant J. Ross	Miss B. Wakefield	805 9th street
Lincoln, Neb	Amrita T.S.	"	David A. Cline		Drawer 41
Baltimore	Hermes Council T.S.	"	Charles F. Silliman	William H. Numsen	18 Light street
New Orleans	Vyasa T.S.	"	Dr. C. J. Lopez	F. Carl Gessner	Box 837
Kearney, Neb	Lotus T.S.	"	Rice H. Eaton	Herman M. Draper	
Seattle, Wash	Seattle T.S. No. 1	"	Frank I. Blodgett	E. O. Schwägerl	504 Bailey Building
Jamestown, N.Y	1st T.S. of Jamestown	"	Mrs. H. E. L. Fenton	Mrs. Grace A. Barnes	433 East 4th street
Vicksburg, Miss	Siddârtha T.S.	"	James M. Gibson	T. Dabney Marshall	
Pittsburg	Pittsburg T.S.	"	William C. Temple	Miss S. A. Macmillan	Box 377, Wilkinsburg, Pa.
Portland, Ore	Willamette T.S.	"	A. Ross Reed	Mrs. Laura D. Durkee	567 4th street
Memphis	Memphis T.S.	"	Miss Elise M. Selden	Robert B. Orrick	287 Pontotoc street
Clinton, Iowa	Indra T.S.	"	Mrs. C. L. Poole	William J. Ward	227 5th avenue
Fort Wayne, Ind	Annie Besant T.S.	1891	Hon. Edward O'Rourke	Andrew A. Purman	
Toronto, Canada	Toronto T.S.	"	Albert E. S. Smythe		25 George street
Los Angeles, Calif	Dhyana T.S.	"	Charles N. Earl	Miss Stella W. Hart	236 Newton street
Hoquiam, Wash	Gray's Harbor T.S.	"	Dr. Owen G. Chase	Sidney M. Heath	
New York	"H.P.B." T.S.	"	Miss Anna M. Stabler	Miss Mary Douglass	256 West 127th street
Springfield, Mass	Springfield T.S.	"	George M. Stearns	Dr. William E. Davis	327 Main street
St. Paul, Minn	St. Paul T.S.	"	Paul Henning	A. M. Isaacson	110 East 4th street
Soquel, Calif	Pleiades Lodge T.S.	"	Charles S. Adams	Mrs. William R. Wilson	Soquel, Santa Cruz Co.
Salt Lake City, U.T.	Salt Lake T.S.	"	John Lloyd	Amos J. Johnson	Box 870
San Francisco	San Francisco T.S.	"	Dr. Jerome A. Anderson	Mrs. Vera S. Beane	632 Post street
Providence, R.I	Providence T.S.	"	Louis B. Sweet	Mrs. H. M. Hopkins	179 Althea street
Olympia, Wash	Olympia T.S.	"	David E. Bailey	Mrs. Mary A. Whitney	Olympia Hotel
New Haven, Conn	Atma T.S	1892	Wm. M. Townsend	M. S. Wadham	998 Grand avenue
Boise City, Idaho	Boise T.S.	"	Mrs. Mary J. Curtis	Mrs. Eunice E. Athey	1402 3d street
Hot Springs, Ark	Hot Springs T.S.	"	Mrs. M. A. P. McCrary	Mrs. Orient S. Bearce	411 Park avenue
New Orleans	Sarasvati Lodge T.S.	"	Mrs. Julia K. Chandler	Dr. F. Barroso	147 Canal street
Victoria, B.C	Kshanti T.S.	"	William Berridge	Hessay W. Graves	Customs
Montreal, Canada	Mount Royal T.S.	"	Louis E. Trudeau	Dr. James H. Fulton	2444 St. Catherine street
Cambridge, Mass	Cambridge T.S	"	Miss M. L. Guild	Miss Anna L. Dunbar	14 Highland street
Grenada, B.W.I	Grenada Lodge T.S.	"		Miss Eleanor J. Browne	Richmond Hill House

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AMERICAN BRANCHES THEOSOPHICAL SOCIETY—CONTINUED.

PLACE.	NAME.	DATE OF CHARTER.	PRESIDENT.	SECRETARY.	ADDRESS.
Elgin, Ore	Blue Mountain T.S.	1892	Henry Hug	Charles H. Marsh	.....
Indianapolis, Ind	Indianapolis T.S.	"	Judge R. Wes McBride.	Albert I. Reed	Care Ind. Cabinet Co.
Westerly, R.I.	Westerly T.S.	"	Dr. Lorin F. Wood	Addison A. Scholfield	30 Main street
Santa Ana, Calif.	Alaya T.S.	"	Benjamin F. Grouard	O. Irving Clark	1035 3d street
Cambridge, Mass.	Harvard T.S	"	J. Austin Wilder	Cushing Stetson	25 Holyoke street
Toledo, Ohio	Toledo T.S.	"	John M. Wheeler	Mrs. Helen L. Wheeler.	215 10th street
New Britain, Conn	Kalayana T.S.	1893	William H. Todd	William H. Witham	P. O. Box 867
Santa Rosa, Calif	Santa Rosa T.S.	"	Dr. C. J. C. Wachendorf.	Charles D. Hudoff	.....
Dayton, Ohio	Dayton T.S.	"	William Watkins	William W. Buckwalter.	735 River street
Chicago, Ill.	Wachtmeister T.S.	"	Jakob Bonggren	C. P. Wm. Westerlund.	35 South Clark street
Rapid City, S.D.	Bulwer Lytton T.S.	"	Arthur E. Wallace	William Norrington	.....
Englewood, Ill	Englewood T.S.	"	Mrs. Ellen D. DeGraff.	Miss Abbietta W. Porter	6608 Wentworth avenue
Columbus, Ohio	Columbus T.S.	"	Wm. B. Waggoner	Dr. H. L. Henderson	801 Oak street

NOTICE.

The General Secretary again and urgently requests that each member of the Society shall promptly notify him of any change of address. Otherwise documents go astray, complaint is made, and avoidable trouble and loss of time are occasioned to the office.

Extra copies of the Report of Proceedings will be furnished at the usual rate,—20 cents each, prepaid.

WILLIAM Q. JUDGE,
General Secretary,
144 Madison Avenue,
New York City.

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AUM

The bearer of ill-will towards them that bear ill-will can never become pure; but he who bears no ill-will pacifies them that hate.—*Udanavarga, c. 14, v. 12*

Let us then practice good works, and inspect our thoughts that we do no evil.—*Fo-sho-hing-tsan-king, 1642.*

THE PATH.

VOL. VIII. JULY, 1893. No. 4.

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.

MARS AND MERCURY.

IN the June PATH there was printed a review of a pamphlet issued by the London Lodge T. S., and this magazine may perhaps be construed as committed to an approval of everything contained in the pamphlet, although the private initials of the reviewer were annexed to the remarks. The pamphlet referred to brings up an old dispute which we had thought was settled by what is found in *The Secret Doctrine*, Vol. I, running from page 162 to 168. "Gratification of curiosity is the end of knowledge for some men", wrote H. P. B.'s teacher, and this curiosity led to a question being put some years ago to the Adepts, who furnished the main body of *Esoteric Buddhism* and all the important matter in *The Secret Doctrine*, in respect to other visible globes. The author of *Esoteric Buddhism* then construed the reply to mean that Mars and Mercury are two of the seven planets of the earth-chain of globes. H. P. B., the only person in actual and constant com munication with the Masters, corrected the mistake made by Mr

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Sinnett in the pages of *The Secret Doctrine* to which I have referred, saying on page 164: "But neither Mars nor Mercury belongs to our chain; they are, along with the other planets, septenary units in the great host of 'chains', and all are as visible as their upper globes are invisible". Her correction of the misconception was made upon the written authority of the same Masters who sent through her the letters on which *Esoteric Buddhism* was written.

On the ground of authority in respect to this question, about which none of the Theosophical writers have any information independent of what the Masters have written, we must conclude that the statement in *The Secret Doctrine* is final. If no other point were involved, there would be no necessity for going further with the matter, but as the consistency of the entire philosophy is involved, it is necessary to advert again to this subject.

The two Masters who had to do with *Esoteric Buddhism* and *The Secret Doctrine* have distinctly said:—*first*, that none of the other globes of the earth-chain are visible from its surface; *second*, that various planets are visible in the sky to us because they are in their turn fourth-plane planets, representing to our sight their own septenary chains; *third*, that the six companion globes of the earth are united with it in one mass, but differ from it as to class of substance; *fourth*, that Mr. Sinnett misunderstood them when he thought they meant to say that Mars and Mercury were two of the six fellow globes of the earth,—and this correction they make most positively in *The Secret Doctrine; lastly*, they have said that the entire philosophy is one of correspondences, and must be so viewed in every part. We do not understand that Mr. Sinnett has said that H. P. B. was not reporting the Masters when she wrote the above in *The Secret Doctrine*, or that the Masters have denied that they hold the above views.

If we admit that Mars and Mercury are two visible planets of the seven-fold chain belonging to the earth, then the consistency of the philosophy is destroyed, for as it is with planets, so it is with man. Every planet, considered for the moment as an individual, is to be analysed in the same way as a single human being, subject to the same laws in the same way. Hence, if two of the principles of the earth are visible, that is, Mars and Mercury, then why is it that two of man's seven principles are not visible, in addition to his body? In his seven-fold constitution his body represents the earth in her septenary chain, but he cannot see objectively any other of his principles. The philosophy must be consistent throughout. If it is inconsistent at one point it fails at every other. The same Masters who have communicated through

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H. P. B. with Mr. Sinnett for the purpose of having *Esoteric Buddhism* written, have over and over again positively stated that the law of correspondence rules throughout in this philosophy.

The earth is a fourth-plane planet. The beings upon it are now in the fourth stage, and for that reason cannot see objectively any planet that is not on the same plane of development, and every planet which they see is for that reason a fourth-plane planet. If this be correct, then Mars and Mercury must be fourth-plane planets, and hence not in the earth's chain of globes.

If we assume with the writer of the pamphlet referred to that Mars and Mercury are two out of the whole seven of which the earth is a third, then the question arises, To what principle do these two planets correspond ?, for they must correspond to either *prana*, *kama*, astral body, *Manas*, *Buddhi*, or *Atman*. Any attempt at an answer to this question will show the confusion in the assumption; for it is admitted that Mars is in obscuration, and the natural question then would be, Which of the earth's principles is correspondingly in obscuration? In attempting to answer this from the assumption started with, we have the statement that Mars is the planet we have last been in, hence it must represent a disused faculty or principle, and not one which we are about to develop. As *Manas* is the next principle to be fully developed, it would follow that Mars does not represent it, and hence the whole matter falls into confusion, because the first four principles have been already developed and are not in disuse. Following this on the false assumption, then Mars would represent an eighth principle.

Mars is in a state of obscuration at the present time, as stated by the Masters and H. P. B. This is because, in that chain of development, the Egos have finished their fourth round, or because the fourth round has not yet commenced, except in respect to the planet itself as a place of habitation, the Egos having passed on to the next globe of that chain, quite as invisible from the surface of Mars as our next globe in order is invisible from our surface. The same may be said for Mercury, except in respect to obscuration, since the information vouchsafed about it declares that it is beginning to get out of the obscuration caused by the absence of Egos.

A reference to the pages of the *Secret Doctrine* referred to above will be found helpful on this point. It is also stated on page 163 of that book, Vol. I, on the authority of the Masters, that "No companion planet, that is, no upper globes of any chain in the solar system, can be seen." I may say that the relation borne by

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Mars and Mercury to the earth will not be spoken of or explained by the Masters. Furthermore, one of the Masters wrote to the author of *Esoteric Buddhism* in respect to this matter, stating, "You are putting me questions pertaining to the highest initiation. I can give you only a general view, but I dare not, nor will I, enter upon details."

It is not necessary for us to know the relation between Mars, Mercury, and the Earth, especially, nor to know whether Mars and Mercury are in any particular state ; all that is necessary is to know, do they or not belong to our chain ? And that they do not has been distinctly stated, both from the position of authority and upon the ground of consistent philosophy. Upon authority, because in no other way can we solve this riddle; upon philosophy to show the reasonableness of the authoritative statement. All such difficulties can be solved by remembering and working upon the law that, as it is in respect to man and his principles or vehicles, so it is in respect to any planet whatever.

WILLIAM Q. JUDGE.

CAUTIONS IN PARAGRAPHS.

DO not make statements that tend to mix up the Theosophical Society with any religious belief, political theory, or social observance or non-observance.

Beware of the proposition that the rich or those in social life needing theosophy as much as the humbler ranks should therefore have special efforts made for them while they fail or refuse to openly help the Society with their countenance and effort.

Do not be misled by the fancy that special effort to "convert" a scientific celebrity will lead to any great benefit to the theosophical movement, or sufficiently offset the time thereby lost from the general work among those who are ready to listen.

Never cry down the efforts of a sincere member to disseminate theosophy merely because it does not meet your standards of method or propriety.

Always discountenance any proposal to establish a censorship of either literature or effort in theosophical ranks, for such a cen-

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sorship is against the broad and free platform on which the Society rests.

Suffer not yourself to be annoyed because scientific men claim as their new and original discoveries that which theosophical literature has always claimed; remember we are not in this movement for glory, but that men shall know the truth regardless of where the credit for discovery is given.

Never forget that a theosophical Branch is for the study of theosophy, and not for discussion upon outside topics.

Let not sentimentality make you fear to bring forward what you believe to be theosophy, even though some persons threaten to leave the ranks because their own fad seems endangered by the strength of your theory; but beware you do not mistake self-assertion in yourself for the strength of your theories.

Be not deluded by the idea that you can do great good by entering a church society in which you do not believe. Theosophy is not benefitted by being thrown among those who declare they do not want it.

Beware of the person who offers to sell spiritual science in so many lessons for a sum of money. Expositions by lectures in public of general theosophical principles for an admission fee are proper, but courses of lessons on magic arts, spiritual science, secrets of nature, and the like are eternally improper, emanate from cupidity or undisciplined intellect, and lead to nothing.

Be charitable enough to remember that the theosophist is human, and perhaps has to struggle all the harder with our common failings just because he has entered on the battle with the lower nature.

Do not fancy that because ours is called a brotherhood any exclusion of woman is inferred. English is not the only language on earth, and in many others the same term describes both feminine and masculine. Theosophy does not concern sex distinctions, and talks more of souls, which are sexless, than it does of the bodies they inhabit.

Carefully avoid confounding Brahmanism with Buddhism, and the religions flourishing outside of India with those of that coun-

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try. Buddhism not being the religion of India, confusion of uttered sounds and knowledge results from calling Hindus Buddhists.

Very carefully refrain from confusing Christianity with the religion of Jesus. The latter is not the former, inasmuch as Christianity is split up into over three hundred different sects, whereas Jesus had but one doctrine.

Pay the highest respect to the sermons of Jesus, from the remembrance of the fact that in his discourses he but gave forth once again the old doctrine taught to him by the ancient theosophists of whom he was a disciple.

Do not make the blunder of mistaking the glitter of our civilization for true progress. Weigh fine houses, good clothes, mechanical devices, and universal male suffrage against the poverty, misery, vice, crime, and ignorance which go with the former, before you conclude what is the best civilization.

RODRIGUEZ UNDIANO.

FACES OF FRIENDS.

THE late T. Subba Row, B. A., B. L., was a Brahmin of high caste, well known in the Theosophical movement and intimate with H. P. B., Col. Olcott, and others in India. The editor of PATH met him at Adyar in 1884, and knew how highly he was thought of by all who knew him. He died on the 24th of June, 1890. A very interesting account of him printed in July *Theosophist* of 1890 was written by Col. Olcott and endorsed by the family before publication. T. Subba Row left no literary work of any great moment, considering his undoubted ability.

His best work was in a series of lectures on the *Bhagavad-Gita* at the Convention of 1886 in India. But his name is deeply associated with our work, and H. P. B. often referred to him. There is not the slightest doubt that he was personally acquainted with the same Masters of whom H. P. B. so often spoke.

He was of the Niyoga caste of the Smartha Brahmans. Born on the 6th of July, 1856, he lived but thirty-four years. He was brought up by his uncle, who was the Prime Minister of the Raja of Pittapur. In his early years no one thought him to be very

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learned or full of mystical knowledge, but later on he became one of those cases where old knowledge gained in a former life came back. This was in respect to philosophy and Indian religious books, from which he was known to quote as if he had read them all.

As an individual he was genial though reserved, showing signs of power within; and, as Col. Olcott said, the fact that he lived his occult life alone gives strength to the confidential statements he made to his family and friends. His eye was large, deep brown, and brilliant, and although I had only a few conversations with him the impression he made was lasting and pleasant. One little verse he quoted to me never left my memory, and I shall always think of him with gratitude as well as pleasure. He was a friend of the T. S. as well as a member, and though engaged once in a slight controversy in respect to the theory of the constitution of the human being, he deserves a place in our gallery of friendly countenances. W. Q. J.

KOREAN STORIES.

KOREA—also spelled Corea—has been called "The Hermit Nation." The author of the following stories is a Korean now in Washington and a member of the Branch there. He has furnished these for the PATH through Mrs. Coffin of the Washington T. S., and may be able to give us more. He says they have many stories of Masters, or Adepts, in his country, where belief in "Masters" is universal among all classes. Indeed, when they see a venerable beggar or old man they say, "Perhaps that is a Master in disguise."—ED.]

I.

THE SPOTTED BUDDHA OR ADEPT.

Two young philosophers retired to a mountain to live in seclusion and practice Yoga. They lived in two huts on the opposite sides of this mountain. It was said that they had reached a similar and high stage of development. One day a beautiful young woman appeared in the hut of one of the students and asked the privilege of remaining that night. Although he felt kindly to her, he refused her request, as he did not wish to have his quiet disturbed: so he sent her to the hut of his friend, who took her in.

His heart was not in peace the whole night; he arose early next morning and went to his friend's hut, hoping to find out what had

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become of the beautiful woman. On opening the door there streamed upon him a flood of golden light. He distinguished two beings in this golden glory, two beings of pure gold with rays of light issuing from them, and seated on two shrines. He slowly recognized his friend in the one seated on the lower shrine; the other one seemed entirely strange to him. He then perceived they were the truly wise, whose virtues had no comparison with a lower soul like himself. He bowed down before them and wished to know how his friend had become thus suddenly wise.

His friend replied: "I kindly accepted the woman you sent to my hut, and gave her shelter. The birth of her child took place, and the infant was bathed by his mother in perfumed water brought by her. He was immediatly transformed into pure gold, as you now see; whereupon the woman disappeared. The boy is he who is seated on the upper shrine: he is a spiritual being *descended temporarily for the sake of humanity*. With the permission of the heavenly Master I also washed in the perfumed water, and became transformed into pure gold." "May I not also wash in this wondrous water?" the other cried; but alas! he only found a few drops in the bottom of the vase. He thankfully used what remained of the holy water, but it, being insufficient to cover him, left him only spotted with golden color wherever the drops had touched him. Ever after that, he was called "The Spotted Buddha."

II.

QUAN-URN-BODHI-SATTVA.

A man who had always devoted himself to a religious life and the search after Divine Wisdom left his family and retired to a very secret spot on a mountain where no traveller had ever penetrated, far away from the sights and sounds of the world. He ate and slept only to maintain his mortal body.

After long years of purification he had made considerable progress. One day a traveller found his way to this solitude and stopped in his hut to rest. Though he kindly treated the weary pilgrim, he felt he could not bear to have his retreat desecrated and his study interrupted. Remonstrance was useless, the stranger still remained, until finally his little hut was visited by a succession of travelers, each more disturbing and obnoxious than the preceding one. At last he despaired of attaining the great object of his life. He became half-frenzied at this waste of his life-long labors, and in a moment of anger he took the life of the last traveller who stopped in his hut.

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Having committed a murder he abandoned the idea of proceeding on the Path. He left his hut and life of seclusion, and sadly prepared to return to his home, when there suddenly appeared before him a panorama of exceeding beauty composed of a group of spiritual beings. The central figure of this group proclaimed herself to be the great Quan-Urn-Bodhi-Sattva,* and requested to know the cause of his return. He replied that as he had committed a grievous sin he had no longer the hope of attaining true wisdom, and was going back to his home.

"Bring your sin to me. Bring your sin to me," said the Bodhi-Sattva. "Everything proceeds from no-thing,† so also does sin. Thinking of the past is also a sin." She then caused him to return to the mountain and pursue his studies. His heart became gradually peaceful, and he made such rapid progress that he soon became a perfectly wise man. POM K. SOH.

A WHITE LOTUS DAY ADDRESS.‡

COMMEMORATION of H. P. B. has thus far been largely of reminiscence and of anecdote illustrating her personality, and doubtless this will always have its interest, as readers of "Old Diary Leaves" can very well understand. Yet the main topics on White Lotus Day as years pass on will be more and more, I take it, who and what was this most wonderful personage of the century, what was her exact relation to the Theosophical Society. These questions appear very simple: they are really most difficult and complicated. I do not purpose to now discuss either, but merely to express a collateral thought.

To ordinary citizens of the day nothing is more astonishing than that a new religion—for Theosophy is really such—should be promulgated at this close of the nineteenth century, and that its prophet should be a woman. The era is unfavorable to revelations or to spiritual philosophy, and scornful of either when coming through a female channel. Very naturally there arises query

* Quan-Urn-Bodhi-Sattva is believed by the Koreans to be one of the highest Adepts, whose spiritual virtue is only next to that of Gautama Buddha, and whose mission is to appear as a saviour at the most critical moment of human affairs. She is to work for humanity during the whole Manvantara.

The vision of this Bodhi-Sattva, varying as it does in beauty of color, sound, and form to different persons, has inspired many poems, among them a book published in Korea called Le-jung-gam-no, meaning "The sweet dew to save the people."

† That is, from *thought*, which is not a thing.

‡ Abstract of address before the Aryan T. S. by Alexander Fullerton.

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as to whether this new religion will take form as a Blavatsky cult, giving a semi-Divine character to the teacher, investing her words with a sacro-sanct quality, making her writings a finality in doctrine. Some such suspicion is universal among outsiders.

In respect to its estimate of H. P. B. the T. S. may be divided into three classes. One is of those who regard her fully as an Adept, an actual member of the hierarchy, endowed with its prerogatives and powers. They of course do not pretend to even conjecture her degree of advancement, though that is unimportant. The second suppose her to have crossed the line separating ordinary humanity from the Occult fraternity, and to have been entrusted with some secrets of initiation, notably that of communication with Masters, but not to have been a Master herself. The third consider her a woman of singular force and nerve, possessed in some strange way of unusual learning, but nothing more than a chela, if that.

Now through each of these classes no less than in the world outside, and in the first class (to which I belong) quite as much as in the others, exists a fixed opposition to a Blavatsky cult. No matter what may be the degree of reverence for her person or her works, it will not be conceded that she was infallible, impeccable, an authority never to be deviated from, critically examined, or suspected of inconsistency. Treatment of her as a being whose utterances it would be sacrilegious to question and perilous to deny, seems to all a mistake and a folly.

And yet, paradoxical as it may appear, possibly seeming an exaggeration, an extravagance, the extreme of a partisan, I do not hesitate to aver my conviction that the success of the Theosophical Society is in exact proportion to its loyalty and devotion to H. P. B. Like any other theory, this is a question of fact and to be tested by fact. Look at the facts. Of the Sections of the Society, which are the most active and efficient, most zealous in promulgating Theosophy, most rapidly influencing the public mind and gaining hold on the public press? Evidently the American and the European. Each is headed by an individual who was an intimate friend and close pupil of H. P. B., whose enthusiastic loyalty to the Teacher colors every utterance and moulds every project, who forms plans, methods, and efforts in accordance with her impulse, who ceaselessly upholds her name and spirit and purpose as the inspiration to T. S. work. The American General Secretary and the English Mrs. Besant are the leaders of their respective Sections, and they lead avowedly on the lines they learned from H. P. B.

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Descend to the Branches. This is of necessity a matter of testimony. I unhesitatingly say from my own five and a half years of close connection with the central office that those Branches are the most earnest, active, and growing which cling most heartily to H. P. B. and keep her ever before them in loyal thought and eager service.

Descend further to individuals. Here again must testimony be taken. And here again I offer it in proof that those members of the T. S. are the most progressed in doctrine and life, the most successful in Theosophic work, the most consecrated in spirit, purse, and effort, in exact proportion as they are staunch in devotion to H. P. B., fearless in her defence and in tributes to her worth, cherishing her in thought and word as teacher, friend, superior, and guide. They advance precisely as they go closest to the footsteps of the leader.

The converse of all this is equally true. Where do we find lassitude, indifference, decay, lifelessness? Exactly where there is suspicion, doubt of H. P. B., a constant criticism of her character and ways, a forgetfulness of her devotion and utter sacrifice of self. As she is ignored or belittled, a chill settles down upon the spirit, and the work, like the promoter, loses its charm.

Nor is there anything strange, mysterious in these facts. H. P. B. has herself proclaimed that she owed all her Occult advance, faults and errors notwithstanding, to one inflexible, unvarying habit of her life,—entire devotion to the Master. His image and wish were in perpetual presence. Similarly we, far below her as was she below Him, may look to her. The qualities of utter consecration, sacrifice of self, adhesion to duty and energy and work, which she so resolutely maintained, were reflections from the august Hierarchy whose servant and messenger she was because she did thus reflect them. As we in our minor measure do the same, we are in sympathy with her as she was in sympathy with Them. We appreciate her merits because we share them. A like spirit, however feeble and imperfect, actuates us as it did her, and brings both into magnetic union. We are all in the same ray. Devotion to her is not devotion to a mere personality, honored and elevated though it is, but to the embodiment of a principle, a principle which has its highest manifestation in the Masters and which They valued in her as should we.

More than this. If in the same ray, we may be assured of the same aid. No greater encouragement ever came to the Society from its unseen prompters than that in the message printed in PATH of August, 1891. Note these two sentences: "We always help

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those who help us. . . . The humblest worker is seen and helped." The same reasons which made it certain that H. P. B. was sustained and aided in all her efforts make it certain that we shall be. Likeness of spirit, similarity of aim, identity of purpose,—these were what united H. P. B. to the Masters and ensured her Their support. Not less so with ourselves as the same conditions exist. For if loyal devotion to Their service gained for her the help They rejoiced to give, loyal devotion to her as Their servant will bring to us that help equally needed and ready, to us as Society, Branches, and individuals.

THE SLEEPING SPHERES.

PART I.

ONE came to me, calling me out of the form in which I dwell, and showed me the sleeping Spheres.

Now the object of this Messenger who had come to me was to make clear to me some of the hidden things: things hidden, I mean, from the eye of flesh, yet not lying so remote from our ken if we only make some *mental* effort toward seeing. And the further idea appeared to be that if I were to see them, as it were objectively, though with the astral organ of sight, I might be able to make this, the Devachanic State, clearer to the thought of some of my fellows. For the sleeping Spheres are Devachanic entities. In Devachan we are not yet united with the UNKNOWN SOURCE. Hence the need, on the part of the Ego, of form—or container—of some kind. I have chosen here, arbitrarily perhaps, the name of "Sphere" for this Devachanic form.

These Spheres, than which there are none more beautiful, do not lie in any given place; they are self-contained; they have condition, but no place. When I asked my Companion how this could really be so, he pointed out to me that they interpenetrated many other states of matter, cohering by means of their own vibration, just as do all other forms, of whatever kind and however ethereal, throughout the whole of Nature.

I had passed from my body into the air and the airy form, and from thence into the ether. All about me lay the sleeping Spheres, delicate milky films on the golden ocean of light. Ever and anon a thrill of faintest color trembled across their deeps, and I trembled too, for it was given to me to know that these color-motions were, in reality, Thoughts of profound delight. Yes, these palpitating Spheres had pure joy in their own opales-

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cent motions; joy as they throbbed in the living ether, and a joy which had great meaning. This was plain to even my understanding, which at the moment was that of the airy body only. (I presuppose my readers to know even better than myself, that the consciousness of one body differs greatly from that of another. This is true whether the different bodies are all contained together in their own outer shell, or are at the time separate from that temporary covering.)

Imagine, then, that I saw these radiant shapes, now silvery, with a bluish frost upon them, now blooming into tints so translucent that the eye of the soul alone could perceive them, and that every tint was a Thought, an experience. These fair Thoughts were the dreams of the souls disengaged from earth. Dreaming thus, the Spheres slept. How blissful the dreams! For those colors were both living Light and Intelligence; each color was Thought; Thought of the most exalted order known to the human Mind. Thought quivered through the Spheres, changing their Consciousness; fusing them anew; quickening their higher Life; illumining their purer Light, in a world-plane whereon Light, Life, and Thought are one magnificent act of Being, and not the trivial things known to most men in this everyday world. Each Sphere thus became more and more incandescent with this three-fold LIFE, and I saw them blooming and growing, through this sweet iris-hued ebb and flow, as a flower unfolds towards greater perfection by means of assimilated sun-light. The unfoldment was divine, the peace profound. Silence, like a brooding mother, covered them over; it was only enhanced by an occasional soft semi-tone, the harmonious breathing of the sleeping Spheres.

Would that I need say no more!

Yet even while I watched their gracious Being, it became plain that, like flowers, they must fade. Although they were composed of atoms of living Light, Light that was itself a grand Consciousness, yet I soon observed a marked change to take place and to become prevalent in all of them. This change was at first exceeding beautiful, and consisted of a slight rhythmic motion in the atoms of a Sphere. The atoms danced; living opals shot through with tenderest Light. Seeing this, I could but ask myself, "What new Thoughts are in the dreams of the Spheres?" This motion was soon imparted to the Spheres themselves. They trembled into corruscations of Light and grandly awoke. From them, thus swaying, issued glories that no tongue may name, nor do words contain them. Each Sphere thus joining the choral

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dance emitted a choral song; music whose ordained instrument is the naked soul; music that is visible flames of sweetest, intensest desire. All my being awoke into delicious longings in which reverence had no place. I said to my Companion: "What is the burden of this bewitching song?" Very gravely he replied: "It sings of the Life of the world". I wondered to hear him speak so solemnly of what gave me so great delight, but when I turned again to the Spheres I felt a new perplexity. The accelerated motion had produced colors more vivid, more of the gross and solid nature of earthy pigment; the music now shrilled across the etheric spaces; there was in it the strident note of crass emerald, the bugle blare of blazing crimson. The Spheres would sleep no more. Yet I saddened now at their brilliant awakening; in my inner heart a deep voice said: "This is the end of all desire".

The music augmented in volume; the aerial dance became a mad whirl to madder—yet harmonic—sound. This sound marshalled the turbulent atoms at the spheric centers, where they set up tentative efforts towards crystallization,—form. These efforts impeded the spheric motion. Labored, troubled movements, indicative of troubled Consciousness, set in. The fair Thought of the Spheres was disturbed. Streams of red fire, strange contractive motions, throes whose every convulsion made the Spheres less ethereal, sound whose every note made the atoms more gross, until suddenly the formative nucleus at the centre shuddered forth into form—a form which caught only a dim reflection of the original Light, a form which could not exist at all on the original plane of the Spheres. Must the awakened Spheres hereafter bear that grotesque burden? Suspended there, fringed only with the gracious spheric hues, gross cause of the dispersal of beauteous Being, still I recognized it, still I wept as I said: "Comes the earth-child thus forth? Surely this is Death that I have witnessed, and not Life."

My Companion answered: "That is in truth what thou hast witnessed. A death to Devachanic existence, a birth into the material Life which thou and thy blinded fellows call 'the world'. The form whose birth thou hast seen is but the model of the earthly one which it informs. It is thy lot to know more of this matter of so-called Life and Death. Another time I will again meet thee; thou shalt then undergo some experience of Devachanic Life." He disappeared, leaving me in my ethereal body. adrift upon the night.

JASPER NIEMAND.

(To be continued.)

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A PLOT AGAINST THE THEOSOPHICAL SOCIETY.

MANY plots have been started against the Theosophical Society, and all of them have failed to accomplish their object,—the destruction of the organization. The latest one, still in its early stages, we now present to the members. It is the product of the nature and temperament of a person not a member of the Society, who resides in California. For many years he has been indulging in attacks on H. P. B., and has of late endeavored to spread them as much as possible, and to some extent they have obtained a little currency in India.

The form of these attacks is an attempt to show that H. P. B. took nearly all she has written from books published by other persons. *Isis Unveiled* has received considerable attention in this way, and much labor and pains were devoted to showing how many things which she has said in that book may be found in other books, it being meantime well known to the members of the Society that she did not have these other books in her possession. Another method pursued is to show, if possible, inconsistencies in the writings of theosophists. For instance, in one case an attempt to prove that we have given out at various times the doctrine that there are sixteen more or less astral bodies in the human being. This is of course nonsensical, and is probably an idea acquired from superficial reading and confounding of the various aspects or powers of the astral body.

But now the *Secret Doctrine* is to be taken up and an attempt made to show that it is a plagiarism from beginning to end, and then the project is—though we do not certainly know where the capital is to come from—to spread the results in published form all over India. The work to be accomplished in this way it is supposed will damage the Society by damaging the reputation of the author of the *Secret Doctrine*. Among other things proposed, is to show that the *Secret Doctrine* was not "precipitated." This will be very easy, because it is a well-known fact that it was written by hand, and no one but ill-informed and injudicious theosophists would assert that it was precipitated in any sense whatever.

There is some likelihood that slight assistance will be rendered by one or two disaffected persons in India, who in the past have

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aided in spreading similar attacks which have been published in spiritualistic journals. From time to time we may be able to present further plans and purposes of this brigade of plotters for the information of theosophists in advance. The plotters expect this to hurt the Society, but theosophists should know that nothing can hurt it if they remain loyal to their convictions, if they endeavor to understand theosophic philosophy, if they avoid personalities and confine themselves, as was suggested by one of the Adepts long ago, to a philosophical and ethical propaganda designed to benefit the moral nature of the community in which a Theosophist may live. No plot can prevail against this. But we have thought it well, on behalf of the conspirators, to publish this notice as a preliminary to further details when the time is ready.

REGARDING ISLAMISM.

THE conversion to the religion of the Prophet Mohammed of Alexander Russell Webb, F. T. S., and his establishing in New York a paper devoted to Islamism, together with his lectures on the subject, have caused a great deal of attention to be given to Mohammedanism. Bro. Webb is still a member of the Society, with an interest in its progress, and this is another illustration of the broadness of our platform. Bnt he says that it has surprised him to find the members in general paying slight regard to the life of the Prophet, his sayings and his religion, as one of our objects calls for the study of all religions. In India he found many followers of the Prophet in our Branches, and among them much knowledge of formerly so-called esoteric doctrines, which are common to all religions. That such would be the case must have long ago been evident to those who have read the admirable articles which were printed some years ago in the PATH upon Sufi poetry, as the Sufis really preserve the inner doctrines of Islam. But it is natural that the religion of Mohammed has not received from Western people very great consideration. They judge it in the mass, and not from some of its teachings. The West has developed its social system and its religious belief on its own lines, and having seen that many of the followers of the Prophet are polygamists, which is contrary to Western notions, the entire Islamic system has been condemned on that ground, both in a social and religious sense.

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The best Mohammedans say that the Prophet did not teach polygamy, but only permitted it in case a man could treat many wives in exactly the same way in every respect that he could one. Although over against this the Prophet himself had but one wife, and was in fact a celibate, it was quite natural that his followers should liberally construe what he said on the subject and take unto themselves as many wives as their means permitted. This is human nature, and would probably be the result to-day in the West if our people placed reliance on the words of a Teacher who had made a similar statement.

The words of the Koran upon the subject of polygamy, as given by Mr. Webb, are:

"And if ye are apprehensive that ye shall not deal fairly with orphans, then of other women who seem good in your eyes, marry but two, or three, or four; if ye still fear that ye shall not act equitably, then one only.—*Koran, Sura IV, verse 3.*"

The next prominent conception held by Western people about the Mohammedans is that they have forced an acceptance of their doctrines. We have such stories as that they carried sword in one hand and the Koran in the other, compelling people to accept the book under threat of the sword; that they burned books containing matter other than that in the Koran, on the ground that if it it was in the Koran the books were unnecessary, and if it was not in the Koran the books were wrong and should be burned. But the disciples of the Prophet assert that he never taught any such thing, and point to much learning on the part of the Mohammedans in the past. Doubtless these disciples are right, but we know that many Mohammedans tried to coerce people, and that there is some foundation for the story in respect to destruction of that which was not found in the Koran. For these reasons the West has been opposed to Islamism without really knowing much about it. The religion has been judged by the proceedings of its followers. Similar charges might be made against Christian peoples, who notoriously both individually and as nations are in the habit of going directly contrary to the commands of their Founder.

A student of these subjects, then, comes to consider lastly the claims of Islamism on philosophical and religious grounds, and naturally asks the question whether it has any better philosophy than any other religion, and if its religion is supported by a correct philosophy. If it be found that the truths given out by the Prophet were known and written down before his time, then why should the Western student turn to the later religion, the product of a more or less undeveloped people, when he may go to the

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original from which it undoubtedly came? And if in that original we can find broader and more definite expositions of cosmogenesis and anthropogenesis, we may very properly use Islamism to illustrate the Theosophic truism that one single truth is the basis upon which all religions stand, but we are not necessarily obliged to adopt it to the exclusion of anything else.

Islamism seems to many to exact a belief in *a* God, and the conception of *a* God demands that that being shall be separate from those who believe in him. This view does not appeal to many Western Theosophists, because they assert that there can be no God different or separate from man. In the *Rig Veda* of the Brahmans there are as grand, and some think grander, conceptions of God and nature, as can be found in any Islamic book. If the two are equal in this regard, then the *Rig Veda*, being admittedly the elder, must have the first place by reason of age; but if the *Rig Veda* and the philosophy growing out of it are broader and grander than the other, then for that reason it must be more acceptable.

The five fundamental precepts of Islam are given in the *Encyclopædia Britannica*, as follows:

> *First*, Confession of the Unity of God; *second*, stated prayer; *third*, almsgiving; *fourth*, the fast of Ramadan; *fifth*, observance of the festival of Mecca.

In the latest English publication on the subject, Mr. Webb says:

> Orthodox Mohammedanism may be divided into six heads: *First*, faith in God, the one God, the creator of all things, who always was and ever will be, the single, immutable, omniscient, omnipotent, all-merciful, eternal God; *second*, faith in angels, ethereal beings perfect in form and radiant in beauty, without sex, free from all gross or sensual passion and the appetites and infirmities of all frail humanity; *third*, belief in the Koran as a book of Divine revelation, given at various times to Mohammed by God or through the Angel Gabriel; *fourth*, belief in God's prophets, the most preëminent of whom were Adam, Noah, Abraham, Moses, Jesus, and Mohammed; *fifth*, belief in the resurrection and final judgment, when all mankind shall appear before God, who will reward or punish them according to the deeds they have done on earth; *sixth*, belief in predestination, or the inability of man to avoid, by any act of his own, the destiny irrevocably predetermined by God and written down in the eternal book previous to the creation of the world.

The religion of the Prophet contains, in common with all other religions, a secret doctrine which is the same as that found in those differently named. As refered to above, the Sufis taught a very high kind of mysticism, but not any higher than that of the Hindus, nor any different from the mysticism of the Christians, both of early and later times. They taught union with God; so do the Hindu and the Christian. They spoke of their wife and

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their mistress and their concubines or houris; so do mediæval alchemists, and many of the Indian Yogis speak in a similar strain; so that in whatever direction we turn it is found that there is no substantial difference between Islamism and any other religion except in respect to age, and it is really the youngest of all, excepting perhaps the later Christian development found among the Mormons of America or Latter-day Saints. In fact, some Western Theosophists have said that it would be just as well to accept Mormonism as Islamism, since the teachings are identical and the practices are also. The Mormons say that polygamy is not taught, but they practice it; they have their mysticism, their prophecy, their various kinds of frenzy, and among them are many extraordinary examples of prevision, notably with Brigham Young, the second prophet.

Americans might be inclined, if they were about to make a change, to accept their own natural product in preference to an Arabian one. Certainly in regard to morality, honesty, thrift, temperance, and such virtues, the Mormons stand as well as the followers of the Prophet Mohammed. But as we know little about true Islamism, a careful consideration of it will no doubt add to our knowledge and broaden our conceptions, since it must end in our seeing once more that none of the religions of the day are true ones, but that a single body of truth underlying them all must be the religion of the future. HADJI ERINN.

RIG-VEDA ON GAMBLING.

THE following excellent remarks are probably the oldest in the world upon the vice of gambling. They are found in *Rig Veda*, x, 34. It is admitted that these Vedic hymns are anterior to the time of Homer and Hesiod. The Hindus claim an antiquity for them which carries us back thousands upon thousands of years prior to the oldest date allowed by European Orientalists. Those who have a theosophical acquaintance with the *Vedas* will incline to the estimate of the Hindus, inasmuch as European opinion is constantly altering on the subject, and besides has not had quite a century of experience in which to form itself. Muir says these hymns were composed certainly 1000 years before our era, but that is too ridiculously low an estimate and will have erelong to be revised upon further proofs and discoveries. The present hymn is given as showing what was then thought of gambling.

The tumbling airborn products* of the great Vibhidaka tree delight me as they continue to roll upon the dice-board. The exciting dice seem to me like a draught of the soma-plant growing on Mount Miyavat. My wife never quarrelled with me nor de-

* The seeds of the tree used for dice.

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pised me; she was kind to me and to my friends. But I for the sake of the partial dice have spurned my devoted spouse. My mother-in-law detests me, my wife rejects me. In my need I find no comforter.

I cannot discover what is the enjoyment of the gambler any more than I can perceive what is the happiness of a worn-out hack horse. Others pay court to the wife of the man whose wealth is coveted by the impetuous dice. His father, mother, brothers cry out, "We know nothing of him; take him away bound!"

When I resolve not to be tormented by them because I am abandoned by my friends who withdraw from me, yet as soon as the brown dice, when they are thrown, make a rattling sound I hasten to their rendezvous like a woman to her paramour. The gamester comes to the assembly glowing in body, asking himself "Shall I win?" The dice inflame his desire by making over his winnings to his opponent. Hooking, piercing, deceitful, vexatious, delighting to torment, the dice dispense transient gifts and again ruin the winner; they appear to the gambler covered with honey. Their troop of fifty-three disports itself, itself disposing men's destinies like the God Savatri whose ordinances never fail. They bow not before the wrath of the fiercest. The king himself makes obeisance to them. They roll downward, they bound upward. Having no hands they overcome him who has. These celestial coals when thrown on the dice-board scorch the heart though cold themselves.

The destitute wife of the gamester is distressed, and so too is the mother of a son who goes she knows not whither. In debt and seeking after money the gambler approaches with trepidation the houses of other people at night. It vexes the gamester to see his own wife and then to observe the wives and happy homes of others. In the morning he yokes the brown horses—the dice; by the time when the fire goes out he has sunk into a degraded wretch. He who is the general of your board, the first king of your troop, to him I stretch forth my ten fingers to the east in reverence. I do not reject wealth, but I declare that which is right when I say:

Never play with dice; practice husbandry; rejoice in thy prosperity, esteeming it sufficient. Be satisfied with thy cattle and thy wife, the god advises.

O dice, be friendly to us and no more bewitch us powerfully with your influence. Let your wrath and hostility abate: let others than we be subject to the fetters of the brown ones, the dice.

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TEA TABLE TALK.

THE TALE OF THE FIRST COMPANION.

THERE is a land but little known to men. There, at a point where several roads crossed, three travellers, all journeying to the same goal but by different roads, met and sat down to rest. They were companions, though they had never met before.

After a time, the youngest of these travellers said to the eldest: "Brother, have you ought to tell us of the place where the unseen is seen?"

The old man lifted his head, his eyes burning brightly under his shaggy eyebrows.

"It is the place of darkness where things are made visible", he replied. "Last night I saw there the Angel of the Flames".

"Who is he?" asked the others.

"He is one who stands where the upper heavens divide from the lower heavens, at the point where the manifested world begins. Above all is the one Dark, the Triangle of which the point only is from time to time seen. Then comes the great Triangle of the Upper World (fig. 1): below that the lower, the earth triangle, opens out (fig. 2): and the two together make one (fig. 3); but they disappear, one into the other (fig. 1) when they meet the Dark (fig. 2); for then the two manifested Triangles, the upper and the lower, become one. The earth one glides over and becomes the outer face; the heaven one passes beneath and becomes the inner side. But that is in the Hereafter. Meantime there are the two, thus"—and he drew the figure (fig. 3) again in the sand. "Here the upper and lower manifested touch. Down from the upper heaven come the flames, the lines, surging down along the rays. Thus is the real figure (fig. 4). At the point there is a vortex, and there stands the Angel of the Flames, with drawn sword. As the flames come down to enter into manifestation, it is through the vortex they must pass before coming where the lower Triangle opens out—the lower world. This is as it is then". He drew again, making this figure (fig. 5). "At the point marked 'V' the Angel of the Flames is seen to stand. As the flames, the souls, come downwards, some shudder at sight of the vortex and would turn back. Others would fly off into the further boundaries, undeterred by "The Ring Pass-Not", which flames, indeed, may overpass. But there is the Angel. He stretches forth his sword, he guides the flames into the vortex; they must descend, and, descending, they become

Fig. 1.

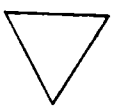

Fig. 2.

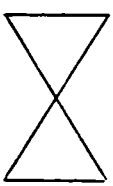

Fig. 3.

Fig. 4.

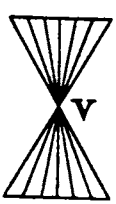

Fig. 5.

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creatures and beings in the lower manifested world, according to their nature and according to their power. Whence, O Companions, have they that nature and that power?"

"From Karma," answered the others. Then all these Companions saluted the name of the Law.

The aged one continued:

"Thus pass the flames downward; some tremblingly; some slowly but surely; others with hesitation and wavering; and a few with a fierce swift splendor. All must travel the ways of the lower world, all must enter the vortex and, emerging therefrom, must pass through every form of Life, conquering all, ere they mount the further side—the unseen side—of the lower triangle and return to the upper heavens as gods. The Angel is the agent of the Law. The descending flames are given over to his guidance; they must obey. But those who ascend are greater than he; they are the conquerors; he salutes them as they pass; he is blown backwards by the velocity of their upward flight. The passage to the upper heavens is the right of the Flame-Souls who have become men and have achieved perfection."

"How looked this Angel?" the youngest Companion asked.

"Like a column of white fire, stately and glorious; his sword was a seven-tongued, seven-colored flame, shooting forth like an Aurora of the North. His countenance was not a face at all; it was an Eye of deep, dark glory; he was not as men are, but as flaming souls are seen to be in the world of souls."

The third Companion spoke:

"Why was this power given unto him? Is not Karma enough?"

Saluting, the aged traveller answered:

"The Law is All. But manifested agents must be had as its vehicles in manifested worlds. There must be a focus. As there is a vortex, whereby momentum is attained, so there is a guide, by whom direction is maintained. Understand this, however, if you can: the vortex and the guide are one thing. At that point there is but one power, in two forms, to be understood of men. One form is the vortex, the other form is the Angel of the Flames; both are symbols of the one unseen force residing at that point and reigning within the Ring."

The Companions said no more, but all meditated together.

JULIUS.

LITERARY NOTES.

THE THEOSOPHIC THINKER has been started in Bellary, India, by Bro. R. Jagannathiah, and was briefly noticed last month. It deals largely with Puranic lore, and discusses everything from the Hindu or Aryan standpoint, from which its founder thinks it has a claim upon theosophists for help, in all parts of the world, as the Hindus are so poor. The subscription price is very small, being but two rupees a year, with extra postage abroad. Those who

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wish to forward a good object may very well subscribe. In detail, its objects are to show that there is a scientific basis in the Puranas, to show that those and the Indian literature deal with and give expression to the teachings of the *Secret Doctrine*, to reconcile the teachings of the Puranas with those of H. P. B. We hope that the magazine will have a success.

THE RAMAYANA OF TULSI DAS, translated from the original Hindi by F. S. Growse, and for a long time out of print, has been reprinted by pundit Kundan-Lal and other members of the Fatehgarh T. S. in India. There are three volumes of about 250 pages each, paper bound, and the price for the three, which may be ordered from THE PATH, is $1.50. The translation has been commended by competent reviewers as being faithful and animated. This *Ramayana* is the one which is more popular and more honored by the people of the north-western provinces of India than the Bible by corresponding classes in Europe or America. The other *Ramayana* is in Sanscrit by Valmiki, and this was written in the vernacular. It has been asserted by certain Indian writers that the sage who wrote the Sanscrit *Ramayana* reincarnated as the author of this under the name of Tulsi Das. However that may be, the poem has the greatest repute in India, and it would well repay theosophists who like to inquire into Indian religious books to have this *Ramayana*, as it is in a very convenient form. Purchasers of the work will also benefit the publishers, who have been at considerable expense in getting this book out. All orders should be sent to THE PATH, on the understanding that there may be a slight delay in filling them in consequence of having to send to India for the book. A copy of this work has been put in each of the three libraries at Headquarters.

REINCARNATION, by Dr. Jerome A. Anderson. The appearance of so thorough a treatise by the ablest Theosophical writer in the American Section is an epoch. Perhaps it is unfortunate that the title should not have varied from that of the works by E. D. Walker and Mrs. Besant, as confusion may occur, but the book itself is worthy to rank with them. Its Introduction is on "The Nature and Origin of the Soul"; and the fourteen chapters are: The Physiological Evidence of the Existence of the Soul; The Psychological Evidence of the Existence of the Soul; The Evolution of the Soul; The Individualization of the Soul; Reincarnation—Philosophic and Logical Evidence; Reincarnation—the Scientific Evidence; The Composite Nature of the Soul; The Reincarnating Ego; The Personality; Post-Mortem States of Consciousness; Hypnotism and the Human Soul; Objections to Reincarnation; Karma; Ethcal Conclusions. Dr. Anderson's treatment is that of an educated thinker skilled in science and its methods, and he exacts and furnishes the rigorous proof indispensable to an analyst, a scientist, and a logician. Advancing only from point to point as each is demonstrated, the whole work has a flavor of certainty, and the most crisp and felicitous illustrations illuminate the successive propositions. Most of the treatise is admirably clear, parts of Chapter VI being possibly the only exception, and most of it is abundantly convincing. Yet this perhaps cannot be said of the first half of the second paragraph on page 104; nor of the assertion on page 126, "There is no pure matter in the Cosmos, as there is also no pure spirit"; nor of the position on page 134 that a brutal and sensual body proclaims that the Higher Ego has need to evolve opposite qualities, therefore calling for all our sympathy instead of aversion: "It is as though we were to turn shudderingly away from a pure, saintly prisoner because the cell in which he is confined is loathsome". But how does

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this comport with the first sentence of the paragraph: "It is thus apparent that man's soul and body are each the exact complement [not antipodes] of the other"! "Casual" on page 172 should be "causal". Among the noblest parts of the book are pages 156, 214-218, and the treatment of Ethics. A beautiful spirit of tenderness and devotion and geniality and hope shines through the whole work, and nothing is truer and sweeter than this: "Altruism is the law; compassion, the means; self-sacrifice, the surety, of existence upon the stable spiritual planes of being. (Cloth, $1.00, paper, 50 cents.)—[A. F.]

THEOSOPHICAL SIFTINGS, Vol. VI, No. 4, is on "Theosophy and Modern Science", by H. T. Edge. It succinctly states what are the inadequacies of present science *(a)* its materialism, *(b)* its method by induction, *(c)* its divorce from the religious element of human thought; analyzes the "working hypothesis", and shows the contradictions in the Atomic Theory. One quotation from Stallo is particularly fine. The article is valuable because analytically explaining why Theosophy is so cool towards scientific thought, and because giving fact instead of mere denunciation. A reprint from the *Theosophist*, "The Symbolism in Yagna", follows, and contains much instruction.—[A. F.]

THEOSOPHICAL SIFTINGS, Vol. VI, No. 5, gives a lecture before the Adelphi Lodge T. S. by Sapere Aude upon "Death". It states nothing which has not been often stated before, and is not really an addition to our literature, but it is well done, in particular the last paragraph on page 7 and on page 8. Two articles are reprinted from the *Theosophist*, neither of much consequence.—[A. F.]

MAY LUCIFER. "On the Watch-Tower" is even more interesting than usual. Mr. Mead concludes his paper upon "Nirvana", which, though not perhaps altogether intelligible, is erudite and profound. "The Dream of Ravan" is styled "a mystery", and there does seem difficulty in conceding to it any meaning. A treasure to real Theosophists is the little article of eighteen lines called "Gurus and Chelas" by a Hindu chela. Condensed in it are thoughts and facts which are invaluable, touchstones for correction of many a misconception and error. Mr. John M. Pryse makes a delightful contribution on "Reality in Personal Theosophy", one of those sensible, sound, practical expositions, luminous through anecdote and illustration, which clear up things puzzling to many Theosophists and teach lessons salutary for all. Mrs. Besant's "Death—and After?" concludes with close analysis and exposition of the various possible communications between the earth and other spheres. Mr. Mead begins a review of Max Müller's "Theosophy or Psychological Religion" —[A. F.]

MAY THEOSOPHIST. "Old Diary Leaves XIV" begins a careful analysis of the various possible modes in which *Isis Unveiled* might have been produced by H. P. B., seven being suggested and the last two considered. One cannot yet forecast the one favored by Col. Olcott, but the whole discussion is absorbingly interesting and raises intricate questions in psychology. No doubt verbal slips and mnemonic lapses are part of the problem in that complex personality, and they have to be considered even when proffered less as a contribution to the problem than as a warning against the undiluted reverence of disciples. No such danger is exemplified in the "Leaves". Mr. E. Desikacharya treats severally the "Aphorisms on Karma" given in March *Lucifer* and PATH, judging them too familiar in Hindu literature to merit publication as novel.

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"Sorcery Mediæval and Modern", by W. R. Old, is somewhat confused at first, but becomes both readable and instructive after the first page.—[A.F.]

THEOSOPHY AND SCHOOLBOYS is an earnest adjuration by O. L. Sarma of Madanapalle that Indian F. T. S., by Branches or as individuals, provide Theosophical schools for the neglected children of that country. This he urges as a conformity to H. P. B's wishes and teachings.

MRS. ANNIE BESANT'S "Death—and After?", originally appearing as a serial in *Lucifer*, is now issued as *Theosophical Manual No. 3*. It is a popular exposition of *post-mortem* states, according to the Esoteric Philosophy now known as Theosophy; a map of the country that lies on the further side of the gateway of Death, and a description of its inhabitants. It sketches the views of the persistence of the soul held by many nations; the perishable and the imperishable parts of man; body, soul, and spirit; the fate of the body; life in death; Death an unrobing of the soul; the moment of death; the astral double; the astral corpse; the region called Kama Loka, the world of spooks, elementaries, and elementals; communications between inhabitants of Kama Loka and persons on earth; the length of stay in Kama Loka of the disembodied soul; the fate of suicides and of persons suddenly killed; earth-walkers; shells; Devachan, or paradise; "illusion"; the life there the real life; effect of earth-life on life in Devachan; working out in Devachan of spiritual and moral causes; the soul in Devachan surrounded by all it loves; Death separates bodies, not souls; love has its roots in Eternity; the return to Earth; Nirvana; communications between the earth and other spheres; different classes of communications. (The PATH; cloth, 35 cents.)

MR. CLAUDE F. WRIGHT'S *Theosophy; a Popular Exposition*, which the publisher who bought it agreed to issue in May, 1892, has undergone delay after delay, been in the hands of three different printers, suffered from electrotypers, and has now received its *coup de grace* by the publisher's failure in business. He had always claimed that "the devil was in the book", it being the habit of publishers, as of other men, to seek any other explanation than personal incompetency or sloth. It is unfortunate for the T.S. that it should be involved in the publisher's Karma, but, alas, how often such things happen!

MR. W. T. STEAD, the famous editor of the *Review of Reviews*, has projected a quarterly magazine called *Borderland*, to be devoted to the study of phenomena now called "supernatural". Mr. Stead has recently given great thought to problems and experiments of an occult nature, and now wishes a more thorough, systematized, and continuous investigation by regular classes who shall tabulate and report results. Valuable assistance has been procured from two skilled students, and *Borderland* will chronicle the more important developments, adding a character sketch and a monograph on some branch of occult science. The first issue will be in July, and succeeding ones every quarter thereafter. Single numbers will be eighteen pence.

THE MOSLEM WORLD, Mr. Alex. R. Webb's periodical devoted to the interests of the American Islamic Propaganda, issued its first number in May. It is of sixteen large pages, with admirable type and paper, its first page giving a fine picture of the Cathedral Mosque at Agra, India. Various articles expound and defend Islamism, correct misconceptions, and show the moral contrast between it and Christianity. Very interesting is the description of its mission as elaborated in the "Salutatory"; and the article "The Islamic Propaganda"

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gives the system of work contemplated, part of it being a free library and reading-room at 458 W. 20th St., N. Y. C. Later will be established free lectures by Indian, Egyptian, and Turkish Missionaries, as well as weekly discussions upon doctrinal and historical subjects. It does not appear probable that any large turning to Mahomedanism will occur in this country and in this age, but it is certainly very nice to see the missionary business reversed. A mosque on Fifth Ave. and a muezzin summoning to Friday prayers would be one of the most delicious spectacles outside of *Punch*.—[A. F.]

MR. WILLIAM Q. JUDGE'S OCEAN OF THEOSOPHY was issued early in June. It is a very neat book of 154 pages, printing and binding excellent. Its great merit is the extraordinary number of Theosophical topics compactly brought together in so small a space, the analyzed Table of Contents of the seventeen chapters being astonishing. A Preface of one page states in the most straight-forward way why certain subjects receive no treatment and why a tone of conviction as to others is used, but disclaims either authority or originality, proclaiming that no reader is a less good Theosophist because he disagrees from some positions, and that the book but hands on matter taught to the author and verified to him. Very many questions uprising as the student advances in reading receive here a clue to settlement, and he cannot but perceive that the book has behind it a lengthened tuition and a nearness to teachers which impart a very different quality from that in ordinary Theosophical literature. And it is entirely possible that the passages which do not now secure assent may do so in measure when readers shall have reached the stage of the author. At all events, it is well to see them thus presented and so strong an impulsion given to thought on topics of such moment and influence. Nobody can read the work without being instructed, and few can read it once without the purpose to do so again. A misprint on page seventy of "years ago" for "A. D." wrongly dates the Council of Constantinople, but the correct date is given on page sixty-four. (THE PATH; cloth $1.00, paper 50 cents.)—[A. F.]

MR. EDUARD HERRMANN, member of the Aryan T. S., New York, has performed for the Cause the great service of translating into German H. P. B's *Key to Theosophy*. It makes a book of about 220 pages, the print being noticeably clear. At present it is only furnished in paper covers, and the price ($2.00) seems therefore somewhat high, but no better arrangement could be made with the Leipzig publisher. The introduction into the German world of so inportant a book is a notable matter, one for which the T. S. may well feel grateful to Bro. Herrmann. Copies may be ordered through the PATH.

THEOSOPHICAL SIFTINGS, Vol. VI, No. 6, is a wise reprint of two important articles by H, P. B. in *Lucifer* upon "Psychic and Noetic Action". There are a few places where the thought is somewhat confused or at all events not quite clear, and it is hardly possible that *pneuma* can be properly translated "Mind", but otherwise these papers are of great value, distinguishing the personal from the individual in man, treating of memory and of mediums, giving clue to the settlement of many questions encountered by students.—[A. F,]

THEOSOPHY, by G. H. Pember, is a solemn effort to show that the ancient Mysteries and modern Theosophy were devised by a personal Satan, who also anticipated the fulfilment of genuine prophecy by arranging a parody in the

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case of Buddha. Of course the notion itself and the twisted Bible texts used to support it are deliciously comic, and one does not quite understand why the Father of Lies should have invented for his own benefit so sternly moral and devotional a system as the Theosophic; but to a true Evangelical logic and humor are mere carnal phrases. Yet Mr. Pember is of value in this,—that he repeatedly proclaims the astonishing advance of Theosophy in the West, using that fact as clear proof of the near approach of Antichrist and of doomsday, when all but a small *coterie* of the friends of Jehovah will be engulfed in a precipice "from the abysmal depths of which the groans of their blasted companions ascend". Not bad that, though still short of the graphic power of Tertullian!—[A. F.]

Mirror of the Movement.

THE THEOSOPHICAL CONGRESS AT CHICAGO. The provisional programme for the discussions at the Congress of the Society at the World's Fair has been made out with the following nine main heads:—1st, Theosophy Defined; 2d, Theosophy Historically Considered; 3d, The Philosophy and Psychology of Theosophy; 4th, Theosophy the Underlying Truth of all the World's Scriptures and Religions; 5th, The Theosophic Movement in its Organized Life; 6th, Theosophy and Modern Social Problems; 7th, Theosophy and Modern Religious Problems; 8th, Theosophy and Ethics; 9th, Theosophy and Science. Under each of these main heads there are subheads, those under No. 3 being eleven in number. The main heads are intended to cover the whole field; the sub-topics will be assigned to speakers as shall appear judicious, and not necessarily in the order given. The whole length of the time for discussion will be from eight to ten hours. The Congress will be on the fifteenth and sixteenth of September, and Mrs. Besant has promised to attend as well as others from abroad. The General Secretary would like to be notified by members who have not received a copy of the first bulletin.

THE CHAPIN AFFAIR newly illustrates the astonishing hold Theosophy has upon the press. Miss Lizzie Chapin of Brooklyn, for ten years teacher in an unsectarian day-school in New York, zealous, successful, and popular, was dismissed by the Directors because a Theosophist. Miss Chapin had never dissolved her connection with the Presbyterian Church or taught Theosophy to the children, and her membership in the T. S. only casually became known. On the following day *eight* of the New York morning papers contained articles on the subject, some over a column long and that of the *Times* being given the first place on the first page. The next day's issues followed up the matter, reporters called at the New York and the Brooklyn Headquarters, interviewing also the Directors and a Reverend spy, and the *Press* printed a cartoon of a pillory wherein stood Dr. Briggs and Miss Chapin, each bearing a placard announcing the offense. Miss Chapin's portrait was also given by the papers. Two other teachers who are Theosophists notified the Board of their own liability to dismissal, Miss Chapin claims the salary due her on the broken contract, the journals state that Col. Ingersoll is to conduct her suit, editorials and private letters pour contempt on the Directors, and—worst of all to those "Christian" women!—the enormous publicity given to the case is throwing a

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halo around Theosophy and bringing the "disciples of Christ" into disrepute. If the friends of Theosophy had planned together some scheme by which it might be given immense gratuitous advertisement and orthodox intolerance made to appear contemptible and ridiculous, they could hardly have devised anything equal to this. And yet the orthodox furnish it freely, delight in their "zeal for Thine house", and only begin to quake when they find their frightful blunder and how everybody else is grinning at them. Miss Margaret Collins was the Trustee who wrote to discharge Miss Chapin. Collins was the name of the Y. M. C. A. President in Oakland who refused Mrs. Besant his Hall and thereby packed the Opera House. Collins too was the name of an earlier adversary, who attacked H. P. B. and was driven back wlth loss. Valuable indeed has the family been to the T. S. Surely there must be a scion of it in the Central States who can help things along there as have his cousins on the Pacific and the Atlantic Coast! One single Collins can accomplish for Theosophy what hundreds of Theosophists might vainly attempt. Imagine a representative of the family in each State! A blundering enemy is simply invaluable, and we thank him, bless him,—almost love him. [A. F.]

MRS. ELIZ. A, KINGSBURY has again visited Vineland, N. J., with missionary intent, and on June 4th and 11th lectured on "The Ministry of Death" and "Christianity viewed in the light of Theosophy". The intensely hot weather kept many away, but the fifty who braved it were repaid, and some inquirers returned for further light.

MRS. ELIN M. C. WHITE of Seattle lectured on June 19th in Swedish before the Swedes of Jamestown, N. Y., presenting Theosophy to them in their own tongue and by one of their countrywomen. It is among the possibilities that in time a Swedish Branch may be formed there. And this again excites the wish that the Countess Wachtmeister may accompany Mrs. Besant to the States next September.

A SOUTH-WESTERN THEOSOPHIST has presented to the New York Headquarters Reference Library the following books: *Hindu, Persian, and Arabic Grammar*, Palmer; *Tibetan Grammar*, Jäschke; *Sanscrit Grammar*, Edgren; *The Dawn of History*, C. F. Keary; *The Apocryphal New Testament*; *Natural Inheritance*, F. Galton; *Dhammapada*, (Tibetan version), Rockhill; *Hindu Philosophy*, Davies; *Upanishad*, Part II, Max Müller; *Sacred Laws of the Aryans*, Part I; *Manu*; *Vedanta Sutras*, Part I; *Bhagavad Gita*; *Dhammapada*; *Buddhist Suttas*; *Saddharma Pundarika*. Another friend has presented Max Müller's *Upanishad*, Part I.

MR. CLAUDE F. WRIGHT is so persuaded of the importance of continuing the Aryan T. S. Sunday evening lectures through the summer that he has offered to be personally responsible for them if the Hall may be used. The lectures secured by him for June were: 4th, *Rebirth*, Claude F. Wright; 11th, *Theosophy not Anti-Christian*, Wm. Q. Judge; 18th, *Work-a-Day Theosophy*, H. Alfred Freeman; 25th, *Some Evidences of Theosophy*, B. Harding.

BROOKLYN T. S. Sunday evening lectures in June were: 4th, *The Dual Man*, Leon Landsberg; 11th, *Why and How We Think*, Dr. A. P. Buchman of Fort Wayne; 18th, *The Mission of the Theosophical Society*, Claude F. Wright; 25th, *The Threshold of the Unknown*, S. E. Clarke.

PRANAVA T. S. has dissolved and its members have united with the Arjuna Branch, thus greatly consolidating and strengthening Theosophic life in St.

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Louis. A fine large room has been secured exclusively for Branch use at 3100 Olive street on the ground floor, and here will be held the Sunday evening public meetings. Mr. Seth Wheaton has been elected President of the Arjuna, and Mr. Benedict Loevy, 3007 Cass Avenue S., Secretary. The harmony of the late action, together with its wisdom, promises well for the future, and St. Louis has now more hope of energy and growth Theosophically than ever before. The roll of American Branches is reduced to seventy-five.

MRS. ANNIE BESANT'S passage for the States has been taken in the *City of Paris*, which leaves Southampton Aug. 26th.

KRISHNA T. S., Philadelphia, has secured the use of a large room at 1219 Chestnut street, in connection with two other societies. It will seat from 150 to 200. Much benefit is expected therefrom.

OBITUARY. Mr. Wm. Throckmorton, long time President and then Secretary of the Pranava Branch, St. Louis, relinquished this incarnation on June 7th. Bro. Throckmorton was a Theosophist of the most sincere type, and his convictions gave him support in the long and painful illness he so patiently underwent. In accordance with his expressed wish, his body was cremated on June 8th, and his ashes were sent to the care of the General Secretary at the New York Headquarters, there to be fittingly preserved. As like disposition may be made of their innocuous remains by other Theosophists anxious to rest in death as in life among the Brethren, might it not be well for a chamber in the Headquarters to be arranged as a columbarium, or, if that is impracticable, for a columbarium to be built elsewhere?

THE GENERAL SECRETARY

sailed for England in the *City of New York* on June 17th, purposing to attend the Annual Convention of the European Section on July 6th and 7th. If his voice sufficiently rallies, Mr. Judge will deliver various lectures in England. Final arrangements respecting Mrs, Besant's address at the Parliament of Religions in Chicago next September will be made during this visit. Towards the close of July Mr. Judge will return to the States.

A THEOSOPHICAL SUMMER REST HOUSE.

MR. MASCHMIDT of the Brooklyn T. S. has practically begun something that has been talked of for a long time, that is, a place in the country where Theosophists may go for rest in the summer at a very cheap rate. He has a farm nine miles from Saratoga, near Corinth. The scenery is beautiful, the farm lying among the hills. It is two miles from the Hudson river. There is a house which has been enlarged and improved; a piano has been furnished and a horse and carriage added to the establishment. It has accomodations for between twenty aud thirty persons. Several have already expressed a desire to go there, and some of the New York and Brooklyn members, including Mr. Harding, Mr. Pryse, and Dr. Hyatt, have gone out to help in adding to the improvements by working themselves on the spot. It is intended to have Miss L. Chapin and Miss Bellows take charge, together with Mr. Maschmidt's sisters. The cost of getting there from New York and returning is about $6. The weekly charge for board will be very low. Any Theosophist desiring to obtain information about this or to go, should write to Miss L. Chapin, Maschmidt Farm, Corinth, Saratoga Co., N. Y. The house will be open July 10th, and any applicant must give a notice of at least ten days.

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The Linga Sarira, thus constructed then, is as senseless as far as any higher consciousness is concerned as are the molecules of the physical body when the Lower Manas retires from its active supervision either in sleep or death. During the life of the body it acts as a medium between this and the Life Principle upon one hand, and the Kamic Principle upon the other. For the Universal Life Principle, like the Thinking Principle, is much too subtile to act directly upon physical matter. It first encounters the Linga Sarira and is reflected by this medium into the coarser matter of this plane, being changed by this very reflection and dissociation from the Universal JIVA into the terrestrial Prana, the Vitality or Life upon the material plane. In like manner is the purely spiritual, or direct, or intuitional perception of the Higher Ego changed by its reflection through the Linga Sarira to the physical plane into Sensation, or perception by means of the physical senses. At death its functions of course become *nil*, and it fades out as the physical body decays. It is the "wraith" often seen in graveyards, for it may exude out of the body either in life or after death. In the latter case it is utterly senseless; no more than a shadowy wisp of vapor; in the former, which often occurs at so-called "spirit" séances, it may become the vehicle for a sort of intelligence reflected into it by the medium from whom it has exuded, or from some of the "sitters" present. In either case it cannot go very far from the body, owing in life to its so largely depriving this of its vitality—of which, as we have noted, it is the vehicle—and in death, to the attraction still exerted by the decaying form.

So intimate is its connection with the body that an injury inflicted upon it is often "repercussed" upon the person from whom it has exuded, thus explaining a seemingly mysterious phenomenon of spiritualism. It is also the agent in another large class of these so-called "spirit" manifestations, such as table-tipping, slate-writing, object-moving, etc. Under the stress of the intense desire for these things, the "medium" will extrude his own Linga Sarira and do them all without the faintest suspicion that it is himself and not some denison of the spirit world anxious to make his presence known. This, of course, is only possible in those natures who, by cultivating their astral faculties at the expense of both the physical and the truly spiritual, have so loosened the attachments between this and the physical body that such separations, in whole or in part, become quite easy of performance. But in the case of the ordinary medium this is done entirely upon the sub-conscious planes of his being, under the stress

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of his will, and so, being quite unaware of their source, he jumps at the conclusion that the "spirits" are the agents in their production. He is confirmed in his opinion because science refuses to recognize any super-physical intelligences or forces, and answers his demands for an explanation of those which he knows are veritable facts by pooh-poohing their existence, while intimating to the unfortunate but thoroughly honest "medium" that he is a knave, a fool, or a promising candidate for a lunatic asylum. Theosophy alone offers a reasonable and logical explanation for these phenomena, more of which will be reached and accounted for when we take up a class of higher "astral" bodies. The Linga Sarira is universal in nature; everything, whether "organic" or inorganic, has its astral counterpart—its medium for relating it more or less closely with Prana.

The next astral man with which, taking them in an ascending scale, we have to deal has been termed the Kama Rupa, or Body of Desire. Unlike the Linga Sarira, it is only formed after death, and arises in the following manner. The reïncarnation of man's spiritual Triad in a new, purely animal body sets up in the latter a distinct Thinking Principle, possessing potentially all the powers, creative and constructive, appertaining to the True Thinker, the Higher Manas. This, known in Theosophical literature as the Lower Manas, becomes united to Kama, or the lower sensual desires, in its efforts to elevate these to its own plane, for the whole scheme of evolution is viewed by Theosophy as elevating to their own plane of the consciousness of entities "crucified" in matter below them by Hierarchies consciously and intelligently acting from above. It is the direct outcome of an Infinite, Intelligent, and Divine Compassion, and not the result of blind force seeking unconsciously the lines of least resistance, as modern science would fain have us believe. This imparting of its own qualities to Kama enables the latter to create for itself an astral body of greater or lesser vitality and durability according to the degree to which it has received and *conquered* the Manasic Essence. For, if Manas have conquered in its association with the sensuous desires of Kama, the latter is so weakened by the consequent elevation and transmuting of its essence to Manasic planes that the Kama Rupa will be but a faint, short-lived will-o'-the-wisp; but if Kama conquer, then does the Manasic essence become degraded or "fallen" from its plane, and the Rupa will be proportionately vigorous. But, although possessing enough borrowed or stolen force to construct sub-consciously a body, this Rupa has no Thinking Principle, or "I am I" center of con-

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sciousness, within it, and at once sinks to the animal condition of consciousness, even below the higher animals. It drifts helplessly about on the astral plane, drawn hither and thither by currents of desires generated by men. Hence it is a constant element at spiritual séances, and a most dangerous one. For it is but a vile, conscienceless bundle of desires and unsatisfied passions, unconsciously seeking expression upon the material plane, the only one capable of affording this. Drawn to a "circle", it may have a spurious semblance of self-consciousness reflected upon it by the minds of those present, just as a physical corpse may for a time be galvanized into a semblance of life by electricity. Or, perhaps, its condition is more like that of a hypnotized person whose consciousness is also deprived of its synthesizing center by the force of the hypnotizer's will, and who therefore simply reflects whatever is projected into his mind as though it had originated there.

It will at once be apparent how undesirable is traffic with these Kama Rupas in séance rooms. Nothing pure, unselfish, or aspiring can come from such a source, while it is quite possible for a person, and especially so weakly an organized one as a "medium" must be, to have one or more of such entities attach themselves permanently to him. Especially is this to be feared when there is a strong bond of magnetic attraction between the "spook" and the kamic nature of the personality to which it has been thus attracted by similar impure desires.

JEROME A. ANDERSON, M. D.

(To be concluded.)

SANSCRIT DERIVATION OF "AMERICA".*

ACCORDING to Hindu geography the Continent of America was divided into three parts: Southern, Central (including what are now Mexico and the United States), and North America. South America was known by the name of Ramanaka, and is thus called in the *Vishnu Purana*. The word Ramyaka can be used to derive America from. This last word means "the beautiful all around".

The *Mahabharata* describes South Americans as "men of fair

* These two short contributions were sent to the PATH independently of each other, and both are by Brahmins in different parts of India.

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complexion and of handsome personage". Central America was known as Heranmayaka, and took its name from a very large river carrying gold. [This may be the Orinoco.] This division was said to contain three mountains, one of gold mines, another of silver mines, and the third of diamonds. One of these mountains was situated near the abode of a famous lady of that land, who was known by the name of "Swyamperbha" or "self-illumined". Of her the *Mahabharata* says, "Here lies the permanent abode of that lady the disciple of Sandalia, a famous philosopher, who was dissatisfied with the Vedic teachings and tried to find the way to emancipation by her own yoga". We read of this lady Swyamperbha in *Ramayana*, where she is described as an enchantress and magician, having her abode somewhere in southern India, and who assisted the Ambassador Sugriva to find the abode of Sita in Ceylon.

S. T. KRISHNAMACHARYA.

Thinking over the name of "America" and being attracted to a philological investigation of the word, I find that it is in fact a Sanscrit one. This does not seem to have been thought of before, and I give it now for the benefit of studious Theosophists as well as Brahmins like myself. Amrâvati is the capital of Indra. From this word is derived or is taken the word Amrâ, i. e., "where the Devas live", which would signify a very beautiful land. According to the rules of Sanscrit grammar the word Amrâ becomes Amrika (or America), i. e. the place of the Devas.

Now if we add to this the hint given by H. P. B. that America is the land of the new race, and if we reflect on the great progress made in America, upon the industry of its inhabitants, their ingenuity and freedom of thought, together with the wealth found in it—for every kind of natural wealth has been discovered in America, this derivation of the name is extremely interesting and will no doubt be instructive to a great many.

R. B. K. L.

WHY should there be such sorrowful contention? You honor what we honor, both alike: then we are brothers as concerns religion.—*Fo-sho-hing-tsan-king, v. 2, 264, 5.*

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FACES OF FRIENDS.

THE name of Keightley is probably as intimately associated with the Theosophical work of H. P. Blavatsky as is that of any other person, and one or other of the two Keightleys has always been working steadily in all parts of the Society's organization. The present article introduces the picture of Bertram Keightley as one of our old friends.

Bertram was born on the fourth of April, 1860, at Birkenhead, England. His father was a solicitor in Liverpool, and he also is a member of the bar. He says that his parents were both influenced to some extent by Swedenborgian thought. His education began at the Charterhouse, a famous school, was then carried on in Germany and France, and finished at Trinity College, Cambridge. There he took the degree of Master of Arts, after mathematical Tripos.

He came into Theosophy quite naturally. Having studied Mesmerism at Cambridge, that led to his reading Eliphas Lévi, and then mediæval mystics and neo-Platonic writers. Later, having read Mr. Sinnett's *Esoteric Buddhism* and recognizing in it the outline of a system which would coördinate previous study and furnish a complete philosophy, he decided to make the acquaintance of the author. This is another proof of the value of that book. Keightley obtained an introduction to Mr. Sinnett and attended meetings of the local Lodge, and then, early in 1884, was admitted to the Society, together with Archibald Keightley and Mr. and Mrs. Cooper-Oakley, by Col. H. S. Olcott, then in England.

He first met H. P. B. at a special meeting of the London Lodge in Mr. Hood's rooms in Lincoln's Inn, H. P. B. turning up then quite unexpectedly to the astonishment of all, as they supposed her to be in Paris. I may add here that H. P. B. was in Paris just before this meeting, and suddenly informed me that she was ordered to go quickly to the London Lodge, although she was then not feeling well. Brother Keightley spent much of the spring and summer of 1884 in H. P. B.'s company in Paris and England, going with her to Germany. At the same time while in England he met me for the first time, as I was on my way to India.

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In 1885 Brother Keightley was Hon. Sec. of the London Lodge until the formation of the Blavatsky Lodge upon the return of H. P. B. to London. In 1887, H. P. B. being sick at Ostende, he went over twice to that city to urge her to come to London and help them, accompanying her back to one of the suburbs of London after the second visit. In the same year he joined with Archibald Keightley and the Countess C. Wachtmeister in forming the celebrated Lansdowne Road household, where H. P. B. lived for a long time. After that he worked with Archibald Keightley, helping H. P. B. on the *Secret Doctrine* from May, 1887, until its publication.

According to a request made by H. P. B., Brother Keightley came to New York in the fall of 1889, and visited nearly the greater part of the Branches in the United States, attending the Convention at Chicago in 1890 as special delegate, returning in 1890 to Europe. Then a month afterwards, again at H. P. B.'s request, he went to India, where he was elected General Secretary of the Indian Section, which office he has held since then. While in India he visited all parts of it, and some places several times. In 1891 he came for a brief visit to London, after the death of H. P. B., returning to India shortly afterwards, and leaving India again in January, 1893. Being in London in April, 1893, he again travelled to America and was a delegate from the European and Indian Sections at the American Convention of that month. Both Bertram and Archibald Keightley have been thus associated with the Society for several years, and while Archibald has not been in India, where Bertram went so often, he has been in Australia where Bertram never went, and both of them have been several times in America, each having visited not only the Eastern but also the extreme Western Coast of the American continent. Brother Keightley is therefore well known to a great many members, who may like once more to see his face or to show his picture to those who have heard of him. His constitution is strong, his energy very great, and his ability to deal with Theosophical doctrines has never been doubted by those who have heard him speak. As he says himself, no one can tell of the future, so that future he leaves to itself.

WILLIAM Q. JUDGE.

WHAT is it to you . . . whether another is guilty or guiltless? Come, friend, atone for your own offense.—*Mahavagga, K. 2, c. 27.*

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SOME LOST CHORDS;

OR ESOTERIC CHRISTIANITY.

THE Prince of Peace was said to have come to bring peace on earth and good-will to men; but since he toiled in agony centuries ago up the steeps of Calvary hill (or rose to the Higher Self) it has been, in the main, one long tragedy. Something the future will greatly mourn and wonder at. In the name of Christ thousands upon thousands have been slaughtered or terrorized, countless treasure has been expended in wars or proselyting, the human family has been full of enmities, and the mind of man dragged in the dust behind the chariot of ignorance and superstition.

Hence to-day a civilization exists in which the precepts of Christ cannot be fully carried out, as even the church admits; and all this has resulted because the letter and not the spirit of his teachings has been followed: or, in other words, because esoteric Christianity has not been comprehended or practiced. The early Christians had been fully warned, for Paul says, *II Corinthians*, ch. iii, v. 5-6:

> Not that we are sufficient of ourselves to account anything as from ourselves, but our sufficiency is from God; who also made us sufficient as ministers of a *new covenant;* not of the letter, but of the spirit; for the *letter killeth*, but the spirit *giveth life.*

And beginning at the twelfth verse of the same chapter, he contrasts the teaching of Moses thus:

> Having therefore such a hope, we use great boldness of speech, and are not as Moses, who put a *veil* upon his face, that the children of Israel should not look steadfastly on the end of that which was passing away; but their minds were hardened; for until this very day at the reading of the old covenant the same veil remaineth unlifted; which veil is done away in Christ. But unto this day whensoever Moses is read, a veil lieth upon their heart. But whensoever it [man, or manas] shall turn to the Lord, the veil is taken away. Now the Lord is the Spirit: and where the Spirit of the Lord is, there is *liberty.*

In ch. iv, v. 3. he says:

> But and if our gospel is veiled, it is veiled in them that are perishing: in whom the god of this world hath blinded the minds of the unbelieving, that the light [illumination] of the gospel of the Glory of *Christ*, who is the *image of God*, should not dawn upon them.

Again in *II Timothy*, ch. vi, v. 3-4, he says:

> For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables.

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No Christos, whether Buddha or Jesus, ever committed his teachings to writing. This may have been done by certain of his followers, but their works are valuable only in proportion to their spiritual advancement. The disciples of Jesus, with the exception of Paul, were admittedly ignorant men, having a mixture of the carnal and the spiritual, and Paul himself confessed that he did not have the full knowledge. It therefore follows that the books of the *New Testament*, even if written by the persons to whom they are ascribed, must contain imperfections and call forth the attack of scientific, historical, and literary criticism. A few of the books are fragmentary and unworthy of serious notice, but the others contain a mixture of exoteric and esoteric teaching. The former is of no value to us as Theosophists, and, if we have no comprehension of the latter, or esoteric teaching, the whole is a stumbling-block, and we can understand why so many cast aside the *New Testament* as of no value. A man may have a great intellect, yet be as a child so far as intuition is concerned. To him certain books are sealed up.

I do not purpose here to discuss an historical Christ, or the authenticity of the *New Testament*, but will briefly consider a few of teachings therein as laid down in the books as they now are.

Jesus was born of a holy virgin, Mary, or matter; went into Egypt (the allurements of the physical body); and, having put them under his feet, returned as *Christ*—"that it might be fulfilled which was spoken of the Lord through the prophet, saying "out of Egypt (the body) did I call my Son'." Being now free from the passions and disturbances of the carnal body and the lower mind, he taught from Jerusalem and round about. His teachings, stripped of the forgeries and conceits of men, were few and simple. He declared, mystically, that he was the Son of God, and that all men were or could become so. He taught in the Sermon on the Mount and elsewhere the doctrine of meekness, purity, and altruism to its fullest extent. The Sermon on the Mount was not delivered until he had fasted and been tempted by the Devil (or lower mind). During this temptation he refused at the promptings of the Devil to show phenomena for unworthy purposes, or lest he should seemingly gratify his own vanity, nor did he later ever show phenomena for the mere love of them. He openly said the people could not understand esoteric truths, so he veiled many of them in parable. To his disciples he said (*Mark*, iv, v. 11):

> Unto you is given the mystery of the kingdom of God; but unto them that are without all things are done in parables.

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It did not, however, follow that the disciples always grasped the esoteric meaning, for we find them asking him to explain the parable of the tares of the field (*Matthew* xiii, v. 36). I conclude from the text that the Sermon on the Mount was given both to the disciples and the multitude. The latter could understand the simple teachings set forth, but they were astonished and could not carry them out, any more than modern society can. The admonition, "Give not that which is holy unto the dogs, neither cast your pearls before swine", etc., was obviously for the ears of the disciples, and referred to arcane truths. Paul affirms this in *I Corinthians*, ii:

> But we speak God's wisdom in a mystery, even the wisdom that hath been hidden. . . . But unto us God revealed them through the spirit. . . . For who among men knoweth the things of a man, save the spirit of the man which is in him? Even so the things of God none knoweth save the Spirit of God. . . . Now the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; and he cannot know them, because they are spiritually judged.

And in the next chapter he continues:

> I fed you with milk. not with meat, for ye were not yet able to bear it: nay, not even now are ye able.

And in chapter vii, v. 7, he asserts that all men are not on the same plane, thus:

> Yet I would that all men were even as I myself. Howbeit each man hath his own gift from God, one after this manner and another after that.

When Christ stood before the Pharisees and was questioned by an intelligent man, a crafty lawyer, as to the great commandment, he condensed his teaching into a few words.

> Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments hang the whole law and the prophets.

Paul says, *Romans*, xiii, 9:

> And if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself.

And in *Galatians*, v, 14:

> For the whole law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself.

If the two commandments of Christ are exoterically and esoterically followed, they will be found to comprehend and lead to all things.

Of God Christ says there is one God, a Spiritual God, whom no man (the physical senses) hath seen. Paul in *I Timothy*, vi, 16, speaks of a God "who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see". Neither

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Christ nor His disciples anywhere speak in favor of the anthropomorphic God of the *Old Testament.*

Where is God? In His kingdom. Where is His kingdom? "The kingdom of God is within you", says Christ (*Luke*, xvii, 21). In *Romans*, x, 8, Paul says:

> But what saith it? The word is nigh thee, in thy mouth and in thy heart, that is, the word of faith, which we preach.

And in *I Corinthians*, iii, 16-17, he says:

> For we are God's fellow-workers; ye are God's husbandry, God's building. . . . Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

Reading again Christ's answer to the lawyer, we shall see that he meant that we should love the Lord within us, or aspire to our seventh principle, Atma, and practice altruism, or regard all men as brothers, in our relations with our fellows. The worship of an anthropomorphic God is limiting and illogical, and the worship of an impersonal power, on the other hand, is something the mind cannot grasp.

As to prayer, Christ did not condemn it, but he enjoined (*Matthew*, vi:

> When thou prayest, enter into thine *inner chamber*, and having shut the door [to the external senses] pray to thy Father which is in *secret*, and thy Father which is in secret shall recompense thee.

In the *Key to Theosophy* it is fully shown that He meant by prayer an aspiration or desire unto the highest principle in man, the spiritual spark, the Atma. The passage quoted has been misconstrued by the orthodox for centuries, for they have built costly palaces to pray in, and even pray on the street corners, just as the hypocrites and Gentiles did in the time of Christ.

Christ taught reïncarnation in the case of the man born blind and in his reference to John. Paul taught Karma in *I Corinthians*, iii, 8:

> Now he that planteth and he that watereth are one; but each shall receive his own reward according to his own labor.

And in *Colossians*, iii, 25, where he says:

> For he that doeth wrong shall receive again for the wrong that he hath done, and there is no respect of persons.

See also *Galatians*, v, 7:

> For whatsoever a man soweth that shall he also reap.

Nothing has been so much adduced to the world at large to show the divinity of Christ as the alleged fact that he performed miracles, or contravened the laws of nature. That he did so

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Theosophists will respectfully deny, and assert that anyone who has become a Christos has such powers, entirely within the laws of nature, as to perform acts which seem to the ordinary eye wonderful or miraculous. Things which years ago would have been called a miracle, or sorcery, are to-day commonplace: for instance, our great power over the forces of nature, which is as nothing to what will be. The border-line of the mysterious is being daily passed and its field becoming more and more limited, and to-day the scientific or metaphysical mind pays no attention to the word "miracle" in a literal sense. For one, I believe that the so-called miracles of Christ have a spiritual explanation, if the events took place. He never boasted of them, and said of those alleged to be dead that they were not dead. In all ages miracles have been declared, and are said to-day to be performed at the shrines of Roman Catholic saints, etc. The miracles of Apollonius of Tyana, in a gross sense, are as well, if not better proven than those of Christ; and wonderful things are done by Indian Yogis and by Adepts, but they are all within the law of nature. If Christ performed miracles, others did in his day. (See *Mark*, ix, 38.)

John said unto him, "Master, we saw one casting out devils in thy name, and we forbade him, because he followed not us." But Jesus said, "Forbid him not: for there is no man which shall do a mighty work [or better, who has a mighty power] in my name, and be able to quickly speak evil of me. For he that is not against us is for us."

The same circumstance is repeated in *Luke*, ix, 49-50, and the answer is the same. Now just before this Jesus was said to have cast out an evil spirit from a child; and his reply above was not only an admission that those on his plane could do like things, but also a plea for toleration. In *Acts*, viii, we find Simon Magus performing wonders in Samaria, but as to him read the able articles of Mr. Mead in *Lucifer*, our London magazine.

If you ask why the church has so largely departed from the esoteric doctrine, I answer, Because the Church was founded on Peter. Christ foretold that he would betray him. He did betray him before the crucifixion, and afterwards, for he understood not the inner teaching and taught largely the exoteric doctrine. He sowed dissension among the congregations, and Paul preached against him and Barnabas boldly, but the words of Paul were not understood by the many, and were gradually forgotten. The only reason why Paul stands preëminent among the Apostles is because he knew and taught esoteric Christianity.

H. W. Cragin, F. T. S.

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KOREAN STORIES.

(Begun July, 1893)

III.

A CHINESE STORY OF REINCARNATION.

WANG-SU-IN was the Governor of a province in China, and lived about one thousand years ago. In this province there was a temple in which for years the priests had kept sacred from intrusion a cabinet or box. This box had been closed by a high priest of the temple before his death, which had occurred fifty years previous, with the strict injunction that it should never be opened. The Governor, hearing of this box, conceived the most intense desire to view the contents; this being refused by the priests in charge, he was obliged to use his authority to have it opened, whereupon he discovered a paper within inscribed with a verse giving the number of years since the box was closed, the age and name (Wang-Su-In) of the Governor who now opened the box, and saying that "he who had shut the box was he who opened it". All this was written in Chinese characters or hieroglyphs, so that it left no question as to the identity of the Governor with the Priest who had died fifty years before and who had been able to foresee his next reincarnation. This story and its hero were so well known and so popular among the Chinese that since then the Confucians have

開門人是閉門人
open door man is shut door man
五十年前王·守·仁
50 years ago Wang-Su-In

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some belief in a future state. Confucianism, being a moral philosophy rather than a religion, is of materialistic tendency, and contains no teaching of a future life.

The foregoing is the verse of Chinese characters found written on the paper within the box.

IV.

TIGER STORY.

There was a young man who ardently longed for knowledge. His heart was sad, not knowing where to find a Master to lead him to Divine Wisdom. He feared that he might not be able to become the pupil of such a Master should he find one, and perhaps the earth was all too unholy to still contain such wonderful beings. One day he heard a vague story that in a certain mountain there lived a Master whose wisdom was like unto that of a God. But no one could tell him how to reach this Teacher, who was said to live in the deepest recesses of the mountain, and the path which led to Him was surrounded with so many dangers that no human being could possibly pass them all in safety.

The young man was so eager to find a Master that he determined to try, although all was so difficult and uncertain. After weary search he discovered a narrow path almost obscured by long grass. He traversed it patiently until between high hills this path disappeared in a stream which crossed his way. So foul and so terrible was this stream that he dared not risk the crossing, but after a little his strong faith forced him through, and he gained the other shore only to find his further progress checked by thousands of poisonous serpents. Despairing he sat all day on a distant hill, hoping they might disappear, but, alas, the serpents only increased in number. With sorrow he thought he must abandon his noble desire to press on, but he reflected it were neither manly nor righteous to cowardly relinquish his task; rather would he lose his life than give up his search after Divine Wisdom. With invincible determination he pressed through the army of serpents without injury. Elated with his success, he had proceeded but a short distance when from high banks came a thick shower of rocks, any one of which falling on him would kill him. Sad and discouraged, he dared not return for fear of again encountering the army of serpents, so he bravely ventured on and remained uninjured. All these trials over, he hoped to see some traces at least of the Master he sought, but all was silence. At last this unhappy traveller lifted his weary eyes, only to be-

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hold advancing on him a tiger of tremendous size. It approached so near there was surely now no escape; he thought, "Is this the end of all my labors, to be torn in pieces by this wild beast?"

Suddenly his intuition awakened. Rushing forward he fearlessly threw his arms around the tiger's neck and cried: "My Master, I *know* you are my Master". The tiger disappeared, and in his place stood a dignified and holy man, who kindly accepted this earnest seeker as a pupil. The young man eventually became a great Adept through the teaching of this wonderful Master.

POM K. SOH.

LITERARY NOTES.

JUNE LUCIFER. Bertram Keightley's "Necessity for the Study of Metaphysic" is both able and useful, full of nutrition for Theosophists. "Free Will and Karma" by W. Kingsland is a fine paper and with wise distinctions, but the assertion that the unit of consciousness we call "I" is the aggregate and sequence of the cells or molecules of our body is a rather startling dictum of extreme materialism. Dr. Hartmann in "The Foundation of Christian Mysticism" administers a powerful blow to certain metaphysical theologians: "An unconscious God, a God not knowing His own existence, would not be a God." Mrs. Besant's "Theosophy and its Practical Application" is another of those grand articles which uplift one with enthusiasm, especially the first two paragraphs and the bearing of Reincarnation upon the slums. Why is H.T.E. so savage against the Brown-Sèquard elixir? Is it worse to put animal matter into the veins than into the stomach? "Karma and Astrology" is a deeply interesting paper by R. B. K. Laheri, though possibly making Karma a trifle mechanical. "The Fourth Dimension", by Herbert Coryn, delights and instructs: it is admirably done. Not so with "Unconscious Development", an apparent effort after striking paradox, really the utterance of absurdity. Fancy "conscious effort towards moral or spiritual progress" as "of no use"! —[A. F.]

THE NEW CALIFORNIAN for June contains two papers of extraordinary merit. "A Brahmanic Legend", Carl Burell, is exquisite, simply exquisite. Dr. Jerome A. Anderson's "Dealings with the Dead" is a clear and close analysis of spiritualistic phenomena, eminently valuable and instructive. Yet many of us must strongly oppose the statement (p. 384) that the consciousness of the *physical cells* is synthesized in the Atmic Ray, man's Seventh Principle! —[A. F.]

JUNE THEOSOPHIST is a monumental number. "Old Diary Leaves XV" is of such singular, transcendent interest as perhaps to be surpassed by nothing in literature. Col. Olcott gives further details as to the agencies writing by or through H. P. B., one a famous Platonist disincarnated in 1687, others Masters, each distinctly individual, and recognizable by the bodily mannerisms she at the time displayed. Strange, thrilling incidents are told of these various in-

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habitations, and the reader seems brought closer to Masters than ever before. All this in the unsurpassed diction of Col. Olcott, the grave and the gay alternating, as in the excessively comic story of the kiss and in the pregnant lesson after an anecdote of the Platonist: "So emotions may, like beauty, be *sometimes* but skin deep. Sins, also: think of that!" What a profound truth is here! Dr. Weisse's analysis of the sources of words used by ten renowned English writers shows that H.P.B. in *Isis* used 46 classic, 51 Gotho-Germanic, 1 Celtic, and 2 Semitic, almost the same as Dr. Johnson. Herbert Burrows's lecture on "Theosophy and Life" is noble both in its thought and its language, noble enough to be by his old friend and teacher, Mrs. Besant, and strikingly like her in both. "Sorcery—Mediæval and Modern" exhibits abounding faith in talismans and witchcraft, and considers the mediæval laws against witchcraft to be proof of its reality, but it is a readable paper and by no means a mere revival of defunct superstitions. "Modern Indian Magic and Magicians" and "Astrology under the Cæsars" are most interesting, and Mr. Old's White Lotus Day address at Adyar is grand.—[A. F.]

THEOSOPHICAL SIFTINGS, Vol. VI, No. 7, is mainly of "Emerson and Theosophy" by P. C. Ward, an intelligent and pains-taking exhibition of likenesses. Then comes a reprint of the *Theosophist* article, "The Qualifications needed for Practical Occultism", an article of enormous value as clearly stating the exactions indispensable to every one before beginning the first exercises of a real training.—[A. F.]

OCCULTISM, Mr. Joseph M. Wade's new monthly, dispels none of the misgivings aroused by its prospectus. It is a meandering rivulet of words, quite without any definite purpose or meaning, and free from the restraints of grammar. An opening ode to "The Deity" is said to have been "done in the astral", and certainly its indifference to metrical structure is unlike anything in terrestrial spheres. The Theosophical Society seems to be the *bête noire* of Mr. Wade, possibly because of its stress on intelligibility and sound sense. *Occultism* impresses one as a sickly babe, with several symptoms of paresis, and its parent most truly predicts on page 20, "This magazine will never grow old."—[A. F.]

THEOSOPHY AND CHRISTIANITY is a reprint by Atma T. S., New Haven, Conn., of Branch Paper No. 29 by Rev. Wm. E. Copeland, F. T. S. It refutes the notions that Theosophy is hostile to genuine Christianity and that members of the Theosophical Society need to abandon their churches and religious rites. Coming from a minister it has the more cogency, and its diffusion through religious circles will help to set right a very common error. (For sale by PATH, or M. S. Wadham, 998 Grand Ave., New Haven, Conn. 2 cts a copy, $1.50 a hundred.—[A. F.]

Mirror of the Movement.

AMERICA.

THE GENERAL SECRETARY reached New York safely on the evening of July 21st, the *City of Paris* having made an unprecedented run from Southampton. His health is better, but his voice has only slightly improved.

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ARYAN T.S. LECTURES on Sunday in July were: 2d, *Theosophy and Ethics*, Jos. H. Fussell; 9th, *The Nature of Man*, H. T. Patterson; 16th, *Practical Theosophy*, Miss A. M. Stabler; 23d, *One Life or Many?*, Burcham Harding; 30th, *Concentration*, Claude F. Wright.

"H.P.B." T.S. Sunday evening lectures in July were: 2d, *History of the Soul*, B. Harding; 9th, *Is Theosophy Practical?*, Geo., D. Ayers; 16th, *Concentration*, Claude F. Wright; 23d, *A.B.C. of Theosophy*, H. T. Patterson; 30th, *Harmony*, Miss A. M. Stabler.

THE PROGRAM for the Theosophical days in the Parliament of Religions at Chicago in September has been sent out with the *Forum* in order that it may reach all F.T.S. in good standing, and is given at end of PATH. One thousand copies have been sent to the Adyar Headquarters for distribution, and twelve hundred to the Headquarters in London.

BLAVATSKY T. S., Washington, D. C., has elected Mr. Geo. M. Coffin as President and as Secretary Mrs. Marie A. Watson, 413 G st., N. W. There is a slight improvement in the condition of Mr. J. Guilford White, who has been for weeks so dangerously ill. Mr. White has been not only the devoted President of the Branch, but for long time a most faithful and earnest worker. The loss by death of Capt. Boush and Mrs. Carey is serious, yet prompts to more zeal in those left.

WORK AT CHICAGO Headquarters goes steadily on in spite of warm weather and numerous "counter attractions". Attendance at Branch meetings and Sunday evening lectures continues good, while even a perceptible increase of enthusiasm is manifested. One of the pleasantest features of the summer is the coming among us of so many members from outside points. Toledo, O., has sent several, among them its Branch President, Brother Wheeler, and his wife. Mrs. Manning of Minneapolis was with us several days, and lectured Sunday, June 25th, on the "Universal Brotherhood of Man". July 3d a *conversazione* was held at Headquarters, when visiting Theosophists from many centers were present. Among our guests were friendly natives of Ceylon and four Hindus. Chicago cordially invites to its Headquarters and meetings all members and friends who may hereafter visit the city.

A DAYTON BROTHER has arranged for a Theosophical badge in form of a button with shank, which may be put in a button-hole on the coat. It is simply the seal of the Society, neatly made and colored, of course without the motto. The price thereof will be $1.50, and it may be ordered from the PATH. It is purposed also to make the badge as a pin for women and as a charm for watch-chains.

PACIFIC COAST.

DR. GRIFFITHS arrived in Portland, Or., June 15th. He was met at the dock by a number of Brothers and given a cordial welcome. Branch and private meetings were held; and public lectures given in auditorium of A.O.U.W. Block, June 20th and 25th. Large audiences and full press reports. The *Oregonian* printed a column interview. Great interest was manifested at the Lectures. At the last one, "Conclusions upon Reincarnation" was the subject. Written questions were answered after the lecture. It was 10:45 o'clock when the audience dispersed. The Willamette Branch has done good work in Portland. Wherever and whenever a local Branch does persistent and good

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work, good audiences in number and intelligence invariably attend lectures given by speakers from afar. A general lecture on Theosophy was given by Dr. Griffiths in Vancouver, Wash., June 27th. The mayor, the Superintendent of Public Instruction, and the two editors of the local press attended. After the lecture the mayor remained and was introduced to the lecturer, saiyng he had read Theosophical literature and was interested in Theosophy. A party of Theosophists from Portland accompanied the Lecturer to Vancouver and formed the acquaintance of many present with a view of carrying on the work begun by Dr. Griffiths. Routes and dates for a Willamette Valley tour had been arranged by the Pacific Coast Lecturer, but upon the eve of starting he received a telegram from home stating his daughter was dangerously ill with typhoid fever, and for him to return to San Francisco at once. Thus the Willamette Valley trip is deferred for the present, to be taken a little later.

SAN FRANCISCO T. S. has just added five new members to its roll, present number being twenty-three. Excellent work is being done, and the new additions to membership are a proof.

PUBLIC LECTURES have been delivered at Headquarters by Mrs. Sarah A. Harris on *The Astral*, Mrs. Vera S. Beane on *Man*, Abbott B. Clark on *Theosophy*, and Miss Marie A. Walsh on *The Progress of Theosophy*.

SAN DIEGO T. S., formed by uniting Gautama and Upasana Branches, has elected as President Sidney Thomas, and as Secretary Eli T. Blackmer, 1232 F. street.

LONDON LETTER.

The American General Secretary, Bro. Judge, arrived at Southampton June 24th, where Dr. and Mrs. A. Keightley met him, and he got to Headquarters on the evening of the same day. The most interesting object he brought is the original precipitation upon white satin by H. P. B. which Col. Olcott has described in "Diary Leaves". It was given by Gen. Lippitt, to whom H.P.B. gave it, to Annie Besant, and Bro. Judge brought it over, after keeping it a while to show his friends. It will probably be hung upon the wall in H.P.B's room at 19 Avenue Road. We all supposed that Bro. Judge's voice would not permit any talking and certainly no speeches, but were delighted to note a great improvement.

Blavatsky Lodge met as usual on June 9th, the subject being *Adepts as Facts and Ideals*. This is the title, slightly altered, of a recent article in the PATH. Annie Besant discussed it at the meeting, which was literally packed. Bertram Keightley and George Mead followed her, and then Bro. Judge spoke for half an hour as Chairman on closing the meeting.

On Saturdays members of the B. T. S. who desire to study meet in the Hall, as the regular meetings are too crowded by the public. Whenever Annie Besant is to speak, then each member gives away so many tickets that there is always a larger audience than the Hall will hold.

A working man's club started by Bro. M. U. Moore and now self-sustaining exists near by in Henry Street. It is called the Lotus Club. No liquors are permitted; they have billiards and other games, and a piano. It is generally crowded.

A Hindu lectured in London just before Convention at Essex Hall, attempting to belittle Theosophy. His name is Nagarka, of Bombay. Being a

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member of the Brahmo Somaj, he could not well go very hard against Theosophy, and only succeeded in showing that the latter had really a good hold on India. Bro. Geo. Mead was given the platform at the close, and really turned the meeting into a Theosophical one.

The PATH prophecy about the Queen's death has had confirmation from a clairvoyant, who on examining the palm of the Prince of Wales said his mother would die at the date as given by the Hindu correspondent of the PATH.

New lodges have been formed from centres at the following places; Middlebury, Edinburgh, Bristol, Bow. At Bow the Working Girls' Club is still in good order and doing well. There is no change in the general arrangements of the Avenue Road Headquarters, and everything seems full of the interest and activity inspired by H. P. B.

Bro. Judge spoke at the meeting of the Blavatsky Lodge preceding the Convention on the subject of Theosophy and Spiritualism, on which I believe he has lectured in New York. He said among other things that it was a pity that the misuse of the term spiritualism by those who had run after mediums had made it necessary for theosophists not to use the name, but that it was a good one and that Theosophy was in fact real spiritualism.

Decoration of the ceiling of the B. T. S. Hall has been done by Bro. Machell, who painted many allegorical scenes and figures upon the wooden roof. It is very effective. The next improvement will have to be a larger hall and better ventilation.

A traveling van under charge of Bro. Campbell assisted by Reginald Hodder has started for the South Coast. It will carry Theosophical literature, the two members in charge will talk Theosophy to all as they go on, and good is expected to result. If the U.S. were not so wide the same thing might be done there. This work takes a good deal of courage to perform.

The precipitated picture on satin made in 1874-75 in Philadelphia by H.P.B. and then given by her to Gen. F. J. Lippitt was brought to London by Bro. Judge, as Gen. Lippitt had presented it to Mrs. Besant. It has been very fully described by Col. Olcott in "Old Diary Leaves" for the month of June, 1892, in *Theosophist*. The picture now hangs in H. P. B.'s old room at 19 Avenue Road, and though eighteen years old shows but slight traces of change in color or brilliancy. It is a remarkable object because of the manner in which it was made.

THE WITNESS.

CONVENTION EUROPEAN SECTION.

The Third Annual Convention of the European Section assembled in the Hall of the Blavatsky T. S. in London at 10 a.m., July 6th. Bro. G. R. S. Mead as General Secretary called the meeting to order and organized the Convention by calling for delegates and proxies. Bro. Mead was made Secretary, with Bros. Hargrave and H. T. Edge as Assistants.

Brother B. Keightley represented India, Bro. W. Q. Judge America, two from Spain, Xifre and Roviralto; Dunlap, Wing, and Russell from Ireland. Mesdames Meulman and de Neufville from Holland, M. Coulomb from France, Count A. Wachtmeister answered for Sweden. England was fully represented by the various members of English lodges, and Scotland sent its delegates also. Mrs. L. A. Off from Los Angeles, Calif., was also present as a visitor. The meeting therefore in its members presented a wide field of theosophical activity. Blavatsky T.S. had thirteen votes and Sweden ten votes, those two being the two largest bodies.

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Bro. William Q. Judge, Vice-President T.S., was elected Chairman of the Convention. On taking the chair he drew attention to the idea of unity, so that the Convention should not consider itself as acting only for Europe; and also said that thought should be given to the best method of activity for the next twelve months. A telegram was read from Col. Olcott, the President, reading:

Best wishes for a successful Convention.

The General Secretary then read his Annual Report. It showed great activity. Of books, magazines, and pamphlets, the record is 240 in all: seventeen in English, eleven new pamphlets; seven in Swedish; five Dutch; six translations in Dutch; one in Italian; seven in German; two Bohemian; five in French; four in Spanish. The total number of lodge meetings was about two thousand in all or more. Annie Besant delivered during the year 223 lectures, including those in the United States.

The meetings of the first day were all crowded and lively interest was shown.

A subscription was opened for expenses of the Chicago Theosophical Religious Congress, and some $450 were subscribed. The following persons were appointed to represent the European Section at Chicago: Annie Besant, Miss F. H. Muller, B. Keightley, H. Burrows, to act in case they can attend. Mrs. Besant and Miss Muller are pretty sure of coming. Very great interest was shown on this subject.

A debate took place on the question of voting on general T.S. questions, and it was recommended that the alternative system, called Hare's, be used. Delegates from different points of Europe addressed the Convention in French and Spanish.

A photograph was taken in the garden of No. 17 of nearly all present. The second day's sessions were two in number, and just as crowded as the first, notwithstanding great heat. At 4:30 the chairman, Bro. Judge, brought the meetings to a close and dwelt upon the need for harmony, and adjured the Section to avoid "red tape" or else they would cramp all effort. He also spoke of dogmatism, advising against it, but warning them not to speak of it as existing when it did not prevail, for if they did that would produce it. He had not found it, but saw the contrary, and advised all not to mistake earnestness, devotion, and loyalty for dogmatism. Private meetings were then held and preparation made for the public meeting in the city.

PRINCE'S HALL MEETING. At 8:30 p.m., July 7, a large public meeting was held at Prince's Hall, Piccadilly, Bro. Judge in the chair. The speakers were the chairman, Bro. Mead, A. P. Sinnett, Bro. Burrows, Dr. A. Keightley, B. Keightley, and Annie Besant. The first gave an account of some of our work: Mr. Sinnett dwelt on the new instruments for Science found in the inner faculties of man; Mr. Burrows paid a tribute to H.P.B. and denied that Science had given its last word; Dr. Keightley spoke of the conditions of life, including something on Karma and Reïncarnation; B. Keightley took up Ideals; and Mrs. Besant closed with a magnificent address, showing that Science would lead us, on its own admission, only to death by ice or fire, with selfishness over all, but that Theosophy upheld the immortality of man. The hall was completely filled, although the evening was intensely hot and the attraction of illuminations on the marriage of the Prince's son were all about that part of London. This gave the *finale* to the convention meetings and proved that the movement is marching steadily forward every year. Harmony and energy marked all the meetings and discussions.

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THEOSOPHICAL CONGRESS AT WORLD'S FAIR.

PROGRAM AND OUTLINE OF TOPICS.

The seven divisions of the subject are intended to cover the whole field. The sub-topics will be assigned as shall appear judicious, and not necessarily in the order given. The whole length of time for discussion will be from eight to ten hours. The sessions will be held in the Art Memorial Building in the Park on the Lake Front, September, 15—16, 1893.

I.—THEOSOPHY DEFINED.

1. The Theosophical Doctrine of the Unity of all Spiritual Beings.
2. The Eternal Unity of Spirit and Matter.
3. Theosophy as a System of Truths, discoverable and verifiable by perfected men.
4. These truths are preserved in their purity by the Great Brotherhood of Initiates, the Masters of Wisdom, who promulgate them more and more fully as the evolution of man permits.

II.—THEOSOPHY HISTORICALLLY CONSIDERED AS THE UNDERLYING TRUTH OF ALL THE WORLD'S SCRIPTURES, RELIGIONS, AND PHILOSOPHIES.

1. As found in the Sacred Books of the East.
2. As found in the Hebrew Books and in the New Testament of the Christians.
3. As found in Greek and Gnostic Philosophy.
4. As found in European Mediæval Philosophy.
5. Esotericism in European Mysticism.
6. Esotericism in Religions.
7. Links between Religion and Science.
8. Revelation not a special property of any one religion.
9. The Secret Doctrine and its Guardians.

III.—THE PHILOSOPHY AND PSYCHOLOGY OF THEOSOPHY.

1. The Cosmos Septenary in its Constitution.
2. Man, the Mirror of the Cosmos and Thinker.
3. The Inner and the Outer Man.
4. States of Consciousness.
5. Evolution of the Soul.
6. Karma, the Law of Causation, of Justice, and Adjustment of Effects.
7. Reincarnation of the Soul a Law of Nature.
8. The doctrine of Universal Brotherhood as a fact in Nature.
9. The Theosophical View of Death.
10. Man a Sevenfold-Being, thus corresponding to the Cosmos.

IV.—THE THEOSOPHICAL MOVEMENT IN ITS ORGANIZED LIFE.

1. The Objects of the Theosophical Society.
2. Its relation to Civic Affairs and Education.
3. The Mission of the Theosophical Society.
4. The Constituted Methods of Admission and Work; the conduct of Branches and their Autonomy; Propaganda.
5. The Society absolutely Unsectarian, without a creed and open to persons of all faiths. Acceptance of doctrines largely taught in Theosophical Literature not incumbent; Universal Brotherhood the only theory required to be embraced.

V.—THEOSOPHY AND MODERN SOCIAL PROBLEMS.

1. Its insistance on Justice and Unselfishness as the basis of Community Life.
2. Its doctrine of Evolutionary Reincarnation as applied to the Sexes.
3. Its claim that social evils have their roots in mental faults, and that in addition to legislative, educational, and social improvements, the truths and laws of being must be taught for the fundamental regeneration of Society, and the recognition of Karma and Reincarnation must be made the basis of concerted public as well as private efforts.

VI.—THEOSOPHY AND SCIENCE.

1. Theosophy hostile to Science only when Materialistic, when it repudiates all spheres and processes other than physical, or denies the reality of Soul and Spirit and the Unseen Universe.
2. Theosophy as a Universal Philosophy appropriates all Spheres of Being, and claims a scientific investigation of each.

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3. Modern Science held to be hopeful when it adds to its intense minuteness that recognition of hyper-physical forces which made Ancient Science so incomparably grander, more copious and exact.

VII.—THEOSOPHY AND ETHICS.

1. The foundation of duty in the fact of the Divine Nature in Man.
2. Altruism incumbent because of common origin, common training, common interests, common destiny, and indivisible unity.
3. The sanction of Right Ethics found in Universal Brotherhood as a fact and not merely a sentiment; enforcement of Right Ethics found in the power which the knowledge of Karma and Reincarnation has on the individual.
4. Theosophy offers no new system of Right Ethics, since Right Ethics do not vary but are always the same as taught by all great Religious Teachers.

Further information regarding the Theosophical Congress may be obtained by addressing Mr. Wm. Q. Judge, Chairman of the Advisory Council, 144 Madison Avenue, New York; Mr. Geo. E. Wright, Chairman of the Committee on Organization, Room 48 Athenæum Building, Chicago; or Mrs. M. M. Thirds, Secretary of the Central States Committee, Room 48 Athenæum Building, Chicago. WILLIAM Q. JUDGE, *Gen. Sec.*

BRAHMIN AT THE PARLIAMENT OF RELIGIONS.

Theosophists have everywhere greatly desired the presence at the Parliament of Religions, World's Fair, Chicago, September 15th and 16th, of a high-caste Brahmin as a representative of Brahmanism. Arrangements have been made whereby Mr. Ganendra Nath Chakravarti, Professor of Mathematics, a man of fine presence, high education, and fluent command of English, and an earnest Theosophist, will accompany Mrs. Besant to Chicago, and in his address to the Parliament correct current misconceptions of Brahmanism, Theosophy, and the T.S.

As the expense of Prof. Chakravarti's visit must be met by Theosophists in Europe and America, I earnestly invite our members to send to me whatever they can spare for this object. Such great advantages to better knowledge of Eastern Philosophy, and, in particular, to the status and welfare of the Theosophical Society and Cause, are ensured by this step that I think the occasion well meriting the participation of all brethren.

As it was necessary to borrow a part of the needed money in order that Prof. Chakravarti might sail in time, I am anxious for speedy response that this may be repaid and the remainder ensured. Friends will kindly send their gifts to me. WILLIAM Q. JUDGE, *Gen. Sec.*

SUPPORT OF THE T. S.

Below I submit report of the progress of the Fund up to and including July 15, 1893.

Subscribers in the 10c.-per-month Class:—A.M.S., C.A.H., E.W.P., C.M.C., and L.B.S. Total, 50 cents per month. $6.00 per year.

Subscribers in the 25c.-per-month Class:—P.S., L.S., O.K.K., E.W.P., H.H., C.T., A.C.F.T., A.E.P. Total, $2.00 per month. $24.00 per year.

Subscribers in the 50c.-per-month Class:—M.E.H., J.F.L., S.P.C., E.M., S.F.H., A.H.P. Total, $3.00 per month. $36.00 per year.

Subscribers in the $1-per-month Class:—M.H.B., F.B.D., W.H.T., C.H.M., S.W.C., J.C.H., R.W., (not limited), J.H.C., G.B.H., B.W., W.H.W., J.A.J., S.E.W., M.J.B. Total $14.00 yer month. $168.00 per year.

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Subscribers in the $2-per-month Class:—J.M.G.W. Total, per year, $24.00

Subscribers in the $3-per-month Class:—J.D.B., C.T., G.E.H. Total, $9.00 per month. $108.00 per year.

Subscriber at $10 per Quarter:—J.F.Mc.E. Total, per year, $40.00.

Subscribers in the $10-per-month Class:—C.H.L., D.D.C. Total, $20.00 per month. $240.00 per year.

Total Subscribers to Fund, 40. Grand Total pledged per year, $646,00.

While it is very gratifying to be able to make as good a showing as the above at this time, I wish to state that there is still plenty of room in all of the classes for every Member, and I hope that many more of them will avail themselves of the opportunity to contribute their mites to the great Cause. Please bear in mind that the amount pledged cuts very little figure. Of course large subscriptions are always very welcome, but subscriptions at but ten cents per month are just as gladly received, and are as conclusive evidence of your good-will.

Presidents and Secretaries of Branches are requested to bring the matter before their members at an early date. I believe that every member will join us, if the matter is once properly presented to his notice.

My thanks are especially due to Bro. C.T. and other members of the Providence T.S. They have taken hold of the matter there in earnest, and I expect to enroll every member of the Branch.

For the information of intending subscribers, I wish to state that all payments are to be made to me at Dayton, Ohio. Accounts are accurately kept, and remittances made to Headquarters monthly.

G. E. Harter, 247 Green st., Dayton, Ohio.

THE THEOSOPHICAL BOOK EXCHANGE.

This is a work which was for some years carried on by Brother F. W d'Evelyn in Glasgow, Scotland, where he was the Secretary of the Centre, and which he now continues in London. The Theosophical Book Exchange is designed to provide members of the Theosophical Society with a medium through which to sell, exchange, or buy literature relating to Theosophy, Occultism, and kindred subjects, many of the best books on which subjects, being old or out of print, are unprocurable except at second hand.

Hundreds of books have changed hands through the Exchange, the value of the business done during two months this year being over £30. Brother d'Evelyn makes no charge for his services, and earnestly invites co-operation on the part of those who have surplus books in their libraries to assist in the spread of Theosophical literature. He will be glad to receive lists of books, etc. wanted or for sale, in any language, ancient or modern. (Lists should state price wanted and price when new. Postage always to be included.)

Bro. d'Evelyn's list post-free. Address: 77 St. Dunstan's Road, West Kensington, London, England.

Matter having passed through millions of forms has acquired an irresistible tendency to seek for an ideal form constructed by intelligent thought.—*The Shaman's Book.*

OM.

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AUM

I accept and enjoy the offerings of the humble soul who in his worship with a pure heart offereth a leaf, a flower, or fruit, or water to me. Whatever thou doest, O son of Kunti, whatever thou sacrificeth, whatever thou givest, whatever mortification thou performest, commit each unto me.—*Bhagavad-Gita, ch. 9.*

THE PATH.

VOL. VIII. SEPTEMBER, 1893. 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.

ASTRAL BODIES AND ASTRAL VOYAGINGS.

(Concluded.)

THE third Astral form with which we have to deal in studying these productions arising out of the composite nature of man, is the most terrible of all. It is at once apparent that when, in speaking of the persistence or impermanency of the Kama Rupa, it was pointed out that this depended upon the extent to which the Manasic essence succeeded in transmuting the kamic or permitted itself to become tainted with the desires of Kama, that there was a possibility of the whole of the reflected Lower Manas being dragged down to the kamic plane. That this is a real danger to every human being is a true and terrifying fact in nature. When it unfortunately occurs, the astral body of such an entity, though differing in degree only from the Kama Rupa proper, has enough distinguishing characteristics to entitle it to a separate place. It belongs to a distinct genus in this; that it has dropped out of the evolutionary impulse altogether, has no part in the general advance upon the human plane, and constitutes truly a "lost soul". It retains all of that reflected feeling of "I

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am I" which, though an illusion, is yet at the base of our earthly personalities. Consequently this entity has a feeling of personality as strong as while living; can think, act, and generate karma; can even reïncarnate as a human monster, and is the source of many of those cases of true obsession which so largely help to fill that flower of our modern "intellectual" civilization—the insane asylum. It can and sometimes does relate occurrences of its past earth-life quite accurately, although its love of evil is so great that it nearly always resorts to falsehood, even in this particular. No one can have attended many spiritualistic séances without noticing how largely suicides and accidental deaths preponderate when genuine communications are had. For there are no accidents in nature, and those who are cut off in their prime, while not all by any means lost souls, are so cut off because of causes they themselves have generated, and with such there is, on account of the large amount of vitality suddenly transferred from the physical to their astral form (not to the Linga Sarira, but to the Kama Rupa), an intense desire to resume their earthly habits and occupations, and which only very slowly fades out. Such, together with really "lost souls", become "guides" to their poor mediums—in reality obsessing vampires, destroying both moral tone and physical vitality in their unfortunate victims. The "guide" of such an one, with whom the writer was at one time familiar, admitted to his intimates that he had been a pirate, although on ordinary occasions he was wont to parade as an ex-minister! In discussing his probable nature with a friend in the privacy of his office, the writer characterized the "guide" as a vampire, which fact was promptly reported to him at the next time he saw the medium; thus showing that these evil entities are entities, and not phantoms of the imagination, as materialists would fain classify them.

In taking up the next class of astral forms we have at length reached a more agreeable portion of our subject, where we no longer deal with the denizens of the lowest astral realms. For there the creative work of Manas was at best a blind, sub-conscious groping, so far below its own state had its essence become buried, even before reaching the physical plane. But now we come to a series of Thought Forms, ranging from those still subconsciously constructed, as in dream, to the Mayavi Rupa of the Adept, which he consciously creates, endows it with the necessary qualities, and transports it wheresoever he wills with the rapidity of thought. Perhaps the very faintest, most fleeting, of these forms are those creations by means of which we dramatize our

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thoughts in ordinary dream. For, when not viewing actual scenes in the Astral Light, which can only happen when the con sciousness is partially or wholly awake on this plane, one only sees his own creations. It is true these creations are "subjective", so-called, but modern philosophy is fast beginning to realize that the subjective to the perceiver is a great deal more real than the objective. These dream creations of ours are actual entities, capable of functioning so long as our will holds them in existence, just as an universe objectivises itself so long as the great Cosmic will falters not nor wearies in its manvantaric projection. A step higher than these are those forms—true Mayavi Rupas—which the soul creates for itself when it abandons the body during sleep. For clothed in one of these, it can travel immense distances from the physical form without the danger to this which would result, should the Linga Sarira be attempted to be used. As the consciousness begins to awaken in these forms and upon these planes, there is often the memory of persons and places brought back and impressed upon the physical brain with sufficient distinctness to be remembered and recognised when awake. Thus the father of the writer dreamed that he was travelling along a familiar road until he came to and passed far beyond any point he had ever reached when awake. While exploring this to him new territory, he came to an object he had never before seen—a *corduroy* bridge. This novelty so impressed him that he vividly remembered the supposed dream. It chanced that sometime thereafter he removed from that State, and by the road he had taken when dreaming. At the point at which he dreamed he had seen the strange structure he found the bridge, exactly as he had seen it while dreaming.

To these semi-conscious dream forms we have to relegate those "wraiths" of the dying which appear so often to a distant person at the moment of death. For the consciousness of all of these dream forms is derived from the lower Manas, which has to win self-consciousness upon any plane before its consciousness upon it is anything more than a confused, uncertain dream. This self-consciousness has been partly gained in the case of clairvoyants, who actually visit other places clothed in these thought forms, when their physical descriptions are really accurate. Of course ordinary clairvoyance is simply seeing upon the astral plane by those who have evolved the power to transfer their self-consciousness to their astral organs, but there is a kind of clairvoyance which uses these forms, and which approaches somewhat the true Mayavi Rupa of the Adept.

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This, the Mayavi Rupa or illusion body of the Adept, or of those who have won the right and attained the power to consciously create and inhabit it, is the next we have to consider. About it we ordinary mortals know very little. But it is evident that it is but a natural power to which the whole human race will attain in the course of its evolution, and which these advanced Ones have anticipated by the supreme efforts of an unselfish and purified will. That they can transport these bodies to any place, however distant, with the rapidity of thought, and make them both invisible to the ordinary eye, or apparently as solid and real as flesh and blood, has been well attested by the most competent witnesses. Not only did a Master do this, in a visit to Col. Olcott in New York while his physical body was in India, but he actually left behind him an article of his apparel when he disappeared, and which the Colonel still possesses. It will be claimed that such an event is only evidence to those who witness it, but this can hardly be so classified when we consider the really vast mass of testimony which shows that this projection of astral forms is only a natural power of every soul, and which we at present exercise feebly and unconsciously, while Adepts but do the same thing consciously.

Higher still than the Mayavi Rupa is the Nirmanakaya body, the form woven by those who have conquered every illusion of matter, who have won the right to Nirvana, but who refuse their reward in order to still toil, unseen and unfelt by those for whom they have sacrificed so much. It is from such high and holy Beings, clothed in their Nirmanakaya vestments, that genuine inspiration from spiritual sources comes. It is their duty and their delight to daily and hourly contend with the enemies of humanity by such help and inspiration, given in the hour of need. Yet by this is not meant a "communication" such as comes from "Summerland" by any means. For the inspiration in this case but obeys the universal law that all true power proceeds from within outwards, and so these always seem to come from the recesses of our own being, and are utterly indistinguishable from those which really do proceed from our own Higher Ego. So, unnoticed, except by the Adept clairvoyant, uncredited, unthanked, do these highest and holiest of Earth-evolved beings proceed with their compassionate tasks.

There are higher forms yet, but they can hardly be classified as Astral. Such are the Augoeides, the Radiant Forms of our Divine Fathers in Heaven, spoken of by Bulwer Lytton; the Dharmakaya vestments of those Buddhas of spiritual selfishness how

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but gain Nirvana to "disappear forever from the hearts and memories of mankind", instead of donning the humble Astral robe of the Nirmanakaya. There is, too, that undescribed mysterious vestment which clothes us in our devachanic rest. But enough have been classified to show their common origin, their different uses and functions, and to enable the student to satisfactorily assign each to its proper place and plane of consciousness. Thus, in the case of table-tipping, slate-writing, etc., he will instantly know that the astral organ of some living and present person is the actual factor in the phenomenon; the intelligence, if any, being reflected from the minds of those present. If there be forms materialized, he may be sure that one or more Linga Sariras of those present have exuded and attracted to them enough of molecular matter and vitality to form a transient Rupa for a Kamic entity, or, perhaps, a lost soul to regain for a few moments those earth sensations and experiences for which it longs. Let a sensitive person observe the startling depression of vitality, as well as the horrible charnel-house smell remaining in the room after a genuine "materialization", and he will be at no loss to account for the source of the power or of the "conditions" necessary to accomplish the result. He may seek in vain among the paradoxes and platitudes of the so-called "communications" for evidence of any high or really spiritual entity, for Nirmanakayas do not seek the atmosphere of the séance room any more than does the ordinary man or woman the horrors of the morgue or dissecting rooms of our colleges, which are their nearest physical counterparts. And if there does come uncalled into his mind a suggestion to labor altruistically for humanity, a longing to live upon a higher, holier plane than that which he realizes he now occupies, he will not disturb or flatter himself by the thought that perhaps a Nirmanakaya is endeavoring to impress him, for he will realize that the plane of a Nirmanakaya, which is that of his own Higher Ego, is too near the Divine for any feeling of selfish proprietorship, of "this is mine and not thine", to mar the Unity of thought and purpose towards which we now feebly strive in our endeavors to "form the nucleus of a Universal Brotherhood". And if in his sub-conscious construction of these lower, transient entities, he finds a promise and prophecy of a time when he shall consciously and joyously take part in the creation or construction of such worlds as he now inhabits, then will his study of even these lowly, unscientific "astral forms" not have been in vain.

JEROME A. ANDERSON, M.D.

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ESOTERIC TEACHING.

SOME recent references in the PATH to portions of the original esoteric teachings embodied by me in *Esoteric Buddhism* seem to call for remarks on my part in reply. The line of criticism in question has culminated in an article which appears in the PATH for July, entitled "Mars and Mercury".

The point at issue is this:—In the original teaching which I received from the Masters I was definitely informed that the planets Mars and Mercury formed part of the septenary chain to which our own world belongs. The question is one which, on its own merits, will only be of interest within the area of serious Theosophic study; but the controversy that has now arisen really involves some of the deepest questions affecting the future well-being of the Theosophical Society and the progress of the movement. It is for this reason that I now feel bound to take it up.

For a long time after the publication of *Esoteric Buddhism* the statement concerning Mars and Mercury remained unchallenged. It scarcely seemed possible that any one imbued with respect for the Masters' teaching could challenge it, because, as has been publicly stated, after the publication of *Esoteric Buddhism* the great Adept who gave me the information wrote to me declaring explicitly that it constituted a correct exposition of his teaching. His words were:—"Be certain that with the few undetectable mistakes and omissions notwithstanding, your *Esoteric Buddhism* is the only right exposition, however incomplete, of our occult doctrines. You have made no cardinal, fundamental mistakes, and whatever may be given to you hereafter will not clash with a single sentence in your book, but, on the contrary, will explain away any seeming contradiction." In later years when the *Secret Doctrine* was published by Madame Blavatsky, I found to my great surprise that she had asserted a new view of the planetary chain, altogether at variance with that previously given out, and had represented the seven planets of that chain as seven different states of this earth, making out Mars and Mercury to be in no way associated with the evolution of our human family, but simply to be themselves the objective planets, corresponding to the earth, of other chains. On the basis of this declaration some Theosophical students have felt bound by their loyalty to Madame Blavatsky to put aside the earlier teachings of the Masters conveyed through myself, and to argue that I misunderstood my instructions. This

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view is emphasized with great vigor in the PATH,—in the article above referred to, signed by Mr. Judge,—and the really important point developed by the controversy has to do with the question, What was Madame Blavatsky's position really in the occult world, and what kind of authority should be attached to the writings she has left behind her?

I hope no one will take the explanation I am now forced to give as implying any abandonment by me of the position respecting Madame Blavatsky I have always maintained. I showed in the fragmentary biography I put together at her own wish, with the assistance of herself and members of her family, under the title *Incidents in the Life of Madame Blavatsky*, that she was truly in close relations with the great Masters of esoteric wisdom. That she was one of their partially initiated disciples was also unquestionable for anyone who has been in independent touch with the realities of the occult world. She was what she always called herself, a *chela*, or pupil of the Masters, generally described by them by the term *upasika*, well-known in the East as signifying a female *chela*; and when the teaching first came to me in preparation for the book which I ultimately wrote, Madame Blavatsky eagerly perused the letters I received in reply to my elaborate questions, assuring me constantly that the information they contained was almost as new to her as it was to me, except in so far as a part of it was vaguely present to her mind without having ever been formulated with precision. Through her it was in the first instance undoubtedly that I came into communication with the Masters, and in many ways for many years, during some of which she had few other friends, I endeavored to show my appreciation of the debt of gratitude, in this respect, I owed her. But the matter we have now to deal with has nothing to do with personal relationships. I have to defend the teaching of which I was made the exponent, and now that the subject has been forced so prominently to the front, I cannot leave Theosophists to suppose I acquiesce in the claims that have been made to correct my faithful exposition of the occult doctrine.

It is not my business here to offer hypotheses to account for the strange misapprehensions into which Madame Blavatsky fell when writing the *Secret Doctrine*, not merely as regards these questions of Mars and Mercury, but also in regard to some other points which have not yet attracted attention. That Madame Blavatsky was capable of making mistakes when endeavoring to amplify and expand the occult teaching of the Masters is the all-important conclusion to which I think all unbiassed minds in the Theo

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sophical Society must be brought by a consideration of the matter under discussion. In endeavoring to show, on p. 163, vol. I of the *Secret Doctrine*, that I misunderstood the teaching in reference to Mars and Mercury, Madame Blavatsky quotes a question which I put to the Master, K.H., and his reply. Here I must add a few words of explanation of the circumstances under which the correspondence in question came to be available for quotation. When I returned to England in 1883 and published *Esoteric Buddhism*—long before Madame Blavatsky ever thought of returning to this country—the most earnest Theosophists of that day were exceedingly eager to see the original papers on the basis of which that volume had been written. I used to read portions of the correspondence at meetings of the Society, and many members pressed me eagerly for permission to take copies of them. I referred the matter to the Master himself, and in the first instance he distinctly expressed disapproval of the idea. The letters, as he pointed out, were written to me, to inform my own mind, in order that I might in turn put out their substance in a suitable literary shape. They would not be intelligible to others unfamiliar with the course of the correspondence on both sides, and so on. The urgent desire, however, of certain Theosophists made me feel as though I were selfishly withholding from them documents which we all reverenced very sincerely, and at a later date—to my lasting regret—I was induced to apply a second time to the Master for leave to have some of these letters copied. He gave me that leave then, enjoining me to take a solemn pledge from persons to whom I gave the copies that they would never be made use of in any way without my permission. Under these conditions the great bulk of my correspondence with the Mahatmas, in so far as it related to Theosophical teaching, was copied and treasured for a time by the persons to whom I gave it. Several years later, when Madame Blavatsky was living in this country, she naturally acquired overwhelming influence over a great many members of the Society. She desired one of these to give up to her the copies that had been received from me. The member in question conceived her orders to over-ride the original pledge, and gave them up. They have since been scattered about the world, so that I have seen extracts from them in the PATH and elsewhere, and for want of the interpretation that would have been suggested if the original letters of enquiry from me had also been printed, provoking misapprehensions on the part of those who only in this way read half the correspondence.

Now, the original question relating to Mars was as follows:—

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"What planets of those known to ordinary science, besides Mercury, belong to our system of worlds?" The question took that form because information concerning the association of Mercury with our chain of worlds as the next planet on which this body of humanity was destined to evolve, had been given to me previously. The answer was:—"Mars and four other planets, of which astronomy knows nothing. Neither A, B, nor Y, Z are known, nor can they be seen through physical means, however perfected." The answer is incorrectly quoted in the *Secret Doctrine*, and is made to run,—"Mars, *etc.*, and four other planets . . ." The interpolation of this "etc." lends color to the view Madame Blavatsky was at the time maintaining, viz., that while I had intended to ask a question concerning *our chain*, the Master thought I meant to ask a question about the *solar system* at large. This idea is a strange one for an occultist to have accepted. An Adept dealing with his pupil could not make such a mistake about his meaning. But internal evidence makes it obvious that no such mistake was made. If the question had related to the solar system, it would have been absurd. "What planets besides Mercury belong to the solar system?" The question would have been ridiculous in that form—the answer almost more so,—"Mars and four others . . ." invisible to telescopes. What about Jupiter and Saturn, and all the invisible planets of the other world systems? Madame Blavatsky, as all who knew her intimately are well aware, was capable of making any imaginable mistake in matters relating to physical science. Her mind was out of tune with all such matters. But how the friends who helped her with the proofs of the *Secret Doctrine*, even without having their eyes opened by knowing that the "etc" was an interpolation, could have let this passage pass, is very surprising. Finally, be it observed that "A, B, and Y, Z," were the names assigned by agreement at that period of my correspondence with the Master to the first, second, sixth, and seventh globes of our chain. The notion that there could be any ambiguity about my question or the answer, in the circumstances, is an insult to common sense,—not to speak of Adept wisdom. I am entitled to add that at a very recent date, within the last few months since this subject has been under discussion, the Master himself in communication with me made the following comment on the situation:—"If I had been capable of paltering with the truth, and playing with words in the way which has been attributed to me, not one line of all the manuscript of mine in your possession would have been worth the paper it is written on".

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Few persons in touch with the principles of occultism will be surprised to hear me quoting recent words addressed to me by the Master. Relations like those which were established between my humble self and Him in days gone by are of a kind that do not come to an end except through the misconduct or faithlessness of the pupil. During Madame Blavatsky's lifetime my privileges of communication with the Master through channels of which she knew nothing were private and personal, and I was precluded from speaking of them. That prohibition has since been removed. Madame Blavatsky disliked anything that savored of interference with her rights as founder of the Theosophical Society, and while she lived no one else would have been allowed to speak on behalf of the Masters to the Society at large. But it will be obvious on reflection that unless the whole design of occult teaching is a delusion also, fresh neophytes as time goes on must come within the scope of the personal teaching of the Masters. In this respect we are moving forward now in a new era. I should be the last person to claim any monopoly—such as Madame Blavatsky in a certain sense enjoyed while she lived—of the honor of conveying teaching from the Masters. No one now left in the Society, I should think, could be so unwise as to make claims of that nature. But as it has been my duty in the past to put the teaching of the Mahatmas before the world, so it looks probable that such tasks will present themselves again, and on this account it is that I am bound at the present crisis to speak rather more plainly than inclination in other circumstances would have prompted. For many Theosophists, I know, Madame Blavatsky represented the whole movement, but, great as she was, the movement is something much greater. For many such persons Madame Blavatsky may have been the only teacher from whom they received occult enlightenment. Immense as my respect is for her attainments, for her industry and devotion to the work she undertook, it is, nevertheless, a fact that I myself did not receive my Theosophic teaching directly from her, but in the way described; and long before her death my relations with the Master were carried on through the intermediation of one of his *chelas*, quite outside the range of Madame Blavatsky's connexions. It ought to be for all earnest workers in the Theosophical movement a matter of great satisfaction that this is so, because in this way an entirely independent line of confirmation is provided for much that Madame Blavatsky has taught, for the *bona fides* of her position in its broadest aspects, and for the much-discussed existence of the Masters.

Following the quotation from my letter given in the *Secret Doc-*

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trine as above described, comes a letter as printed in that volume with many passages omitted, in which Madame Blavatsky seems to give a correction, derived by her from the Master himself, confirming her view of the planetary chain. Here, again, minute comment upon the entangled situation is very difficult. I can only say that the omitted passages would materially alter the interpretation the letter seems to bear, and that some words obviously put in by Madame Blavatsky in parentheses must not be understood to have existed in the original.

Of course it matters very little for most people in this country first awakening to the significance of Theosophic teaching, whether Mars and Mercury are connected with this earth in the manner described or not; but what is of immense importance—in order that the movement, carried on loyally and rationally, shall always continue a healthy living organization, in touch with higher wisdom—is that all persons interested in its progress should shun the disastrous mistake of stereotyping the utterances of Madame Blavatsky—or of anyone else outside of the Masters—as the final word of esoteric teaching, and an infallible testimony to constitute a new body of dogmatic scripture and lead the human understanding once more into the quagmires of bigotry and sectarianism.

A few words must be given in conclusion to some points in Mr. Judge's recent article. When he says the two Masters who have had to do with *Esoteric Buddhism* and the *Secret Doctrine* have decided distinctly, first, that no other globes of the earth chain are visible from its surface, etc., etc., and that "Mr. Sinnett misunderstood them when he thought they meant to say Mars and Mercury were two of the six fellow-globes of the earth", I can only affirm for the guidance of those who may be able to feel that I speak with some claim to be listened to in such a matter, that I am quite sure Mr. Judge entirely mistakes, and that the Masters in question never said anything of the sort. The argument which endeavors to draw a correspondence between the organization of the septenary chain and the seven principles of man is one which rests on an entirely false analogy. It would be as reasonable to attempt to trace an analogy between the seven principles of man and the seven days of the week. There is an analogy between the principles of man and the principles *of the earth*—or of any other individual planet, visible or invisible,—but seven is a terrible stumbling-block for Theosophical students who know there is something in it without knowing very much more.

Finally, in quoting from one of the letters to me by the Master

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which were got at under the circumstances I have described above, Mr. Judge represents him as saying, "You are putting me questions pertaining to the highest initiation. I can give a general view, but I cannot and dare not enter upon details." It was scarcely fair of Mr. Judge to bring in the passage quoted, as though it bore on the matter in hand. It related to enquiries which had nothing to do with Mars and Mercury, but to a totally different question. A. P. SINNETT.

HOW TO SQUARE THE TEACHINGS.

PLACE has been given to Mr. Sinnett's admirably written article "Esoteric Teaching" for two good reasons: *first*, because he requested its publication, and *second*, because the theme is excellent and the time propitious. But by its appearance the PATH is not bound to the conclusions of the learned author.

Roughly summarizing the history of the recrudescence of the teaching of the Lodge for this century, we find H. P. B. publicly beginning it, though guardedly, in *Isis Unveiled* as herself the messenger of the real Teachers behind. At that time (1875) she gave private teachings* in America to certain persons. Then in India in the *Theosophist*, with H. P. B. as editor, it proceeds to further unfolding in articles entitled "Fragments of Occult Truth". It is a pity this name was not preserved and used for the book which the "Fragments" afterwards became—*Esoteric Buddhism*. Later the *Occult World* came out in 1884, and also *Esoteric Buddhism*. During all this time H. P. B. was doing her own work with others, explaining the same philosophy as was given to Mr. Sinnett, and contributed to literature the *Key to Theosophy* and the *Secret Doctrine*. The fact—not denied by Mr. Sinnett or anyone—is that the letters from the Masters from which the matter for *Esoteric Buddhism* was taken came in the main through H. P. B., for although it is true she "showed surprise" to Mr. Sinnett on seeing certain things communicated to him in letters from the Masters, the surprise was not at teachings which were new to her, but surprise that they were divulged at all, for she knew the teaching, inasmuch as she taught it under pledge as far back as from 1875 to 1878 in America.

In her *Secret Doctrine*, availing herself of the same teachers

* Moreover, a considerable part of the philosophy expounded by Mr. Sinnett was taught in America before *Isis Unveiled* was published to two Europeans and to my colleague, Col. Olcott.—*Secret Doctrine, vol. i, p. xix.*

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to whom she introduced Mr. Sinnett, she corrected two errors into which she said he had fallen, *i.e.*, respecting Devachan and our companion planets. It is a perfectly unthinkable proposition to say that she was not advised by the Masters when writing the *Secret Doctrine*. I who saw many of the Masters' letters in 1888 in reference to the *Secret Doctrine* certainly cannot give up the evidence of my inner and outer senses. I know as surely as I know any fact that the same teachers were giving her in 1887 and 1888, as before, information for that book, in black upon white, and I am certain they dictated the corrections given in *Secret Doctrine* upon the points now before us. Evidence, eye-sight, and tradition confirm it, for in 1876 to 1878 I was given by her the same theories and the clue to the misunderstanding which a desire for consistency as to mere words has now aroused.

Even in 1888 it was *not the time* to make the point precisely clear to the public. Times have rule in occult teaching more than most readers—or writers—of theosophical books suspect. But the clue was given, a broad hint was thrown out. It is *now the time* when what I was told in 1876 and 1878 by the Masters through H. P. B. may be told, since the prohibition put personally upon me has been withdrawn.

The questions repecting Mars and Mercury—and I might add those which might have been but were not put about Venus—did touch upon other questions on the outskirts of higher initiations and which never are and never will be answered *before the right time*. The statement in the Master's letter to Mr. Sinnett that the questions put by the latter approached too near to secrets of higher initiations did not, it is true, refer directly to these questions about Mars and Mercury, but that does not alter the fact that all the questions then propounded on this planetary subject touched the delicate area; and whether Mr. Sinnett or anyone else liked it or not, attention had to be drawn off even at the risk of creating a temporary confusion on the topic. But in 1888 time had rolled on further, and now it is 1893 and nearer and nearer to another cycle. The clue may now be given. It may be noticed, if readers will observe, that the many questions raised in reference to Mars and Mercury served the additional purpose of so distracting the attention of questioners that hardly any queries were raised about the subject of "Cycles" on which the Masters had the completest information but about which the Lodge is more careful to remain silent than in respect to other points—yet the cycles are more important and have more bearing on life than Mars and Mercury.

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Mars, Mercury, and Venus have a special and direct relation to this earth and its invisible companions. Those three visible spheres have to do with certain cosmic principles and lines of influence in and on the earth, while the remaining visible planets of the Solar System have not the same relation. Read it thus, as taught before Mr. Sinnett was in the T. S., and as repeated in the *Secret Doctrine:*

The unseen companions of your earth are united with it in mass, though different as to quality of substance. The visible planets of your Solar System which have a relation special and peculiar to Earth are Mars, Mercury, and Venus. But what that peculiar—nay wonderful—relation is do not ask, for we will not tell you. If while the current is open you persist in the question, you will arouse in yourselves a perplexity which the answer obtained will not relieve. Is there not a spirit of irritation, of rage, and another of wisdom and active judgment in man and Nature which may relate to visible planets which are not an actual part of earth's own special family? This is as far as we will now go.

The whole misunderstanding hinges on the word "relation". It was a word which led up to many things. The presence of Mars and Mercury in the sky presents a *relation* to the earth, yet they have another *relation* to it which Saturn, Jupiter, and so on have not, while the latter bear the same relation to us of proximity as do the first. Admit the proposed construction above given, and at once there is complete concordance between *Esoteric Buddhism* and *Secret Doctrine* as to esoteric divulgements. But continue the controversy to try and show that *Esoteric Buddhism* had not a single blunder, and perplexities of all sorts impossible to relieve will spring up on every hand. The Masters have commended the book, and well so, as it is made up from their letters. But that does not prevent one making slight mistakes, as, for instance, the one that all men stay in devachan for 1500 years. This is not the fact, nor is it according to reason. And I make bold to say that it is not 1500 years since I was last in devachan, but much less; and this assertion is made on personal knowledge supported by confirmatory statement from the same Masters. But it is true that the general run of the human race stays in devachan for the average time of 1500 years of mortal time.

Mars, Mercury, Venus, then, are a part of our system in the sense of having an extremely important relation and influence with the human race and its planets, and having that in mind it was quite permissible for the teacher to reply that Mars and Mercury belong to our system. WILLIAM Q. JUDGE.

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

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ON THE FUNCTIONS OF A DOORMAT.

AS I paused on the threshold of Headquarters one day, I found myself sympathetically regarding the doormat at my feet. What position could be lowlier than it held? Not even permitted to enter the house, but having the humble duty assigned it of cleaning the feet of those more favored ones who were admitted to the sanctum. It did not utter a word of complaint; I think no one ever knew it to remonstrate; and as to thinking that it was shamefully neglected, and that it had as good a right as the stair-carpet to climb to the innermost offices of the PATH, and even to repose beneath the Editor's desk,—I doubt if such a notion ever occurred to it.

Instead of complaining, of bewailing its unfortunate destiny, of accusing the powers that be of favoritism, or of trying to blazon its own virtues to the world, it remains with a divine patience where it was put, and does what it can to make the ways of others pleasant. It preserves the halls and stairways from the dust and mud of the street, and it lies there to be trampled upon, day after day and month after month, by the busy feet of those who never give a thought to the patient service it renders them. Talk about recognition! it never has any, it would not know the meaning of the word. Much less does it claim the reward of gratitude for what it has done, a gratitude expressed in smiles and pleasant words, as a circus horse expects lumps of sugar after he has gone through his tricks. Once in a while it suffers a furious beating, for no fault of its own, but simply to free it from the impurities heaped upon it by others, and this too it undergoes in silence and without even a murmur. To remonstrate never occurs to it, much less to rise up in rebellion and oppose the hand that strikes it or the heel that grinds it into the dust.

So perfect is its humility, so absolute its patience, that I set myself to learn the lessons that it taught; and what higher ones could be studied by a scholar than those of trust, submission, humility, and patience? It is hard sometimes to be content with a place upon the threshold, where we feel ourself trodden under the feet of those who "go up higher", but if we can help those feet, we too have part and lot in their advancement. And if we have really learned the lesson of trust, we know that the place

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assigned us is the place where we belong, and where we can do the most good, if we will only consent to work with our own tools and not grasp at another's. What says the *Gítá*? "It is better to do one's own duty, even though it be devoid of excellence, than to perform another's duty well." But one of the most insidious forms of that ambition against which we are so strenuously warned, is what we call emulation, the desire to distinguish ourselves as we have seen others distinguish themselves, the feeling that, given the chance, we could do great things. But the greatest thing is to use the chance we have, for "to him who hath shall be given", and to learn the lesson of trust in those great Powers that have set us in our places and know better than we can what we are fitted to do.

This lesson of trust springs out of humility, for it is only when we recognize our own feebleness that we learn to confide in the strength and wisdom of others. In *Letters that have Helped Me* we are told, "The Karma of your present life is *the higher patience*", and this is explained by the compiler to mean "the fine line between pride and humility". The doormat does not fling itself into the gutter in a foolish fit of self-abasement, but it remains at the top of the steps, in a place of its own, which is "the place neither too high nor too low", on which Krishna told Arjuna to sit.

Submission does not imply grovelling, or even self-depreciation, but only the consent to do a lower duty that someone else may the better perform a higher, for which he has a better equipment than ourselves. A private holds as honorable a position as a captain, and without privates there could be no captains. In the army of the Lodge promotion never goes by favor or by seniority, and when we are fit to be captains we shall find ourselves marching at the head of our regiments. Till then, let us trust in our commanding officer and obey his orders as we would like to have our own obeyed.

The doormat was never known to complain that it was not appreciated, nor even to be despondent because it had to lie there alone with no one to help it, even to recognize its efforts. And when we have learned this lesson of silent devotion, we shall learn to know all that the Masters meant when they wrote, "Ingratitude is not one of our failings. The humblest worker is seen and helped".

The crowning grace of service is joy, and verily this is its own reward.

KATHARINE HILLARD.

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FACES OF FRIENDS.

IN our last we gave a picture of Bertram Keightley, and now follow with one of Archibald Keightley. Dr. Keightley was born in Westmoreland, England, on the 19th of April, 1859. His father was Alfred Dudley Keightley of Liverpool, who came of Swedenborgian stock, and Margaret Wakefield, whose parents were Quakers. Like Bertram, he began his education in the Charterhouse, then finished at Pembroke College, Cambridge, where he took the degree of B. A., after natural science tripos. He then took the degree of B.M., licentiate of the Royal College of Physicians, London, and passed as member of the Royal College of Surgeons, England, and Master of Arts and Doctor of Medicine of Cambridge. Within the last two years he also passed the examination required in the State of New York and qualified as a physician under our law, and practiced for awhile in this city. He has also traveled a great deal, both in Europe and America, and took a long trip to New Zealand.

While in college he became interested in the phenomena of Spiritualism, as indicating unseen and unknown forces, and studied the mystical philosophical works in the library there, as well as neo-Platonic philosophy. While engaged in this he noticed an advertisement of *Esoteric Buddhism*, bought the book, and after reading it was drawn to the subject. An introduction to Mr. Sinnett in 1884 followed, and with others he met to study some of the letters from the Mahatmas received by Mr. Sinnett, and then in the latter's house he met Brother Judge, who was on his way to Paris. He says he first saw H. P. B. at a meeting of the Society arranged to settle questions which had arisen in respect to the management of the movement in London, she coming over suddenly to the meeting unknown to anyone; this is the same meeting referred to at which Bertram Keightley saw her in Mr. Hood's chambers. Later he went with the party and saw H. P. B. off to India.

Later on, having a feeling with others that H. P. B.'s presence was necessary, and she being then at Ostende, he wrote jointly with others to her to come over to London and help in the work, and finally assisted her on her journey to the Capital, where she, Bertram Keightley, Dr. Keightley, and the Countess Wachtmeister joined together in a household at Norwood, which was later

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removed to 17 Lansdowne Road. This was in 1887, and nearly all his time was taken up then in helping in the editing and correcting of the *Secret Doctrine*. The Blavatsky Lodge and *Lucifer* were started at Norwood, but the greater part of the work was carried on at Lansdowne Road. In the following spring, at H. P. B.'s request, Dr. Keightley went to the first American Convention at Chicago, for which he started on short notice, arriving a little ahead of time, and thus being able to do some work on the Eastern Coast of America for the Society. Directly after that Convention he returned to Europe.

The following year it was proposed that he should again travel, but H. P. B. was against it for a long time. On a certain Sunday night she was opposed to it, but early the next morning at half-past six she summoned Dr. Keightley to her and asked him:

"When can you start for America?", to which he replied:

"By the next steamer," and on Tuesday night he was again started for America.

On this visit he went to Chicago, Cincinnati, Boston, Washington, and Philadelphia, and on that occasion first made the acquaintance of his wife. Towards the end of the next year he traveled around the world with his sister for her health, spending six months in New Zealand. From there he went to San Francisco and visited the Branches on the Coast, doing a great deal of lecturing. Came across the continent, attended the Boston Convention in 1891, and returned to England in the summer of that year. He returned to America shortly before his marriage to Mrs. J. C. Ver Planck, and settled in New York, practising medicine and lecturing for the Society. In the spring of 1893 he went back to England and began the practise of medicine in Lodon.

Dr. Keightley is well known to very many Theosophists in America and is loved by them all, as his genial ways and sincere character endear him to every one who makes his acquaintance. Very true is it that the name of Keightley is inseparably associated with our movement.

No decrying of other sects; no depreciation of others without cause, but on the contrary, a rendering of honor to other sects for whatever cause honor is due. By so doing, both one's own sect will be helped forward and other sects benefitted: by acting otherwise one's own sect will be destroyed in injuring others.—*Rock Inscriptions of King Asoka, Edict 12.*

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OUR CONVICTIONS.

SHALL WE ASSERT THEM?

To the Path:—Please resolve a doubt. Are members of the T.S. required to become flabby in character upon entering the Society, and to give up their convictions for fear of a vague future dogmatism? I ask this because in some of our magazines I have seen objections raised to a free promulgation of one's ideas on such subjects, for instance, as the Adepts or Masters, Reincarnation, Karma, and so on. If we are so required, then I would ask why we have a free platform in the T.S., and when were the statements made in the President's inaugural address of 1875 withdrawn?

Fraternally,

S. F. Hecht.

Admitted to the T.S. May 5, 1892.

This question seems easy to answer. It is presumed that the correspondent refers to an objection to my plainly stating either in our journals or in any other way my own personal beliefs. It is evident that S.F.H. is thinking of the objection made in the *Theosophist* by N.D.K. to my plainly saying I believe in the existence of the Masters of whom so often H.P.B. spoke. N.D.K., taking up a letter of mine, quoted this sentence; "And when we come to examine the work and the foundation of the T.S. and its policy, I find it perfectly proper for me to assert, as I do in accordance with my own knowledge and belief, that our true progress lies in our fidelity to Masters as ideals and facts". S.F.H. is perplexed because N.D.K. seemed to object to that, but the perplexity need not exist nor need we become flabby in our convictions.

For, as will be seen by reading, and not straining, the sentence quoted, the "policy" of the T.S. referred to by me therein is that of leaving everyone quite free to express his views on all these points. Although N.D.K. would appear to think I meant that the T.S. policy was for it to make these declarations, it is easy to see by consulting the constitution that its policy is the opposite. The policy is freedom to members and perfect neutrality on the part of the T.S. To have any other, or to say that merely because one is in a society such as ours, or is an officer, he cannot give his own opinions so long as he accords the same privilege to another, would be a monstrous thing, contrary to our constitution and quite against a long history in which, from H.P.B. and Col. Olcott down, all members have had perfect freedom of expression. So S.F.H. need have no fear; our policy of freedom is not

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altered; all have a right to their convictions; and it is certain that if anyone is becoming flabby the oldest members of the T.S. will at once adjure him to strengthen his sincere convictions and not hesitate to give them expression, always allowing to every one else the same liberty of thought and speech. And to aid our correspondent we will give some further light if possible.

Let us take first H. P. Blavatsky. She began in the T.S., with its free platform, immediately to preach and promulgate her own personal view that the Masters were facts, and facts of very great magnitude, and this she did and continued against the most violent opposition and the fiercest ridicule. She also proclaimed unequivocally, as Cagliostro did many years before in Paris, a belief in the occult machinery of the Cosmos with all that that implies. Moreover, in the name of the Master she did very wonderful phonomena, which one of the same Masters has said, as published by Mr. Sinnett, have puzzled men for a good part of a century. And while thus freely expressing her own views she allowed the same freedom to all others, and was herself the agent for the taking into the T.S. of many who did not believe as she did but who often scouted at her convictions. Then, further, she proclaimed a system of philosophy with all her ardor just as she had a right to do, and merely laid it before the world within the pale of a free Society, which is not compelled to accept but whose members fortunately do in great part. And in saying they are thus fortunate I am now giving expression to my own views.

Next consider the career of Col. H. S. Olcott since he began the work of the T.S., President then as he now is, as and we hope he will remain. He is our highest officer. Yet he has not failed to assert his undying belief in the Adepts and Masters universal and particular. It is a good example for those who have the same belief. It was done in the T.S., not as officer but as man, as individual member, and it would be a poor sort of constitution that would have prevented him. Long ago he said they existed and tried to prove it. He worked with the Psychical Research Society of London to prove to them the existence of the Masters and the truth of the doctrines given out by them as to occult phenomena. That may have appeared to be disastrous, but it was done with good intent and still under the constitution, for if against the constitution why was he not charged and put out? Because it was within his right. And in various places since then he has made the same assertions. At the Convention of the European Section in 1891 he publicly said on the platform that the Masters existed and that he had seen them himself, and spoke

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also of more than the two most spoken of in the T.S. and its literature. Then last, and now, he repeats it all with greater detail and particularity in his own series of Diary Leaves in his own magazine which has always been called the only organ the T.S. has. For, mark you, the PATH and *Lucifer* have never been made the organs of the T.S.; nor, indeed, should they be.

Mr. Sinnett stands out in high relief among those who have in public and private, within the T.S., asserted with all his strength his belief in the Masters' existence and tried his very best to prove his assertion. His books, his pamphlets, his speeches in public and private, all show this. Was he wrong, was he not fully justified under the constitution? And has he not gone even further and taken up the cudgels in battle for his views?

It very clearly appears, then, that under the Constitution we all have the fullest right to proclaim our views, not once but as often as we see fit, so long as we give others the same right and do not say that the T.S. as a body is responsible, for it is not. This is the beauty of our law. We are free just as the United States constitution is free and proclaims for no creed and no sort of god but leaves all men to say what they please, if they do not interfere with the liberty of others.

Entry into our ranks in no way infers a becoming flabby, by which it is supposed the querent means a fear of saying what and in what each individual believes, because this is a brotherhood free from dogmatism. Earnestness and sincerity are not dogmatism at all, and it is undeniable that a reform in philosophy and thought such as ours could never prosper if our members were to grow flabby in this or in any other particular. Then again, if some of us have found that for us the Masters exist, it is our human universal duty to tell others, so that they may find out also or be able to show by good substantial proof that we are wrong. When they shall have proved this to our satisfaction it will be time for us to disband, for then will have fallen the theory of the possible spiritual evolution of man, and we can then leave the field to the scientific materialists who not long ago declared the possibility of that high evolution. But as this is a *reductio ad absurdum* we may all continue our preachments of views, some for and some against man's great inheritance. The PATH will continue to say its editor believes in humanity and in the great Masters of Wisdom.

WILLIAM Q. JUDGE.

Him I call indeed a Brahman who, though he be guilty of no offence, patiently endures reproaches, bonds, and stripes.—*Dhammapada*, v. 399.

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THE CASE OF INDIA.*

SIR:—I have gone through your letter of the 5th April last with great interest and take the earliest opportunity to answer it. I am a high-caste orthodox Brahmin of Bharatdwija Gotra, tracing my spiritual ancestry to Brihaspati and Shang-Yu. I am also intimately acquainted with Col. Olcott, and I think therefore that I have a right to speak on the subject. It is certainly true that many Hindus do not support the Theosophical movement, and some believe it only masked Buddhism; it is also true that the evil is a growing one; but the causes are not those you mention, though individual indiscretions may have fanned the flame.

Ever since the advent of the Theosophical Society in India, skepticism, a sickly hybrid, began to give place to orthodoxy; with orthodoxy is coming bigotry and in some cases superstition, even among Hindu Theosophists who certainly should have known better. Soon after the first sign of the revival of our glorious religion, sprang up a class of interested persons who impose upon the public by pretending to be possessed of more knowledge and power than they really are. Dabblers in Occultism and Tantric ceremonies, impostors and pretenders of Shastric Knowledge with oracular condemnation of everything foreign, find the Theosophical Society a great stumbling-block to the carrying out of their nefarious trade of leading astray the ignorant and unwary, and both these "Masters" and their "Chelas" persistently maintain that there is nothing in the Theosophical Society, and that it is a mere Buddhistic movement.

But our *Shastras* are being translated in the Vernaculars, published and read with avidity, and ere long the eyes of the public will be opened, but not before, alas! many well meaning persons going over to the other Path, hopelessly wandering for the rest of their present incarnations. Such a sad spectacle is often met with among friends, Theosophists and others, a slave to the order of his "Guru", a wreck of spiritual aspirations and independence of thinking.

In the meantime, the prominent members of the Theosophical movement in India are calmly looking on, implicitly expecting

* This article has reference to the "Open Letter to the Brahmins" of William Q. Judge ssued from New York.

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that everything will be right in course of time. Dormant branches are allowed quietly to die, everyone fondly hoping that they would come to life through their own exertions, forgetting the fact that a diseased Branch, like a diseased child, requires constant care and attendance.

Indians have a natural repugnance to foreigners: beef-eating, wine-bibbing Europeans with a rampant sense of superiority are not the class of persons a good Brahmin likes to associate with, much less to impart to them a real knowledge of his *Shastras;* and the open hate and contempt with which almost every one of the European residents in India treats the Indians are certainly not productive of that belief in earnestness of purpose without which it is idle to expect that the real teachings the Brahmins still possess would ever pass on to the foreigners. Regarding the *Gita*, for instance, now published in Europe and America, no one can understand it fully without, as I hear, the commentary by Hanumanta, the "Monkey God", who was present throughout the teaching.

Then again, you address to those Hindus only who are acquainted with your language, while your enemies have the advantage of speaking and writing in the vernaculars; and those that do not know the English language, or are acquainted with it very imperfectly, judge of the Society only from what they hear against it. The Indian Section has yet to learn fully and clearly that, to reach the mass or the great middle class, it must utilize native agencies and use the native dialects.

Now I think I have laid before you some at least of the principal causes that hamper the Theosophical movement in India. I hope you will not resent my plain speaking, for it is only thus that we can understand each other. I most sincerely thank you for your earnest appeal and for your favorable opinion of us. May our still living Rishees reward you!

Yours etc.,

A. SHAKTA GRIHASTHA OF BENGAL.

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.*

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

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THE SECRET DOCTRINE AND PHYSIOLOGY.

THE HEART AND PLEXUSES.

I FIND on p. 92 of Vol. 2, *Secret Doctrine*, the heart of man described as consisting of four lower cavities and three higher divisions. I cannot reconcile this statement with human anatomy. If the two auricles and two ventricles are to be regarded as the four lower cavities, which are the three higher divisions? If the aorta and pulmonary artery are to be regarded as two of them, then the two *vena cavae* and the pulmonary veins must also be counted. Again on the same page it is asserted that there are seven nervous plexuses, which (each of them, I suppose, is meant) radiate seven rays. . . . There are sixty nervous plexuses enumerated in works on anatomy. Of all of these, one only (the epigastric) has seven subdivisions (included in the above sixty). On the same page it is asserted there are seven layers of skin; physiology counts only four. If there are seven, which are they and where to be found? These difficulties present a serious obstacle to the acceptance of the statements of *The Secret Doctrine* on matters less capable of verification.

M. R. LEVERSON, M. D.

In my opinion the three cavities of the heart are (1) the pericardium, (2) the right auricle, (3) the left auricle. The four cavities below are (1) the right ventricle, (2) the pulmonary artery, (3) the left ventricle, (4) the aorta. The pulmonary artery and the aorta are prolongations of the heart; the one to the lungs and the other to all parts of the body. Their pulsations and structure are like and correspond with the pulsations and structure of the central organ. They are simply the going out of the heart to all parts of the organism, terminating in the wonderful capillary system through which life and nourishment are dispensed. The system of veins is composed simply of tubes for conveying back to the heart and lungs the used-up blood, which, after passing through the capillary system, has to be revivified before it is again fitted to give life and nourishment to the body. From this it is seen how completely the great heart fills the physical form. It is a much larger organ than is generally supposed. What is called heart, ordinarily speaking, is simply the central portion only.

J. H. S., M. D.

In this matter very much depends upon what is called heart and what not, as also upon the system of anatomical analysis. I think the four lower cavities are the two auricles and the two ventricles. The three other divisions are the two auricular appendages and the *foramen ovale*, which latter is a passage between anricle and ventricle, strongly marked in the fœtal heart but nearly obliterated in the adult.

K. H., F. T. S.

IN that part of the *Secret Doctrine* which is referred to by Dr. Leverson, it cannot be strictly said that the author "describes" the heart as consisting, etc., but she does speak as if taking it for granted that such is the division. I therefore understand her to refer to the true division or analysis of the heart, and not to the

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one presently accepted among physicians. The medical fraternity have not always been right, and their conclusions have from time to time been revised. It was thought that the discovery of the circulation of the blood was unique in the West, but in fact it has been known in the East for many centuries. Even the nervous system has been known and is spoken of in ancient Hindu books. In one place it is said, "a thousand and one roads lead from the heart in every direction," and goes one to state that in those ramifications the inner person resides or functions during sleep. This may very well refer to the use of the nervous system, especially in sleep.

In respect to the divisions of the skin, Occultism says that there are actually seven divisions, and medical scientists can only state that they do not know of those seven, but have no right to say that there are not seven. If one reads the *Secret Doctrine* and takes its statements in respect to science as intending to refer to science as it now is, and then finds a difficulty because the author does not agree with science, there never of course could be any reliance placed upon it; but that book does not agree with science and does not pretend to, except in so far as science is absolutely correct. It is well to suspend judgment in regard to matters where there is a disagreement between the *Secret Doctrine* and Science, inasmuch as medical and other schools have not yet uttered the last words in their respective departments, and much has to be found out and many revisions of theories made before science will have come to its final determinations. But I have no doubt that these final conclusions will be in concordance with the *Secret Doctrine.*

The "seven nervous plexuses" spoken of are the seven main divisions, of greater importance in the human frame, known to Occultism, and the masters of that science do not deny that Western science has enumerated sixty on its own account, but these sixty are all included in the seven great plexuses. These latter are well known to students of Occultism who have proceeded by the road which leads to a knowledge of them. And it is known to those students that these seven control all the rest in the human organism, whatever they may be. The only divergence, then, on this point, is that science places every nervous plexus that it knows by itself, and is not aware of the fact that they are classified in natural law into seven great divisions. This can be verified, but not by consulting books on anatomy nor by ordinary modern dissections.

WILLIAM Q. JUDGE.

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LITERARY NOTES.

AUGUST LUCIFER opens with one of those trumpet-toned proclamations of certain assurance of Masters and Their work which so startle week-kneed Theosophists, such as believe nothing they do not see and yet demand to see without first fulfilling the conditions to sight. When will they learn that disclosures from Masters are a reward for faithful service, not a concession to complacent doubt, Masters being interested in Their co-workers, not in Their critics? A Mrs. Macdonald who had publicly uttered an audacious fib is rebuked with a neat incisiveness which may teach her more caution if not more conscience. A strong article by H.P.B. upon "Elementals" is begun; Mr. E, T. Sturdy writes on "Gurus and Chelas", though apparently not without mistake as to some points; Dr. Henry Pratt in "Trust the Essence of True Religion" thinks that "the teachings of Spirit are contrary to the teachings of God", and otherwise takes positions which a Theosophist might deplore; Mrs. Besant finishes "Theosophy and Christianity" less powerfully than she opened it; and Edith A. Jones contributes "They that go down into Silence", a strongly-told story of an after-death experience, with some most wholesome lessons implied for unloving fathers—and, indeed, for unloving people of any class. "Notes and Queries" opens a new department.—[A.F.]

THE PACIFIC THEOSOPHIST for September has a deeply valuable "Letter to a Student" by Jasper Niemand, one of those searching analyses of soul life which show what the writer has been through, whereto he has attained, and how he apprehends the needs of brethren in the rear. The paragraphs on page 24, particularly the two middle ones of the first column, are full of teaching. There is a most excellent editorial on "The Masters as Ideals",—another evidence that working Theosophists are not afraid of the doctrine of Masters, nor the fact, nor the danger that some light-weight may call them "dogmatic", but that they find strength and help and stimulus in the certainty that the T.S. and its true friends have such backers.—[A.F.]

ADHYATMA MALA. This journal is published in the vernacular in the Bombay Presidency, India, and we have the seventh number of volume 1. The contents of the number run: "General Survey", "Discourses on *Bhagavad Gita*", continued: "Sapta Buhmika", a continued story; "Cycles", "The Seven Principles", "Puranic Mythology". A knowledge of the language is so rare in this country that the publishers cannot feel hopeful of readers here.

STUDIES IN THEOSOPHY, No. 1. This is a reprint by the Indian Section of "Theosophical Gleanings or notes on the *Secret Doctrine*", issued some time ago in *Lucifer*. The price of four annas is given, but it is sent free to all members of the Indian Section. There are 57 pages in the form of a pamphlet.

DEATH A DELUSION, by the Rev. John Page Hopps, is a tractate in the interests of Spiritualism, and is marked by a singular fairness, judicial-mindedness, and reverent spirit. It is both able and discreet, and one may well accept its facts and honor its quality while still convinced that the richer explanations of Theosophy would bring more light and satisfaction to the author. (Swan Sonnescheim & Co., London.)—[A.F.]

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THE ESOTERIC BASIS OF CHRISTIANITY; Part II, Genesis, is by Wm. Kingsland, and hence has all the sweetness and clearness and strength and beauty we knew in *The Higher Science*. It is not at all an original book, being really drawn from the *Secret Doctrine* and like works, nor is its treatment of the esotericism in Genesis as full as might be well, but it gives many of the important facts, and its sincere and reverent spirit makes it edifying. There is sometimes a little confusion in the matter of the Logoi and their symbols, but it is not serious. The truest tribute to a writer is the wish that his book were longer. (For sale by the PATH; paper, 10 cents.)—[A. F.]

SEPHER YETZIRAH, by Dr. W. Wynn Westcott F.T.S. (London T. P. S.) This is a little book of 43 pages, bound in blue cloth. It is a revised translation of the Hebrew *Book of Formation*, following the version of J. S. Rittangelius of 1642. He says that the *Yetzirah* is the oldest Hebrew philosophical treatise. It purports to give the origin of Universe and Man. It is almost entirely concerned with the Hebrew letters and the recondite meanings under them. This work is excellently done, and is a good contribution to the curiosities of mystical literature. It can be ordered of the PATH; cloth, 75 cents.

THE IRISH THEOSOPHIST for July, published in Dublin, has an article on "Meditation, Concentration, Will", by William Q. Judge, an account of the Third Annual Convention in Europe, a continuation of "Proteus", an article on the "Elemental Language", a legend called "The Priestess of the Woods". The folders have played the dickens with this edition, as they have bound the pages in wrong. This little magazine, carried on under difficulties, is excellent, and we wish it great success. The Dublin address is 71 Lr. Drumcondra Road; 1s, 6d.

JULY LUCIFER has a fine article by W.F.B. upon "Body, Life, Soul", and the beginning of Mrs. Besant's glorious "Theosophy and Christianity", the most grandly and thrillingly eloquent of her many lectures in New York. Its tact and persuasiveness and beauty disarmed the most orthodox and calmed the most captious. The superb paragraph at the middle of page 502 can have no eulogium as glowing as itself. The Countess Wachtmeister announces her departure from England for a protracted work, first in Sweden and then in India.—[A.F.]

THEOSOPHICAL SIFTINGS, vol. vi, No. 8, contains "Egyptian Belief Theosophically Considered" by P. W. Bullock, a careful and learned treatise, and "What is Prana?" by Herbert Coryn, a singularly fine and thoughtful paper, every line saturated with mental richness. This is specially true of the parts upon sympathy, practical Theosophy, and cellular consciousness.—[A.F.]

THE NINE CIRCLES. This book treats of vivisection by one who is opposed to the practise. It is by G. M. Rhodes. Its sub-title is "The Torture of the Innocents", and with great particularity it treats of the various forms of torture through which animals are put for scientific experiment, such as mangling, injecting virus, suffocation, burning and freezing, starving, flaying, varnishing, and miscellaneous torments. What an awful aura must surround those who go on with these experiments! But until the West learns that there are other than mechanical ways for discovering the seat, cause, and course of disease, its doctors will proceed with this brutality, and, indeed, we do not doubt but that sooner or later, if Materialism is not wholly checked, live human beings will be subjected to vivisection and like scientific experiments. (Swan Sonnenschein & Co., London.)

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BORDERLAND, Mr. Stead's new Quarterly, made its appearance in July. It has ninety-six pages of fine print under sixteen heads. After quoting in ten sections the responses given by public men, *Borderland* treats the Study of Psychical Phenomena, Circles for Experimental Research, the Life of Joan of Arc, Experiences in Automatic Writing, Auto-Telepathic Writing, Phenomena of Spiritualism, Thought Healing, Palmistry, etc. Mrs. Besant contributes a paper on "Theosophy and its Students", and her "Death—and After?" is sympathetically reviewed. Mr. Stead is fearless and energetic and fair, and his magazine will probably have enormous circulation, especially because its investigations are scientific and for the discovery of fact, not for maintenance of theory. His own character and his friendship for Mrs. Besant unite in securing to Theosophy an impartial hearing, and no one can read his Preface, "How we intend to study Borderland", without respect for him and an assurance of good results.—[A.F.]

THEOSOPHICAL MANUALS, No. 3; DEATH—AND AFTER?, by Mrs. Annie Besant, is in book form her serial articles in *Lucifer*. They were successively noticed by the PATH. No Theosophist should be without these Manuals, for iu the unsurpassed diction of the author they expound with singular force and lucidity the great facts we all need to know, and this one analyses the various communications possible between the Earth and other spheres. There is a copious Index. (For sale by PATH; cloth, 35 cents.)—[A.F.]

Mirror of the Movement.

BROOKLYN T.S. had Sunday evening lectures in August: 13th, *Reality in Theosophy*, Alexander Fullerton; 20th, *Concentration*, Claude F. Wright; 27th, *The History of the Soul*, Burcham Harding.

ARRAN T.S. lectures on August Sunday evenings were: 6th, *The Kabala*, Leon Landsberg; 13th, *The History of the Soul*, Burcham Harding; 20th, *A-B-C's*, Henry T. Patterson; 27th, *Theosophy and Occultism*, Joseph H. Fussell.

THE MASCHMEDT FARM, South Corinth, N.Y., the Summer Retreat for Theosophists described in July PATH, is doing a remarkable propaganda work. On Sunday afternoon, July 23d, Dr. Hyatt and Mr. Harding addressed a meeting of 125 persons collecting from the neighborhood. Notice in the County paper and by private circulation brought on the 30th an audience of 225 by actual count. From villages and hamlets and farms people came on foot, on horseback, and in carriages. Addresses were made by B. Harding, C. F. Wright, and A. Fullerton, and the Lotus Circle Song Book was used. The interest was remarkable, scores of hearers waiting to ask information and documents, and seeming unwilling to leave the place. On the following Saturday, thanks to Mr. B. Harding who had seen the hotel proprietors and editors, a public meeting was held in the Club Room of the Grand Union Hotel at Saratoga, and addresses were made by Claude F. Wright and A. Fullerton. On the 6th the meeting at the Farm was impaired by threatening weather, but 150 people arrived and were addressed by Messrs. Wright and Fullerton. At

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each of these three meetings Mr. H. T. Patterson of Brooklyn presided, and with singular felicity of thought and utterance said just the right thing in the right way. So strong is the local interest that steps have been taken towards the organization of a Branch. Much of this good work is due to that indefatigable Theosophist, Burcham Harding, who never stops and never fails. So many Aryan and Brooklyn members are at the farm that a Thursday evening meeting for discussion has been established, and to this too the neighbors are coming. Miss Chapin has formed a Lotus Circle, a Library is being collected at the farm, and Theosophical documents are permeating the region.

Miss F. M. Griswold Camp, a highly valued worker in the Pittsburg T.S., has published a pamphlet of 35 pages entitled *Answered Queries on Theosophy, Universal Brotherhood, Karma, and Reincarnation.* With singular conciseness, felicity, and precision it responds to the questions sure to arise in each intelligent person first encountering Theosophy, and both its mental quality and its sweetness of spirit give it high place among our smaller works. It is most excellent for distribution. The price is not stated, but probably some due arrangement for purchasing will be made.

Theosophical Congress. The program of speakers issued from New York was sent to the Indian Hdqrs. for distribution on the 19th August, as it is impossible to distribute from the United States; another lot was sent to the European General Secretary at the same date for the information of European members. Copies were also mailed to the Branches in Australia.

A reception to representatives at the World's Parliament of Religions will be given at Headquarters, Room 48, 26 Van Buren st, on the evening of September 14th. Every F.T.S. in Chicago is cordially invited to attend. Personal invitations will be sent to all whose addresses the Committee have, but all the Brethren are desired and welcomed.

The Brooklyn Theosophical Society have adopted as a watch-word the word "devotion". In every word there is innate force; in some more than in others. This force may be used either to augment or neutralize other forces. Every religion, every country, every body of people, every person has a predominant characteristic. This characteristic is expressed in a word. The religion, country, body of people, or person that discovers its most marked characteristic and therefore its word, by the use of that word reinforces the natural tendency. It is this which gives force to war cries and campaign cries. Words used in this way act as mantrams or charms, and have the power coming from constant reiteration, just as water dripping continuously on one spot has its power. And so the members of the Brooklyn Branch hope that the other Branches will also adopt watch-words, believing that by thus embodying their highest ideals and aspirations an added stimulus will be given to the best Theosophical activity.

PACIFIC COAST.

Los Angeles T.S. is becoming more active and consequently more strong. In July five Sunday evening public lectures were given: 2d, *Hypnotism and Mesmerism*, Dr. G. F. Mohn; 9th, *Reincarnation*, F. Neubauer; 16th, *The Three Lower Planes of Consciousness*, Mrs. L. E. Giese; 23d, *Prehistoric Continents*, Dr. G. F. Mohn; 30th, *Some Analogies in Evolutic and Raeson*,

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F. Neubauer. At the four Branch meetings in July original papers were read by members, and the results of effort are surprising. Books and leaflets are constantly given away, and next month there is hope of issuing a full report of the new Headquarters.

NARADA T.S. on July 14th enjoyed with friends a visit to Seattle upon the steamboat "Skajit Chief" by Captain Barlow's invitation, and were entertained by the Seattle Branch, being met at the dock and escorted to another steamer upon Lake Washington, chartered for the day. Lunch was served in one of the beautiful parks on the shore, thirty miles of the Lake were seen, and a delightfully social time enjoyed.

REV. W. E. COPELAND is passing his vacation in the region of Puget Sound, and is doing Theosophic work among its towns. He addressed the Sunday meeting of Seattle Branch on the 23d, and the Narada Branch of Seattle on the 27th, besides speaking before liberal societies.

NARADA T.S. public meetings are growing in attendance and interest, from fifty to eighty persons being present, and the members preparing original papers. Speakers frequently interchange with the Seattle Branch.

MANY OF THE PACIFIC COAST BRANCHES have evolved out of the private residence stage into full Headquarters, and have rooms centrally situated and devoted exclusively to T.S. work. Others are working for the same end. Some of the most active Branches started in private houses, but soon found the restrictive influence of lack of publicity and strove for a meeting-room. These have steadily grown and prospered. It has been demonstrated that the public will not attend meetings in residences, but will do so in public places, where there is no consciousness of hospitality or of restraint. This abundant experience gives the law for true Branch evolution, and all Branches are wise when recognizing and conforming to it.

IT IS SOME TIME since I have made report of progress of Theosophical work in Portland. We have not been idle, but have with perseverance kept up our Branch meetings every Wednesday evening attended by an average of about fifteen or eighteen persons, always several of them being non-members. We have recently received into our Branch five additional members, four being new members and one being a member-at-large before joining our Branch. Our members are showing a better and more appreciative knowledge of Theosophical teachings, and are taking up the work with more understanding of its real value and necessity. From their inauguration a year ago in June there has been a steady and increasing interest in our Sunday evening meetings. There has been an average attendance throughout the year of about seventy-five, there being occasionally as many as one hundred or more present. As the audience changes more or less each evening we have had about one thousand different listeners throughout the year—this aside from our Pacific Coast Lectures which have had larger attendance. We have maintained our headquarters and reading-room also for nearly a year, which is always accessible to members and others at any time of the day or evening, but is now too small for our increased membership and attendance, and we will soon be compelled to seek larger quarters.—*(Communicated.)*

THEOSOPHY IN AUSTRALIA. The Victorian League is making vigorous effort in propaganda. It has rooms in 119 Collins St., Melbourne. An altered

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attitude of the newspapers is noticeable. In July Mrs. Cooper-Oakley was entertained at a conversazione held to welcome her back from New Zealand. Next evening a general meeting of the League was held. At this Mrs. Cooper-Oakley was asked to represent the League at the Congress in Chicago, and later she was asked similarly by other Branches in Australia. The Melbourne Psychical Research Society was offered use of the League rooms. Bro. Hunt lectured on Karma, after which Mrs. Cooper-Oakley replied to questions, and on the 10th July she left for Sydney to go from that place after a four weeks stay to Chicago.—*(Communicated.)*

THEOSOPHY AT THE WORLD'S FAIR.

The arrangements for speakers at the Congress to be held on the 15th and 16th September at Chicago have been completed as far as possible. The time allowed to us being only from ten to twelve hours, we cannot make as much use of speakers as in other cases, and as our foreign delegates have much of interest to say they will occupy most of the time. Mrs. Annie Besant and Miss F. Henrietta Muller come from London. Mrs. Besant is too well known to need any introduction. Miss Muller has been well known in London, where she has conducted a woman's paper for some years. She visited the Indian Section last year; at the July Convention in London she was appointed a delegate from that Section. Bro. Dharmapala, a Buddhist member, who is secretary of the Buddha Gya Society, has been brought over to the Parliament by the officials of the Fair, and while in Chicago will be asked to take part in our Congress although he is not a delegate. His earnestness in his own religion and his known character assure us that he will have much of interest to say.

Great interest centres round Bro. Gyanendra Nath Chakravarti from Allahabad. He is a Brahmin and a man of good education, well versed in his own religion and said to be an excellent speaker. He was asked to come to the Congress so as to represent our Indian Section and thus make the meeting more comprehensive. At first we had difficulty in deciding on this expense, as funds have been low. But Bro. B. Keightley came forward with an advance of the expense of bringing Bro. Chakravarti to London, and the call then issued met with such a response that enough has been raised to repay the loan and leave a surplus probably sufficient to print a full report of the Congress. If our Society had any funds we should of course have seized this occasion to show that we can bring on one platform under the banner of one organization representatives of every religion in the world by having natives of all countries present for us. But that was not possible.

Mrs. Besant and Bro. Chakravarti will deal with important subjects on the program. He will define Theosophy, treat the history and ethics of the subject and also its philosophy and psychology, and dwell on the mission of the movement. Mrs. Besant will take up the definition of Theosophy and also its connection with ethics, treating as well the subject of Theosophy and modern social problems.

Dr. Buck will speak on Greek and Gnostic philosophy, European Mediæval Philosophy, and Esotericism in Religions. Dr. Anderson will consider Reincarnation. Miss Muller speaks on Theosophy as found in the Bible, and Mrs. Thirds has the subject of Links between Religion and Science, and Revela-

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tion not the special property of any one Religion. Mrs. Cooper Oakley is expected from Australia, but no definite arrangement has been made for her. If Mr. William Q. Judge's voice wlll permit he will speak on the *Society in General*, otherwise that will be taken by Bro. C. F. Wright.

THE SUPPORT OF THE T. S.

I am much pleased to be able to report quite a number of new subscribers to our Fund since last report. I am particularly pleased to note that we seem finally to have succeeded in getting Fellows to thoroughly understand that the amount pledged cuts no figure whatever. The spirit in which contributions are made is everything. As previously stated, I shall be better pleased to have one thousand subscribers at ten cents each per month than to have a like amount contributed by one.

I have been exceedingly pressed for time during the past month, and my personal acknowledgments have been somewhat delayed in consequence. I think, however, that all have now been made. If not, will pledgers kindly advise me, so that I can get the matter straight?

My thanks are specially due this month to the Secretary and five other members of the Salt Lake Branch, whose subscriptions reached me simultaneously. Will all Secretaries kindly remember that I want to know the amounts pledged by each subscriber, and include that information in their reports?

My report for the month is as follows:—

New subscribers in the 10c-per-month Class:—L.H.A., J.A.S., Mr. R., S. P.S., E.F.R., C.L.R., R.L.S., A.V.T., G.A.W., A.J.J., J.S.Y. Total, $1.10. Per year, $13.20.

New subscribers in the 25c-per-mo. Class:—F.A.B., L.M.K., E.P.B., Mrs. W., Mr. H. Total, $1.25. Per year, $15.00

New subscribers in the 50c-per-mo. Class:—A.G., B.L., E.L. Total, $1.50. Per year, $18.00.

New subscriber in the $2-per-mo. Class:—H.W.G. Per year, $24.00.

Total subscribers previously reported, 40. Total new subscribers since, 20. New total, 60. Grand total per year previously reported, $646.00. Total pledged by new subscribers, $70.20. Grand total per year, to date, $716.20.

G. E. HARTER, 247 Green st., Dayton, Ohio, August 19th.

Received from the above: July 16, $66.70; Aug. 21, $54.30.

WILLIAM Q. JUDGE, *General Secretary.*

NOTICE.

BRANCH PAPER No. 35, *A Dream and an Interpretation*, read before the Brooklyn T. S. by a member thereof, was mailed to the Secretaries the last week in August.

Act not rashly; like a candle sheltered from air, not flickering, let thy judgment be calm.—*Shaman's Remembrancer.*

OM.

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AUM

LET the immortal depth of the Soul be predominant; but all the eyes
Extend upward.
Stoop not down to the dark World,
Beneath which continnally lies a faithless depth and Hades;
Dark all over, squalid, delighting in Images unintelligible,
Precipitous, craggy—a Depth always rolling,
Always espousing an opaque, idle, breathless body,
And the light-hating world and the winding currents
By which many things are swallowed up.

—*Zoroastrian Oracles.*

THE PATH.

VOL. VIII. OCTOBER, 1893. 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.

OCCULT ARTS.

No. 1.

PRECIPITATION.

THE word "precipitation" means to throw upon or within. This term is used in chemistry to describe the fact of a substance, held or suspended in fluid, being made to disengage itself from the intimate union with the fluid and to fall upon the bottom of the receptacle in which it is held; in the use of applied electricity it may be used to describe the throwing upon a metal or other plate, of particles of another metal held in suspension in the fluid of the electric bath. These two things are done every day in nearly all the cities of the world, and are so common as to be ordinary. In photography the same effect is described by the word "develop", which is the appearing on the surface of the sensitized gelatine plate of the image caught by the camera. In chemical precipitation the atoms fall together and become visible as a separate substance in the fluid; in photography the image made by an alteration of the atoms composing the whole surface appears in the mass of the sensitized plate.

In both cases we have the coming forth into visibility of that which before was invisible. In the case of precipitation of

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a substance in the form of a powder at the bottom of the receptacle containing the fluid, there is distinctly, *(a)* before the operation an invisibility of a mass of powder, *(b)* upon applying the simple means for precipitation the sudden coming into sight of that which was before unseen.

And precisely as the powder may be precipitated in the fluid, so also from the air there can be drawn and precipitated the various metals and substances suspended therein. This has been so often done by chemists and others that no proofs are needed.

The ancients and all the occultists of past and present have always asserted that all metals, substances, pigments, and materials exist in the air held in suspension, and this has been admitted by modern science. Gold, silver, iron and other metals may be volatilized by heat so as to float unseen in the air, and this is also brought about every day in various mines and factories of the world. It may therefore be regarded as established beyond controversy that as a physical fact precipitation of substances, whether as merely carbon or metal, is possible and is done every day. We can then take another step with the subject.

Is it possible to precipitate by will-power and use of occult laws upon a surface of wood, paper, metal, stone, or glass a mass of substance in lines or letters or other combinations so as to produce an intelligible picture or a legible message? For modern science this is not possible yet; for the Adept it is possible, has been done, and will be still performed. It has also been done unintelligently and as mere passive agents or channels, among mediums in the ranks of European and American spiritualists. But in this latter case it has the value, and no more than that, of the operations of nature upon and with natural objects, to be imitated by conscious and intelligently-acting man when he has learned how, by what means, and when. The medium is only a passive controlled agent or channel who is ignorant of the laws and forces employed, as well as not knowing what is the intelligence at work, nor whether that intelligence is outside or a part of the medium.

The Adept, on the other hand, knows how such a precipitation can be done, what materials may be used, where those materials are obtainable, how they can be drawn out of the air, and what general and special laws must be taken into account. That this operation can be performed I know of my own knowledge; I have seen it done, watching the process as it proceeded, and have seen the effect produced without a failure. One of these instances I will give later on.

Precipitation of words or messages from Adepts has been

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much spoken of in the Theosophical Society's work, and the generality of persons have come to some wrong conclusions as to what they must be like, as well as how they are done and what materials may be and are used. Most suppose as follows;

1. That the precipitated messages are on rice paper;

2. That they are invariably in one or two colors of some sort of chalk or carbon;

3. That in every case they are incorporated into the fibre of the paper so as to be ineradicable;

4. That in each case when finished they came from Tibet or some other distant place invisibly through the air.

5. That all of them are done by the hand of the Adept and are in his handwriting as commonly used by him or them.

While it is true in fact that each of the above particulars may have been present in some of the cases and that every one of the above is possible, it is not correct that the above are right as settled facts and conclusions. For the way, means, methods, conditions, and results of precipitation are as varied and numerous as any other operation of nature. The following is laid down by some of the masters of this art as proper to be kept in mind.

(a), A precipitated picture or message may be on any sort of paper.

(b), It may be in black or any other pigment.

(c), It may be in carbon, chalk, ink, paint, or other fluid or substance.

(d), It may be on any sort of surface or any kind of material.

(e), It may be incorporated in the fibre of the paper and be thus ineffacable, or lie upon the surface and be easily eradicated.

(f), It may come through the air as a finished message on paper or otherwise, or it may be precipitated at once at the place of reception on any kind of substance and in any sort of place.

(g), It is not necessarily in the handwriting of the Adept, and may be in the hand comprehended by the recipient and a language foreign to the Adept, or it may be in the actual hand of the Adept, or lastly in a cipher known to a few and not decipherable by any one without its key.

(h), As matter of fact the majority of the messages precipitated or sent by the Adepts in the history of the Theosophical Society have been in certain forms of English writing not the usual writing of those Adepts, but adopted for use in the Theosophical movement because of a fore-knowledge that the principal language of that movement would for some time be the English.

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Some messages have been written and precipitated in Hindi or Urdu, some in Hindustani, and some in a cipher perfectly unintelligible to all but a few persons. These assertions I make upon personal knowledge founded on observatiou, on confirmation through an inspection of messages, and on logical deduction made from facts and philosophical propositions. In the first place, the Adepts referred to—and not including silent ones of European birth—are Asiatics whose languages aie two different Indian ones: hence their usual handwriting is not English and not Roman in the letters. *Secondly*, it is a fact long suspected and to many well known both in and out of the Theosophical Society that the Fraternity of Adepts has a cipher which they employ for many of their communications: that, being universal, is not their handwriting. *Thirdly*, in order to send any one a precipitated message in English it is not necessary for the Adept to know that language; if you know it, that is enough; for, putting the thought in your brain, he sees it there as your language in your brain, and using that model causes the message to appear. But if he is acquainted with the language you use, it is all the easier for the Adept to give you the message exactly as he forms it in his brain at first. The same law applies to all cases of precipitation by an alleged spirit through a medium who does not know at all how it is done; in such a case it is all done by natural and chiefly irresponsible agents who can only imitate what is in the brains concerned in the matter.

These points being considered, the questions remain, How is it all done, what is the process, what are the standards of judgment, of criticism, and of proof to the outer sense, is imposition possible, and, if so, how may it be prevented?

As to the last, the element of faith or confidence can never be omitted until one has gotten to a stage where within oneself the true standard and power of judging are developed. Just as forgery may be done on this physical plane, so also may it be done on the other and unseen planes and its results shown on this. Ill-disposed souls may work spiritual wickedness, and ignorant living persons may furnish idle, insincere, and lying models for not only ill-disposed souls that are out of the body, but also for mere sprites that are forces in nature of considerable power but devoid of conscience and mind. Mind is not needed in them, for they use the mind of man, and merely with this aid work the hidden laws of matter. But this furnishes some protection illustrated in the history of spiritualism, where so many messages are received that on their face are nonsense and evidently but the work of ele-

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mentals who simply copy what the medium or the sitter is vainly holding in mind. In those cases some good things have come, but they are never beyond the best thought of the persons who, living, thus attempt to speak with the dead.

Any form of writing once written on earth is imprinted in the astral light and remains there as model. And if it has been used much, it is all the more deeply imprinted. Hence the fact that H. P. Blavatsky, who once was the means for messages coming from the living Adepts, is dead and gone is not a reason why the same writing should not be used again. It was used so much in letters to Mr. Sinnett from which *Esoteric Buddhism* was written and in many other letters from the same source that its model or matrix is deeply cut in the astral light. For it would be folly and waste of time for the Adepts to make new models every time any one died. They would naturally use the old model. There is no special sanctity in the particular model used by them, and any good clairvoyant can find that matrix in the astral light. Hence from this, if true, two things follow: *(a)*, that new communications need not be in a new style of writing, and *(b)*, there is a danger that persons who seek either clairvoyants or mezmerized *lucides* may be imposed on and made to think they have messages from the Adepts, when in fact they have only imitations. The safeguard therein is that, if these new messages are not in concordance with old ones known to be from their first appointed channel, they are not genuine in their source, however phenomenally made. Of course for the person who has the power inside to see for himself, the safeguard is different and more certain. This position accords with occult philosophy, it has been stated by the Adepts themselves, it is supported by the facts of psychic investigation inside the ranks of Spiritualism, of Theosophy, of human life.

It is well known that mediums have precipitated messages on slates, on paper, and on even the human skin, which in form and manner exactly copied the hand of one dead and gone, and also of the living. The model for the writing was in the aura of the enquirer, as most mediums are not trained enough to be able independently to seek out and copy astral models not connected with some one present. I exclude all cases where the physical or astral hand of the medium wrote the message, for the first is fraud and the second a psychological trick. In the last case, the medium gazing into the astral light sees the copy or model there and merely makes a *facsimile* of what is thus seen, but which is invisible to the sitter. There is no exemption from law in favor

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of the Adepts, and the images they make or cause to be made in astral ether remain as the property of the race; indeed in their case, as they have a sharp and vivid power of engraving, so to say, in the astral light, all the images made there by them are deeper and more lasting than those cut by the ordinary and weak thoughts and acts of our undeveloped humanity.

The best rule for those who happen to think they are in communication with Adepts through written messages is to avoid those that contradict what the Adepts have said before; that give the lie to their system of philosophy; that, as has happened, pretend that H. P. B. was mistaken in her life for what she said and is now sorry. All such, whether done with intention or without it, are merely *bombinans in vacuo*, sound that has no significance, a confusion between words and knowledge delusive and vain altogether. And as we know that the Adepts have written that they have no concern with the progress of selfish science, it must be true that messages which go on merely to the end of establishing some scientific proposition or that are not for the furtherance especially of Brotherhood cannot be from them, but are the product of other minds, a mere extension through occult natural law of theories of weak men. This leads to the proposition that:

Precipitation of a message is not *per se* evidence that it is from one of our White Adepts of the Great Lodge.

(to be continued.)

TO A THEOSOPHIST.

We do not know that we have lived before;
  We can but hope that we shall live again,
Unless the grief that stings though it be o'er
  Subdue submission's fain but faint amen.
So dark the chance of life, the chance of death
  To darker issue still may lead the way,
Like some black angel with a torch whose breath
  Crimsons a night more dread than dreadest day.
But yet, if it be well we should have been,
  It will be well should we not cease to be
Until, through deathful life, we enter in
  Where life and death are tuned to ecstasy.
Ah, friend, in that long birthday may we meet,
  To bless the bitterness that ended sweet.

ALBERT EDMUND LANCASTER.

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CONVICTION AND DOGMATISM.

NEVER was there an age more prone to confusion of thought than our own. In the rush and hurry of our "progressive civilization" men seem to have no time to think clearly, and they heap together incongruous thoughts and label them hastily, and then work on as though the labelling had been done after conscientious analysis. This superficial and mischievous habit has shown itself very clearly among the members of the Theosophical Society, some of whom are unable to distinguish between the holding of convictions and the desire to dogmatise as to the convictions that should be held by others. And by a quaint but not uncommon turn of fate, the very people who proclaim most loudly their detestation and fear of dogma are those who most dogmatically seek to impose their own vagueness of thought upon others as a thing necessary to salvation. "Whosoever will be saved, it is above all things necessary that he hold no belief with conviction and that he speak no belief with definiteness". So runs the modern version of the Athanasian Creed, and alack! I am among those doomed to perish everlastingly, for I not only have convictions and do not scruple to declare them, but I also hold the yet more damnable heresy of thinking that a life which is to be a force for good must believe firmly and speak clearly.

A "conviction" is a proposition held clearly and definitely in the mind, anything of the truth of which we feel sure. On such certainties we build our conduct, we mould our lives. By such certainties men's characters are formed. It is such certainties, and not all the drifting mass of thoughts that pass through our minds, that make us what we are. They are the anchors of the soul. Persons who have no certainties are swayed by every gust of feeling, changed in conduct by every passing phase of thought, swept hither and thither by every streamlet of opinion. Hence the enormous importance of right beliefs, for error in belief will inevitably bear fruit in error of conduct, and the usefulness of our lives be marred by intellectual mistake and spiritual blindness.

So also we see that all real science is built on certainties. Only when a fact is definitely established and its reality becomes a conviction, can it be of value to the world. A man of science, expounding scientific truths to the people, does not say, "It may be so, think as you like": he says, "It is so; disregard it at your peril". All that still awaits verification in the realm of may-be

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can serve as hypothesis, as speculation, as perhaps interesting and stimulating material for thought, but it offers no sure basis for the guidance of men's lives.

What is a dogma? In one sense of the word it is nothing more than a formulated statement, a clean-cut, definite presentment of a fact. It is a teaching put forward by knowledge, not a hypothesis but a certainty. In this sense every science consists of a set of dogmas fringed round by hypotheses, and the advanced or elementary stage reached by the science depends on the proportion which its dogmas bear to its hypotheses.

But the word "dogma" has come to bear an evil connotation, and has come to mean in the popular mind an assertion which is forced on others, instead of the clear presentation of a truth. And in this sense dogma is bad, a barrier to true knowledge and a hindrance to progress. If truth is to fructify in the mind, the mind must welcome it, assimilate it, become one with it. A truth, however true, which is authoritatively forced upon the mind unprepared for it, and which remains alien amid its surroundings, such a truth is not only useless but is a positive source of danger. It cramps and fetters mental action, it produces bewilderment and confusion; instead of educating it dwarfs, and it beats back mental capacity instead of drawing it forth. Such a dogma cannot be a conviction, it can only be an assertion, and its reïteration only increases its benumbing force. No man has a right to enforce his conviction on another, to demand assent to his statements, submission to his certainties. True to his own convictions he may be, hold to them, live by them, die for them: but force them on others—No. Not though they be the truest of truths, the most certain of certainties.

And here, as it seems to me, comes in the rule of right conduct. When a man has found a truth, or thinks he has found one, which is calculated to be of service to mankind, he should speak it out. Without such speech no intellectual progress is possible, and, historically, all pioneers of thought have taken this course, and by clear and unhesitating affirmation of what they know to be true they have helped mankind to make a forward step. Men are struck by the clear assertion; it may awaken in them some response; they feel stimulated; they enquire, they investigate, they become convinced. But while the pioneer should thus speak out, he should not endeavour to coerce others into acceptance of his truth. Let him speak it out clearly; whether others accept it or not should matter not to him. He is, for the nonce, the mouth through which Truth speaks, and his mission is fulfilled in the

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speaking. Let him tell forth the truth, let him show its bearing on life, the consequences of its acceptance or rejection. Having thus done, his duty is discharged, and the word should be left to go on its way, to be freely accepted or freely rejected by each who comes in contact with it.

But, it is sometimes argued, if a truth be not capable of general demonstration, it should not be publicly stated. Why not? No truths, save the most elementary, can be demonstrated to every one. Each science has its abtruser verities that can only be demonstrated to those proficient in it, but none the less may it state these verities, assert them on the authority of the masters in science, state that the demonstration is beyond the reach of all save advanced students, and leave them to be accepted by the unlearned as reasonable hypotheses, congruous with accepted truths, or—if the unlearned so prefer—to be cast aside as unverifiable. The discovery and the assertion of discovered truth are not to be held back to suit the meagre efforts and capacities of the indifferent and the slothful; they have their right of rejection; let that suffice them.

The application of all this as regards members of the Theosophical Society is clear. We have no right to lay down dogmas to which we demand assent, be it explicit or implicit; we have no right to treat as less worthy members than ourselves any of our brothers who disagree from our views and who reject our statements. But we have the right to clearly and definitely utter our convictions, whether or not they are capable of demonstration to every one on whose ears they may fall. The demonstration is attainable by all who choose to devote energy, time, endeavour, to gather the necessary capacities and knowledge: those who do not so choose—and surely such are within their right—have no claim to make their lack of capacity and knowledge the measure of our assertion.

And let it be clearly understood that there are truths the demonstration of which must be directed to the spirit and not to the intellect, and that the evolution of spiritual faculties is as rigorously necessary for their comprehension as the evolution of intellectual faculties is necessary to the comprehension of intellectual truths. Every one admits that the demonstration of a difficult philosophical proposition cannot be appreciated by an untrained mind, and that intellectual capacity must be educed ere such a demonstration can be understood. It is equally true that the demonstration of a spiritual truth cannot be effectively made to anyone in whom the spiritual faculties have not been

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educed and trained. That there is hesitation in accepting this fact, that there is a general claim of ability to appreciate evidences addressed to the spiritual faculties whereas all men admit that training is necessary for the intellectual, is part of that scepticism as to the reality of the spiritual life which is characteristic of our generation. If the spiritual life be a reality, then there must be conditions for its evolution, and until those conditions are fulfilled, the life will not manifest. To take but one illustration: the existence of the Masters can be proven to the spiritual faculties, and their existence *as Masters* cannot be proven on the physical and intellectual planes. On the physical plane the existence of certain men with certain powers could be shown; on the intellectual plane, their possession of certain knowledge: but the Master is a spiritual life, the spirit triumphant, and only to the eyes of the spirit can He, as such, be shown. Let those who have been happy enough to catch but one glimpse of Him keep that memory ever, and be willing at fit times to bear reverent witness to Him. But what can avail words on this high theme? The eyes of devotion alone can pierce the darkness, but verily the dawn shall come and we shall see.

ANNIE BESANT.

A WORD ON THE "SECRET DOCTRINE."

AN OLD LETTER REPUBLISHED.

THERE is so much discussion going on just now in the Theosophical movement as to the value of the *Secret Doctrine*, as to the amount of aid given to H. P. Blavatsky in the compilation of it, and as to her position as a Teacher in Occult matters, that it appears to us that the republication of an old letter—published in 1888—which bears on these questions, is peculiarly timely, and may be of service to many who did not have the opportunity of reading it on its first issue. The letter is, of course, of no authority for those members of the T.S. who do not share our sentiments of reverence for the Masters, but for those who do, the interest of it will be great. It was received in mid-ocean by Col. Olcott, P.T.S., and was originally published with his consent in a small pamphlet entitled "An Explanation important to all Theosophists", issued by H.P.B.

ANNIE BESANT,
WILLIAM Q. JUDGE.

Misunderstandings have grown up between Fellows both in London and Paris which imperil the interests of the movement. You will be told that the chief originator of most if not of all these disturbances is H.P.B. This is not so; though her pres-

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ence in England has, of course, a share in them. But the largest share rests with others, whose serene unconsciousness of their own defects is very marked and much to be blamed. One of the most valuable effects of Upasika's mission is that it drives men to self-study and destroys in them blind servility for persons. Observe your own case, for example. But your revolt, good friend, against her "infallibility"—as you once thought it—has gone too far, and you have been unjust to her. . . .

. . . Try to remove such misconceptions as you will find, by kind persuasion and an appeal to the feelings of loyalty to the cause of truth, if not to us. Make *all* these men feel that we have no favorites, nor affections for persons, but only for their good acts and humanity as a whole. But we employ agents—the best available. Of these, for the last thirty years, the chief has been the personality known as H.P.B. to the world (but otherwise to us). Imperfect and very "troublesome" no doubt she proves to some; nevertheless there is no likelihood of our finding a better one for years to come, and your Theosophists should be made to understand it. . . .

. . . Since 1885 I have not written nor caused to be written save through her agency direct or remote a letter or a line to anybody in Europe or America, nor communicated orally with or through any third party. Theosophists should learn it. You will understand later the significance of this declaration, so keep it in mind. . . . Her fidelity to our work being constant and her sufferings having come upon her through it, neither I nor either of my Brother Associates will desert or supplant her. As I once before remarked, *ingratitude* is not among our vices. . . . To help you in your present perplexity, H.P.B. has next to no concern with administrative details and should be kept clear of them so far as her strong nature can be controlled. But this *you must tell to all; with occult matters she has everything to do.* . . . We have *not* "abandoned her". She is *not* "given over to chelas". She is our *direct agent.* I warn you against permitting your suspicions and resentment against her "many follies" to bias your intuitive loyalty to her. In the adjustment of this European business you will have two things to consider,—the external and administrative, and the internal and psychical. Keep the former under your control and that of your most prudent associates jointly; *leave the latter to her.* You are left to devise the practical details.

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I have also noted your thoughts about the *Secret Doctrine*. Be assured that what she has not annotated from scientific and other works we have given or suggested to her. Every mistake or erroneous notion corrected and explained by her from the works of other Theosophists *was corrected by me or under my instruction.* It is a more valuable work than its predecessor,—an epitome of occult truths that will make it a source of information and instruction for the earnest student for long years to come.

. . . (This letter) . . . is merely given you as a warning and a guide; to others as a warning only; for you may use it discreetly if needs be . . . Prepare, however, to have the authenticity of the present denied in certain quarters.

(Signed) K. H.

[Extract correctly copied—H. S. Olcott.]

FACES OF FRIENDS.

GYANENDRA NATH CHAKRAVARTI'S picture is given this month a little out of order because of his visit to the Parliament of Religions as delegate to the Theosophical Society's Congress, and of course more for the benefit of Western readers than our Indian ones. He is a member of the Branch at Allahabad, India, was brought to an interest in the movement by his uncle, and joined the Society in March, 1883, at Cawnpore, in the Chohan T.S.

Almost all the places of pilgrimage in Northern India have been visited by Bro. Chakravarti, but not on pilgrimage. He has been to Hardwar and Hrishekesha and Tapavana, the latter where Dhruva is said to have performed his *tapa*.

He was born in Benares (Kasi) on the 6th of July, 1863, and is a Brahman of the Sandilya Gotra. His birthday is the same as that of Vamana (dwarf) Avatar. This means that his Brahmanical descent is from the sage Sandilya. His education began in a mission school at Benares. Later he passed the entrance examination of Calcutta University in 1877 high in the list, then joined the Muir Central College at Allahabad, which is the best college in the Northwestern Provinces. He took the degree of Master of Arts with first-class honors in physical science, and received a medal and a prize of 100 rupees. At present he holds the chair of Mathematics in the Muir Central College, Allahabad. For seven years he was Professor of Physical Science in the college at Bareilly. In January, 1893, he took the degree of L.L.B., stand-

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ing first and getting the highest degree taken by anyone since the University was established, and joined the bar at Allahabad in April, 1893.

When the project of having a Congress of the T.S. at the Parliament of Religions in Chicago assumed definite shape at the April Convention of the American Section, the question arose as to how we could secure a Brahmin to represent India and Theosophy there at the same time. Bro. Bertram Keightley was then in New York and suggested our asking Professor Chakravarti. This was done and at first it seemed that he could not come; indeed that discouraging reply was received. But in June he consented at the risk of losing his caste, and started for London. There he met Brother Dharmapala, Annie Besant, and Miss F.H. Müller, all coming to the Congress, and travelled with them to New York, arriving on the 2d of September. Not only is he a delegate from India to the Congress, but also was requested by the Managers of the whole Parliament to attend its formal opening on the 11th of September. It adds to the strength of the Theosophical Congress as a part of the Congress, for, as we are informed, he is the only Brahmin asked to speak in the general opening exercises of the Parliament.

Hence very fortunate and appropriate indeed is the fact that, before leaving India, three orthodox Brahmanical Societies constituted our Brother Chakravarti as their special delegate to represent Brahmanism at the Parliament. These appointments were made with our Theosophical Congress directly in view, knowing him to be a Theosophist, and it is, we believe, the first time that Brahmanical religious bodies have done such a thing. It is well known that Brahmanism is exclusive and does not indulge in missionizing. The names of the Societies which made the appointment are; Hari Bhakti Prodayini Sabha of Cawnpore; the Varnashrama Dharma Sabha of Delhi; the Sanatan Dharma Rakhshanee Sabha of Meerut.

As many Western members will wish to know what else may be said of Prof. Chakravarti personally, we will say that he is light in color for an inhabitant of the tropics. In figure he is above medium height and is by no means thin but quite rotund. His manners are gentle, though strongly supported by reserved force and quiet dignity. A black observing eye marks the man who sees all that passes, and when in private he speaks with you on metaphysics his impressive words are carried forward by a firm voice, which, however, is not strong, although with considerable carrying power. The language which he uses

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is the very best classical English, devoid of flaws, pronounced with but a slight accent, and in public addresses it rises to eloquence. A slight rhythm marks his delivery, and his evident sincerity gives power to all his public Theosophical speeches. We may with truth say that among the members he has met here many love him, and hardly any are there who do not accord him admiration.

THAT EVERLASTING PERSONAL EQUATION.

THE personal equation begins with the descent of the monad into matter. It lies brooding in the rocks: it glares or beams in the beauty of plant and flower: it snarls and devours in the animal: and it struts in pride, envy, and conceit, while criticising and condemning others in man. It vanishes only at the supreme moment of renunciation, when man loses self and relinquishes all for humanity. The Individual having then completely absorbed the Personal, Higher Manas becomes a center of Power in which the lower self has no share.

Now we may not all have reached that point; certainly the present writer has not; but may not one of fair intelligence grasp at least the philosophy, see the truth of it, and work toward it?

In the ordinary affairs of life this personal bias works in two ways, viz; in self-seeking directly, as in lust and greed, and in detraction and spoliation of others. The latter form is often the more objectionable and dangerous because subtle and concealed. People often indulge in harsh or unkind criticism of others, unconscious that their motive is simply to bring their own unchallenged virtues into greater prominence, when, in fact, they are themselves open to criticism on the same points. Hence it follows that we have no end of talk about charity, brotherhood, etc., etc., but when it comes to the daily test amid the petty trials and annoyances of every-day life, where real charity and *consideration for the weaknesses and ignorance of others are the test of character*, we are found wanting. This was a trait specially marked in H.P.B. If we are really wise we shall not expect of others that which we know, or ought to know, they are incapable of performing. What folly is all our talk and writing regarding occultism compared with that of the *Secret Doctrine*, and yet how careful was its author to encourage and help each and all in their attempts to

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understand and to explain, correcting only when glaringly false to principles or misapprehending truths.

But perhaps the most insidious and seductive form of the personal equation is that which distorts intelligent appreciation and open loyalty to teachers and earnest workers into hero-worship, and which seeks under the cry of "No Popery" to belittle and detract. Consciously or unconsciously the effort is thus made to shame to silence all appreciation and loyalty to the real workers for the world's progress. "Oh you are a hero-worshiper, and blinded by zeal or personal regard." Independence! Liberty! Equality! these are the real virtues! Have not these dwelt on the lips of red-handed murder also? Such a position is the very apotheosis of Egotism. It seeks to hide a knock-kneed allegiance and a flabby zeal under the bluster of personal liberty, and would reduce the world to a mediocrity of indifference. He who most highly appreciates loyalty and self-sacrifice is he who best knows what they cost in self-denial and eternal vigilance, and instead of being blind to the weaknesses and foibles that may co-exist with these virtues, he is the very one who sees them most clearly, because he is also conscious of them in himself. If he really desires to see the truth triumph, he will welcome every service and honor all who serve it, and not count to the last poor scruple every little weakness till the service of truth and the truth served are buried out of sight.

It hence occurs that the very worst form of the personal equation is this everlasting harping on personalities; and the surest road to Popery is the cry of No Popery! This is one of those "paradoxes of the highest science", as Eliphas Levy would put it. Those who are really independent and able to stand alone, are not everlastingly prating about liberty. They just do as they please, and please to do right and say nothing about it, but it never occurs to any one that such a person can be enslaved. There is a silent conviction that that would be a useless if not a hazardous experiment. How, then, is confidence to be inspired in others? I answer, *by deserving it*, and not by prating about it. When it has been thus earned by conflict, neither an army of detractors nor the "hosts of hell" can destroy it; least of all, those weak-kneed, timid souls who are afraid of their personal freedom. We might as well remember that while Brotherhood is universal there is a kinship of souls and cycles and circles in all human associations and relations. Each is drawn to his own circle by Karmic law; the tyrant and the sycophant each obey the law. Those who are earnest and at heart loyal will not bother

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about trifles, but go ahead with the work in hand. They are not blind even to trifles, but they assign them their true value instead of dwelling on them and magnifying. We have had all these issues in the past, and they will come again and again. They do not affect the Cause or the workers materially, though they may *seem* to do so for a time. Look at the efforts to kill the T. S. movement. Some through design, some through hatred and revenge, some inspired by blind conceit or hairbrained folly. What did they accomplish? They harmed only their originators and sympathisers, simply because there were always some at the head who took the Masters as facts and ideals, and had devoted themselves to them and their work *without any reservation whatever.* Did they insist that others should agree with them or come to their conclusions? Never! They just worked, and WORKED, and WORKED! ready to help any and all, patient and pains-taking with all; and individually they would stand to the work if every one else deserted it.

How many such does it take to constitute an invincible guard with Truth and Masters back of them? Very few, for they are few, and yet without these few the poor old T. S. would long ago have gained the limbo of other centuries.

The question no longer regards failure, at least here in America. The question is, how many are ready to work without detraction of other workers? How many will stick to ideals, aims, facts, and—WORK? Those who cannot or will not are not to be anathematized, neither will they guide the work or measure it. They will simply become camp-followers first and deserters later on. Left in the rear they can wrestle with their own Karma. I hold the Masters to be facts, determined by the sequence of all evolution, by history, by direct testimony of H.P.B. and many other witnesses. He who calls this belief or candid statement dogmatic or blindly credulous, simply convicts himself of ignorance of principles, and even of the meaning of words. He can accept or reject my conclusions as he pleases, and I have no war with him till he misconceives or misrepresents my position as being other than it is. Dogmatism builds idols, but it never conceives Ideals. Ideals are the moving fiery chariots of the Gods: the Crown Jewels of the Hierarchies: the themes of the heavenly symphonies: the *ultima thule* of human evolution: something to strive for, work for, die for if need be, and every royal servant of Truth embodies and gives life to an Ideal such as are the MASTERS.

J. D. BUCK.

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BEFORE AMERICAN SPIRITUALISM.

SO many persons have come to suppose that Spiritualism took its rise through the rappings at Rochester under the mediumship of the Fox sisters, it may be profitable to reprint a few descriptions of spiritualistic *séances* which had place a hundred years ago in France, Germany, and other European countries. At that time there were very many inquiring minds looking for the truth. They lived at a time when the Church had complete power, except perhaps in France, as in the latter country the Revolution was in the air. Much of the inquiry was tinctured with prevailing religious thought, and at the same time *séances* were held very privately. But enough leaked out and was recorded in various ways to indicate that much more of the same kind must have gone on. These extracts are taken from the *Theosophical Correspondence* between Count Saint Martin and Baron Liebistorf, beginning in 1792.

Nevertheless, as I believe I speak to a man of moderation, calm and discreet, I will not withhold from you that in the school through which I passed, more than twenty-five years ago, *communications* of all kinds were numerous and frequent, in which I had my share, like many others; and that, in this share, every sign indicative of the Repairer was present. Now you know the Repairer, and active Cause, are one. Nevertheless, as I was introduced by an initiation, and the danger of all initiations is lest we should be delivered over to the violent spirits of the world, as happened to Adam when he initiated himself in his imagination (*Incarnation*, 3d part, vi. 1), and his desire was not all of God, I cannot answer that the forms which showed themselves to me may not have been assumed forms, for the door is open to all initiations, and this is what makes these ways so faulty and suspicious. I know that Germany is full of these initiations; I know that the Cabinet of Berlin is guided, and leads its King by their means—and, hitherto, without much profit to boast of; I know, in short, that the whole earth is full of these prodigies; but, I repeat, unless things come from the centre itself I do not give them my confidence. I can assure you I have received by the inward way truths and joys a thousand times higher than those I have received from without.

* * *

A remarkable instance of this kind, which I heard of about two years ago, is what occurred at the consecration of the Egyptian Masonic Lodge at Lyons, 27th July, 5556, according to their reckoning—which I believe to be incorrect. The labors lasted three days, and the prayers fifty-four hours; there were twenty-seven in the meeting. While the members were praying to the Eternal to manifest His approbation by a visible sign, and the Master was in the middle of his ceremonies, the Repairer appeared and blessed the members assembled. He came down on a blue cloud, which served for vehicle to this appar-

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ition; gradually he ascended again on this cloud, which, from the moment of his descent from heaven to earth, acquired a splendor so dazzling that a young girl, C., who was present could not bear its light. The two great prophets and the lawgiver of Isreal also gave signs of their benevolence and approval. Who could reasonably doubt the fervor and piety of those twenty-seven members? . . . I repeat my question: do you believe in physical communications, emanating from or produced in the centre? I call centre, in the poverty of my nomenclature, the interior of our souls; but I know not whether perception of any sort can penetrate to it; yes or no?

* * *

I found some old acquaintances at Bale, who, to my surprise, were very advanced in the theory and practice of communications. They told me of an event which had just occurred to a celebrated ecclesiastic of Zurich whom I formerly knew; his name is Lavater. He has received an invitation to go to see some persons of the highest rank in a northern court; not the one you mentioned in one of your letters, whose Cabinet would not move a step without physical consultations [Berlin—Tr.]; the one in question is farther north [Copenhagen—Tr.] Lavater arrived there last summer; he met with men of education engaged in public business and living in the world, occupying high positions—men of acknowledged probity, who, in inviting him, could have no motive but one of goodness, for they even defrayed the expense of his journey. These men assure him that they have immediate communications with the active intelligent Cause; they assure him that one of his friends, dead some time ago, will, through his medium, enter their society. These men promise to enlighten him on subjects upon which he had prayed for light for a long while—on the doctrine of the heavenly food, the great mystery. . . . They tell him also, what is very remarkable, that whenever they are together they have a most intimate experience of the truth of the promise "When two or three are met together in my name, there am I in the midst of them": since then a cloud, white as snow, descends, and for about half an hour rests upon them. They were convinced that these manifestations were signs and emanations of the active and intelligent Cause:

(1) Because these communications were always had after prayer had been offered to that Cause, and the answers came immediately after the petitions.

(2) Because these manifestations enjoined their love for that Cause.

(3) Because the manifestation which they called Lord, Spirit of the Lord, Image, and Symbol of the Lord, received their adoration, which no good virtue would have dared to do.

(4) Because the answers were given at the same time, in many places, to different persons, and in the same manner.

(5) Because it judged them with severity, and on their sincere repentance it immediately blessed them, and that visibly.

(6) Because whenever they asked it "Art thou the active intelligent Cause?" they were answered "Yes", which no power, good or bad, would have dared to say.

(7) Because they were quite able to distinguish him from the good and evil intermediate beings which surrounded him.

I thank you for elucidating the new branch of intercourse going on in the North. The great difficulty remains as to the conclusions of our Zuricher: "Art thou the active intelligent Cause?" They answered "'Yes', *which no intermediate power*, good or bad, *would have dared to say*". Is this conclusion right or not?—that's the question.

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The father, notwithstanding his attachment to these subaltern initiations, has been gradually led round to my way of thinking by his daughters. What completely gained me the confidence of these young ladies, who may yet open all their soul to the truth, was reading the twelfth and thirteenth chapters of *I Corinthians*, which the eldest of them opened accidentally. But with the other men, members of this society, and who are men of a certain age, nothing of consequence can be done. They are infected with the idea of the prerogative of having this direct intercourse with the powers.

* * *

I have received a quire-full of details of the experiences at Copenhagen. They still glorify themselves in the belief that the light, which, after their questions, gives out the sign "yes" or "no", is a whitish phosphoric color, and not red, because red, or the color of fire, would be a bad species. . . . Jnst as if it was not as easy to ape a whitish color as a fiery color.

Sometimes they see a star by the side of the light which is their oracle: they know this star represents a *virtue*. Then they ask: "Dare it remain there?" According to the answer "Yes" or "No", the scholars order, the star obeys.

They sometimes put questions on points of doctrine; for instance, they ask:

"Is there a passage in Scripture which indisputably proves the metempsychosis?"

"Yes and no."

Some understand this to mean that such passages may be found in the *Old Testament*, and they again ask:

"Is there any in the *New Testament?*"

"Yes."

"In the four Evangelists?"

"Yes."

"In *St. Matthew*?"

"Yes."

"In the first chapter?"

"No."

"In the second?"

"No."

"In the fourth?"

"No."

"In the eleventh?"

"Yes."

"In the four first verses?"

"No."

"In the four next?"

"No."

"In the fourteenth?"

"Yes."

* * *

In this record we find support for certain conclusions. First, that the *modus operandi* was the same then as it now is in American spiritualism. Second, the alleged spirits showed at that time the same ignorance and want of progress which they have given evidence of ever since. There the communicating spirits of

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1792, including the "Great First Cause", spoke in line with the philosophic and religious views of the believers, going no further and knowing no more about God, Nature, or Man than the questioners. This is exactly what is proved by the record of forty years of American Spiritualism. If to this we add the fact, so well known, that the old Greek spiritualists obtained from their mediums at the Temples of the Oracles precise answers to their questions, confirming their own views, we must admit that spiritualism of no matter what kind, in every time, and among all nations, will gain from the unseen powers giving reports and communications no more in respect to philosophy, religion, and the laws of nature and man's constitution than corresponds with the most advanced thought of living believers. In other words, man's true teacher and initiator is himself in the body, and not any intelligence devoid of a body. WILLIAM BREHON.

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AN ALLEGORY.

WALKING within the garden of his heart, the pupil suddenly came upon the Master, and was glad, for he had but just finished a task in His service which he hastened to lay at His feet.

"See, Master," said he, "this is done: now give me other teaching to do."

The Master looked upon him sadly yet indulgently, as one might upon a child which can not understand.

"There are already many to teach intellectual conceptions of the Truth", he replied. "Thinkest thou to serve best by adding thyself to their number?"

The pupil was perplexed.

"Ought we not to proclaim the Truth from the very housetops, until the whole world shall have heard?" he asked.

"And then—"

"Then the whole world will surely accept it."

"Nay", replied the Master, "the Truth is not of the intellect, but of the heart. See!"

The pupil looked, and saw the Truth as though it were a White Light, flooding the whole earth; yet none reaching the green and living plants which so sorely needed its rays, because of dense layers of clouds intervening.

"The clouds are the human intellect", said the Master. "Look again."

Intently gazing, the pupil saw here and there faint rifts in the

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clouds, through which the Light struggled in broken, feeble beams. Each rift was caused by a little vortex of vibrations, and looking down through the openings thus made the pupil perceived that each vortex had its origin in a human heart.

"Only by adding to and enlarging the rifts will the Light ever reach the earth", said the Master. "Is it best, then, to pour out more Light upon the clouds, or to establish a vortex of heart force? The latter thou must accomplish unseen and unnoticed, and even unthanked. The former will bring thee praise and notice among men. Both are necessary: both are Our work; but—the rifts are so few! Art strong enough to forego the praise and make of thyself a heart center of pure impersonal force?".

The pupil sighed, for it was a sore question.

HIERONYMUM.

PROOF AS TO MASTERS.

ALWAYS since the first proclamation by Madame Blavatsky and Mr. Sinnett of the existence and work of Masters, there has continued a controversy as to the nature and sufficiency of the evidence. Most persons outside the Theosophical Society reject the doctrine and despise the evidence; many within it regard both as having some plausibility, though to be treated rather as a "pious opinion" than an actual fact; a few are convinced that Masters are an evolutionary necessity as well as a certified reality; and a still smaller number have had their belief fortified by a personal experience which is conclusive. To the first, Masters are a chimera; to the second, a probability; to the third, a truth; to the fourth, a certainty. Is there any reason to suppose that the assurance of the last can be made to extend to the others, and, if so, by what means and upon what lines? This raises the question of the evidence available in the specific case of Masters.

The asserted fact is that there exists a body of exalted men, with faculties, powers, and knowledge enormously transcending those we cognize, who, though usually unseen, are ceaselessly interested in the well-being of humanity and ceaselessly working to promote it. It is an assertion of much the same kind as that there are Angels, thongh somewhat more unfamiliar, and a not unnatural tendency to distrust novelty prompts to exaction of explicit evidence. Such evidence in such a case may be *(a)* direct sight, or *(b)* the execution of marvels impossible to ordinary

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human beings, or *(c)* the disclosure of truths unknown to humanity on our level, or *(d)* an interior influence or impression upon the soul referable to no other source. And yet it is clear that direct sight would not of itself identify a Master, since His physical body is like that of other men, and also that an interior influence or impression would prove nothing to one not already convinced. Hence the evidence demanded is a visible appearance of a Master, coupled with a conclusive display of Occult power or knowledge.

But even this evidence, in the form of testimony, is pronounced inadequate. Various witnesses have deposed to a sight of Masters —Col. Olcott having had repeated interviews with Them, Occult powers have been exhibited, and no small part of the early Theosophical literature is of letters written by Them upon matters beyond the ken of any scientist or historian. The triple fact has received evidence copious in amount, more so, indeed, than have geographical explorations which the civilized world accepts as final. It is rejected, however, by very many readers because merely the assertion of others and therefore not demonstrative. "I must see for myself: if I am to believe that Masters exist, it must be because one has Himself appeared to me or otherwise evidenced certainly His power. Testimony is not proof: only experience can be *that.*" And so a frequent attitude is of entire incredulity until and because a Master gives direct and visible demonstration to each separate critic.

At this point two questions arise: *first*, to what class of persons have Masters, in fact, vouchsafed proof of their existence?; *second*, with what object? Inspection of the cases shows that they were of individuals avowedly interested in the cause of humanity and actively at work on its behalf; not curiosity-seekers, not scientists examining a theory under test conditions, not indifferent members of the T. S. And the class discloses the object of their selection; *viz.* that they should be equipped with fact needful for their efficient work, be assured that the work was actually fostered by the real Founders, be strengthened and impelled by the consciousness of near relation. To reward for zeal and to endow with certainty was the motive of the demonstration.

If this has been the purport of such evidential disclosures of Masters as have been recorded in Theosophical literature, it is fair to infer that it rules in later cases and will persist unchanged. The primary object is not to furnish tested examples whereby an incredulous world may be coerced into acceptance, or even to satisfy lukewarm Theosophists that there is more in the doctrine

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than they are yet ready to concede. Whether a scoffer or an indifferentist believes in the existence of Masters can hardly be a matter of moment to Masters Themselves, for the absence of interest makes needless an attempt at conviction. Why should a Master concern Himself with demonstrating a fact for which the recipient is unprepared, for which he cares nothing, and of which he would make no use? Why should any power expend itself on a soil suspicious of it, unwilling to receive it, unfitted to utilize it? And if it be urged that irrefragable proof is the first requirement from agents soliciting an intellectual conviction, the answer is that Masters solicit nothing; if that there can be no blame to doubt unremoved by evidence, the answer is that no blame has been imputed, no criminality incurred. The evidence has been to a specific class, for a specific purpose: no one outside of it has material for grievance.

Since the departure of H.P.B. the exhibitions of Masters' activity in the Society, and even of Their interest in individual members, seem to have increasingly multiplied. In the published writings of those nearer to our Unseen Protectors than are we ordinary members, there are very striking indications of a loosening of reserve, a freer disclosure, a more explicit statement, than has ever yet been even supposed possible. Eyes not specially quick to discern have perceived marks of a changing policy, and are prepared for still fuller revelations in a future very near. Nay, on lower levels, in quarters where no favors had been anticipated or even coveted, this enlargement of Adept manifestation has had place. That in certain remarkable instances America should lately have been the scene need surprise no one who remembers H.P.B.'s prophecies of its future. If no proclamation of facts has startled the Section, if no details have crept through the ranks, this means only that the purpose of such manifestation is now, as it was formerly, a reward to faithful workers and an aid to their better work.

Certainly it is conceivable that there are epochs in organized labor and in individual career when extraordinary measures of help are fitting. Crises in work, crises in character, crises in time arise, wherefrom may come a permanent issue for good if all can be guided rightly. It may be that the turning-point means a sudden evolution of energy invaluable in the mission of the Society; or that a wounded spirit, weakened by suffering, needs succor from the Masters of Compassion; or that a group of united workers have reached the stage of fuller union and richer labor. To the Wise Ones all forms of want in Their servants ap-

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peal, and in the vast treasury of Adept resource is found every means to meet them. Counsel, sympathy, strengthening, help, revelation of the past and of the future, every necessary aid is at Their disposal; and whether it is transmitted in messages or letters or audible sounds, what matters it if the source is certain and the end secured?

In the more recent, as in the earlier, manifestations of Masters' interest, the recipients and the motive remain the same. It is to Their zealous, faithful servants and friends that the demonstration comes, and it comes as a reward for work, an encouragement, a stimulus to more work. Even if in no one mind had ever moved a doubt as to the assertion "We always help those who help us", there might have been in many a need for help,—and then the help came. But it came on the lines of the assertion.

This very simple truth is filled with a lesson for all Theosophists. There is heard at times a question as to the reality of Masters, or of the sufficiency of its proof, or of Their actual manifestation in the Society. Men say that they will not believe unless they see with their own eyes and test with their own organs. Very well; let it be so. But then they must furnish the condition to the manifestation. It is not intellectual interest or critical acumen or even open-mindedness to proof: it is that sincere and unselfish devotion to the Theosophic Cause, that continuous and whole-souled labor on its behalf, which identifies them in spirit with Masters and makes relations fitting. When they have demonstrated that identification, and when need arises for distinct disclosure, it will be given. Anyone solicitous for proof of Masters should first test his claim to it, and it is easy to query in himself whether he and They are so far alike in aim and effort that it is proper they should meet. If the life is indolent, indifferent, self-seeking, what have the two in common? Why should be conceded to curiosity what is avowedly reserved for service? But if the searching question shows identity of purpose and of zeal, the community of character is assured, and then manifestation in the hour of need becomes a promise. It may not be to the eyes, and it may not be in phenomena or marvel, but it will be abounding and conclusive, and the enriched soul, filled with peace and abiding trust, will rest as upon a rock, doubts and misgivings and forebodings powerless forevermore. "Though it tarry, wait for it; because it will surely come, it will not tarry." "We ALWAYS help those who help us."

ALEXANDER FULLERTON, F.T.S

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THE NAME "AMERICA" INDIGENOUS.

THERE were two articles in the August PATH about Sanscrit derivations of the name "America", containing arguments that are far from being convincing. Passing over the geographical error that the Orinoco river, flowing through Venezuela, South America, is in Central America, we find one of the contributors making deductions as to the prehistoric condition of the New World from the fact that it will in the far future become the home of the sixth sub-race of the Fifth Root-Race: which is hardly admissible.

Of course the New World was known to the Initiates of India —as well as of every other country—in ancient times, some of whom may have paid visits to the Mahatmas here, as a Mahatma of Central America (Votan) did to those of the Old World long before the appearance of the conquering Spaniards.[1] But to say that the word "America" was derived from the Sanscrit "Ramyana", or even from "Amra", seems to add what has not sufficient support.

According to profane historians the origin of all ancient races of America is involved in darkness, while even agreeably with esoteric information, India cannot be their cradle.[2] The roots were in Atlantis, for they were the descendants of survivors of the great cataclysms.

We must therefore look to the languages of the New World for a solution of the problem, since the derivation of "America" from the name of its supposed first discoverer, Amerigo Vespucci, has no historical ground upon which to stand.[3] It has only a similarity in sound. It has frequently been pointed out that if the New World were to be named after him, the surname Vespucci would have been used.

In *Isis Unveiled*[4] H. P. B. said:

Americ, Amerrique, or Amerique is the name in Nicaragua for the high land or mountain range that lies between Juigalpa and Libertad, in the province of Chontales, and which reaches on the one side into the country of the Carcas Indians, and on the other side into the country of the Ramas Indians.

[1]In an ancient Tzendal manuscript, called "Proof that I am a Serpent", which Votan is said to have produced, he speaks of having "passed happily" to the Old World "by an open path, seeking for his brothers, the serpents", and to have witnessed the building of a magnificent temple, presumably at Rome. (*Vide* Ranking's *Historical Researches on the Conquest of Peru.*)

[2]It is the mankind of the New World—one by far the senior of our Old one, a fact men had forgotten—of Pâtâlâ, (the Antipodes, or the Nether World, as America is called in India), whose mission and Karma it is, etc.—*Secret Doctrine, vol. ii, p. 460.*

[3]How America came to receive its name from him is not clear, but it is certain, from Humboldt's investigations, that Amerigo himself had nothing to do with it.—*Cham. Enclo.*

[4]Vol. i, p. 59

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This is doubtless an extract from the article "Origin of the Name America",[1] by Jules Marcou, who also explained:

> The names of places in the Indian dialects of Central America often terminate in "ique" or "ic", which seems to mean "great", "elevated", "prominent", and is always applied to mountain ranges.

These unconquered Indians, as said by Marcou, "have remained the same as they were when Colombo first visited them in 1502". This theory of the derivation of the word has been a much-debated subject.[2] For example, at the Eighth International Congress of Americanists, held in Paris in 1890, it was vigorously discussed. As said in the *American Naturalist*:[3]

> The first question . . . was that presented in 1875 and discussed at nearly every Congress since: whether the name "America" given to the Western continent was not taken from the chain of mountains of a similar name which form cordilleras between Lake Nicaragua and the Mosquito Coast, rather than from the discoverer, Americus Vespuccius?

Strange to say, the presiding officer decided in favor of the latter; but even though the theory rejected at this Congress has not much historical support, we may confidently look to the Incas for a better one. "America" was spelled variously in the first maps and documents, as: "Amaraca",[4] "Amerioco" and "Amerioca",[5] "Maraca",[6] "Moraca",[7] as well as "America". From Humboldt[8] we learn that the first settlement of Spaniards on the mainland was at Amaraca-pana. The native word "pana" was, according to Sir Walter Raleigh, the equivalent of "country". (See also Del Canto's *Arte y Vocabulario*, 1614 A.D.) He spoke of the "bewtiful valley of Americo-pana". Ojeda, with Amerigo Vespucci as a passenger, explored this section, writing an account of it. Herrera[9] says that "finally he arrived at a port where they saw a village on the shore—called Maraca-ibo by the natives", who gazed "in a state of stupefaction" at the Spaniards, and upon their landing treated them "as if they were angels". But the unsophisticated natives had abundant occasion later to alter their estimate of their conquerors. Raleigh frequently mentioned the name as though it were derived from the natives, as for example:

[1] March, 1875, p. 291.

[2] Other articles on the subject under consideration are to be found in *American Bibliop*, vol. ii, p. 329, and vol. iii, p. 0, by R. H. Major; in the *Democratic Review*, vol. xvi, p. 492, and in *Popular Science Monthly* for (I think) 1881.

[3] August, 1893, p. 755.

[4] Humboldt, vol. i, p. 324.

[5] Raleigh, pp. 11 and 99.

[6] Herrera.

[7] Mercater.

[8] *Relations Historiques*, vol. i, p. 324.

[9] *General History of the West Indies*, vol. i, p. 82.

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I was informed of one of the Cassiques [Chiefs] of the valley of Amariocapana, which had buried with him, a little before our arrival, a chaire of golde most curiously wrought.

Some of the names of the Incarial cities were Pult-Amarca, And-Amarca, Cax-Amaraca, Cassa-Amarca, Cundin-Amarca, and Cant-Amarca; while some of the provinces were called Amarca, Cax-Amarca, And-Amarca, Cat-Amarca, and (French) Tamraqua, according the maps of the fifteenth century.[1] As another proof that these names came from the Incas may be quoted the work of Don Luis Fernandez Piedrahita, Canon of the Metropolitan Church of Bogotá, etc., New Grenada, published in 1688,[2] that "Cundin-Amaraca—*as the heathens call it*—was the most important kingdom after Peru and Mexico". He also informs us that "when any one died from the bite of a snake, the sign of the cross was placed on the tomb".[3] This cross was, according to Rosny,[4] the ancient Incarial sign for the word "amaru", and which, with the addition of the word "ca" ("land"), represents the sacred national name, America.

Much more such evidence is to be found in the *Discovery of the Origin of the Name of America*, by Thos. de St. Bris, who is entitled to great credit for showing the falsity of attributing the derivation of the word from the supposed discoverer of the New World, Amerigo Vespucci. Among other things he said:

The chief kingdom in the western hemisphere, when Columbus landed, was Amaraca, or America, whose Inca kings claimed descent from the Aymara race of Aymaraca, the earliest known of the existing population, from whom these monarchs—who resembled them—got some of their arts and religious ceremonies. The national history of America names "Saint Amaraca or America, the Capital", as the first city of their empire. . . . The Amaru or holy cross of these people was conspicuous there, as in all the chief cities of [ancient] America. It was the central object of adoration in the immense sacred ruins at Palenca—from which the continent was probably first called "Land of the Holy Cross". . . . Cassa-Amaraca was the sacred royal necropolis, and near it is Pult-Amarca, where the sulphur springs are still called "the Kings' Baths". Yan-Amaraca was their Hercules, from "yan" ("behold"), the present indicative of the verb "yanhal" ("to be"). "Behold America" was an appropriate name for the American Hercules. There was Vin-Amarca, in the gulf where Manco Capac, the prince of American legislators and first Inca king, received his divine vocation. Then there were the cities of Ang-Amarca, Chenpi-Amerca, Uria-Amaraca, Cat-Amarca, Call-Amarca, and Pa-tinamit-Amarca, or "America the Capital", the only one which appears in their ancient documents and sacred history, as the foundation of their kingdom. (pp. 90-84.)

The most illustrious national name of America was therefore sacred to her

[1] *Vide Discovery of the Origin of the Name of America.*
[2] *Historia General de las Conquistas del Neuvo Reyno de Grenada.*
[3] *Piedratheta*, ch. 3, p. 17.
[4] *Les Écritures*, p. 21.

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people, written in their pictorial writing by a snake crossing a straight line, and called Amaru, the great Sun. (p. 123.)

Careful research—for which I have not the time—would doubtless reveal further proof, but I trust that enough has been given to convince our *East* Indian brethren that from the ancient *West* Indians came the present name of the New World. It is pleasing to note that "America" had a sacred significance;[1] and may it be a good omen for the time when the people of the New World shall have evolved into a "grander and far more glorious race than any we know of at present.[2]

JOHN M. PRYSE.

THIS interesting article throws a good deal of light on the origin of the name "America" with us, but does not give its ultimate origin, as in the citations there is no evidence as to wherefrom came to the Incas and others the name. It is assumption to say they did not get it from India: all that can be said is that the natives had the name before the Conquest. If it is proven that India is not the cradle of nations, we might then be safe in thinking we had the ultimate source of our name, but as the weight of opinion is to-day—until changed—in favor of India being the origin of people and nations, the presumption raised from the philological argument out of the Sanscrit must stand for the present.—EDITOR.

COMMUNICATIONS.

To the Editor of the PATH:

DEAR SIR:

In the August PATH you refer to Mrs. Besant as my "friend and teacher". Friend, I am glad to say, yes: Teacher, no, except in the sense that all people learn from each other. For a generation now I have had a settled habit of thinking and working things out for myself. I was a materialist years before I heard of Mrs. Besant, a socialist long before she was, and I joined the Theosophical Society before she did.

Truly yours,

LONDON, *August 11th.* HERBERT BURROWS.

LITERARY NOTES.

AUGUST THEOSOPHIST. Incredible as it may seem, "Old Diary Leaves XVII" is not contributed by Mr. Richard Hodgson, Dr. Coues, or "M.C.", but by H.P.B.'s colleague and friend, the co-Founder of the T.S. A very rational

[1] The name of America . . may one day be found more closely related to Meru, the sacred mount in the center of the seven continents, than to Americus Vespuccius.—*Isis Unveiled, vol. i, p. 591.*

[2] *Secret Doctrine*, vol. ii, p. 446.

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defense of polygamy is given in "Olla Podrida"; Mr. S. E. Gopalacharlu, whose death is elsewhere announced, has a long and able review of Prof. Max Müller's *Psychological Religion*; Mr. Old's "Predictive Art in India" tells of his failure with Govinda Chetty but great success with a young Brahmin in Kumbakonum; and F. W. Thurstan concludes his paper on "Divination and Augury in a Modern Light", the first paragraph seeming rather speculative, not to say imaginary, than sure. The Book Reviews are unusually full and able. [A.F.]

THEOSOPHICAL SIFTINGS, Vol. VI, No. 9, contains three articles extracted from the *Theosophist*, of which the first, "Occult Physiology", is very learned and minute, and may be less fanciful than might at first appear. The supply of original matter seems to be running short in the repertory of *Siftings*. Why not take down stenographically and print some of the addresses of Mrs. Besant, Mr. Mead, Bertram Keightley, and others before the Blavatsky Lodge? [A.F.]

Mirror of the Movement.

PARLIAMENT OF RELIGIONS.

ARRIVAL OF THE FOREIGN DELEGATES.

MRS. BESANT, Prof. Chakravarti, Mr. Dharmapala, and Miss Müller reached New York in the *City of Paris* on September 2d, the two former then accepting the hospitality of Mr. E. A. Neresheimer, the two latter that of Mr. H. T. Patterson of Brooklyn. The next evening, Sunday, Mrs. Besant lectured in Harlem before the "H.P.B." Branch to a densely crowded hall, numbers being turned away, Mr. Dharmapala and Prof. Chakravarti before the Aryan Branch, a like state of things existing. Mr. Dharmapala was unfortunately obliged to leave for Chicago on Monday, but on Tuesday evening the three other delegates addressed the Aryan Branch, the hall being again crowded. Miss Müller spoke on "International Brotherhood", the Professor on "Spiritual Progress", Mrs. Besant on "The Aim of Life". The meeting adjourned shortly after one hour in order that members of the Brooklyn, Harlem, and New York Branches might be presented to each of the delegates. On Wednesday the Professor and Mrs. Besant met a number of Theosophists in the Aryan Hall, and replied most interestingly to questions. On Friday, accompanied by the General Secretary, they left for a lecture in Cincinnati, to go thence to Chicago. Miss Müller is slight in figure, of easy speech and kindly manner, and greatly pleased all who met her. Leaving so soon for the Maschmedt Farm, her stay was short. Mr. Dharmapala is tall, dark, and very spare, ready in English, and with a peculiarly cordial and friendly manner, winning hearts everywhere. He intoned various Tamil slokas and the sentences used in the taking of *pansil*, exciting much interest. Prof. Chakravarti is tall and stout, his complexion light and very clear, face young and with only a small moustache, voice not strong but capable of much expression rising at times to almost eloquence, this greatly assisted by his remarkable fluency in English. His bearing is dignified, yet so gentle, courteous, and friendly that every one felt for him a warm personal regard. Singularly spiritual, and copiously en-

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dowed with Theosophic knowledge and the results of Eastern training, the emotion he all-unconsciously produces is of reverence and docility. As he gently expounded the practical lessons of duty or intoned the Sanscrit sacred prayers, he seemed the very type of an advanced mystic. To have heard him is a privilege; to have met him, a benediction. Of Mrs. Besant no description to any one in this age is necessary. Like that illustrious lady, her colleagues beam with "gentle worthiness", the spirit of the truest, kindest, most fraternal interest, which instantly touches the heart and soon warms admiration into enthusiasm. Cordial and unassuming and sympathetic, the gracious trio illustrate the "Doctrine of the Heart". If the Parliament of Religions did nothing else, it brought them to our shores.

On their way from Chicago Mrs. Besant and Prof. Chakravarti diverged for lectures at Toledo and Toronto, and on Sunday, Sep. 24th, she lectured in Brooklyn and he in Washington, D. C. At the same date Mrs. I. C. Oakley, coming on from Chicago, lectured in Boston. On Tuesday evening, 26th, they all, together with Miss Müller, attented the Aryan regular meeting, and again a crowded house listened with delight. Upon its close they boarded the *City of Paris*, and early on the 27th were carried away from the land they had blessed and the friends who blessed them.

THEOSOPHICAL CONGRESS.

THE SESSIONS of the Parliament of Religions of which the Theosophical Congress was a part were held in a large grey stone building erected in a small park on the Lake front in Chicago, near Van Buren street and within a few feet of the tracks of the Illinois Central R.R. The building is called the Art Palace, and is intended for permanent use as a picture gallery. Hardly a more noisy place for any purpose could have been selected, as every moment trains were rushing by, engines puffing, and bells ringing. Sometimes the voice of the speaker would be utterly unable to cope with the heavy snorting of freight and shunting engines at work outside the window. Thus the material civilization of the day, in the most rushing city of the West, put the Parliament of Religions at a disadvantage. Two large halls called respectively "Columbus" and "Washington" were devoted to the daily Parliament, the other smaller halls being used for Congresses. The large ones took up the entire back of the building, being, in fact, made by the use of a temporary partition in the middle of the space. Temporary but strong galleries were also constructed, and each of these two large halls seated three thousand people.

The delegates to the Theosophical Parliament began to arrive at Chicago by the 11th. Prof. Chakravarti was invited by the manager of the Parliament to attend the opening on the 11th, when the foreign delegates were received. They met in the Art Building on the Lake Front, down town near Van Buren street. A great crowd was present. Bros. W. Q. Judge and G. N. Chakravarti were given seats on the platform, and thus on the first day the Theosophical Society was fully recognized. This may be taken as significant, especially when added to the fact that the Chairman of the Parliament informed our body that the violent abuse heaped on Theosophy and H.P.B. by the Psychical Congress of a few days before was unwarrantable, wholly outside the spirit of the Auxiliary, and contrary to the wishes of the president.

A great deal of time was wasted by various speakers who really ran away with the meeting, all of them being Protestants or Catholics. But at the afternoon session our turn came, and Prof. Chakravarti boldly said he represented the Theosophical Society, was brought by it, and was a Brahmin. He made an

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excellent speech of fifteen minutes in length, and created great enthusiasm in the vast audience. While going out, hundreds rushed forward to shake his hand. This ended our part in the general opening proceedings. Newspaper reports of the meeting favorably and prominently mentioned Theosophy, so that we may be assured that by no means have our efforts failed, but that greater success has shown itself in the very beginning than we might have hoped for. A reception was given to the foreign delegates on the evening of the 14th. The business of arranging program and getting visitors settled took up the remaining time.

As our Congress was not to sit until the fifteenth, a reception and general meeting was held at the Chicago headquarters in Van Buren street, when the following were present as delegates to the Congress: Prof. G. N. Chakravarti. William Q. Judge, Annie Besant, George E. Wright, Claude F. Wright, Dr J. D. Buck, Mrs. M. M. Thirds, Dr. J. A. Anderson, Mrs. I. Cooper-Oakley, and Miss F. Henrietta Müller. Besides these, there we e great numbers of members from the city and all parts of the U.S., so that all sections of the Society were represented.

CONGRESS. FIRST SESSION.

Delegates and speakers met at the Hall early September 15th, and Room 8 was assigned. This was packed in a moment, and, five minutes before the hour for opening, the managers of the Parliament gave us Room 7, able to hold 1500 people. That was completely filled very quickly, and the first session began there. But such crowds came and so many were turned away that the managers gave us two more halls for two overflow meetings. The Chairman of the Local Committee, Bro. George E. Wright, opened the proceedings, saying that the occasion was an event of wide importance and great significance. He then turned the Congress over to William Q. Judge, as Vice-President Theosophical Society, who took the chair. A cable message was received from Col. H. S. Olcott, which the chair requested Annie Besant to read:

COL. H. S. OLCOTT, *President T.S., to* WM. Q. JUDGE, *Vice-President T.S., at T.S. Congress Religious Parliament, Chicago:*

Across seas and continents your Asiatic brethren salute you, mingling their congratulations with yours for this auspicious opportunity to tell the representatives of many nations and of the world's great faiths the fraternal message of Theosophy. From ancient temples and rock-cut fanes the voices of the ancient Teachers once more utter the words of wisdom that showed our ancestors the true Path to happiness, liberation, and spiritual peace. May the blessing of the Sages be with you all, and may the truth prevail.

H. S. OLCOTT, *P.T.S.*

Headquarters T.S., Adyar, Madras, India.
September 14, 1893.

Prof. Chakravarti then addressed the audience, delivering a very good address which was listened to with the deepest attention, especially his recitation of several Sanscrit verses. At several points he evoked applause. Meanwhile people were crowding every available space, and filled up the doors, while hundreds were turned away. Annie Besant followed him in a magnificent oration which was applauded continually. She dwelt on the perfectibility of man, and the fact that great Masters continually preserved the Truth and promulgated it as needed. Bro. Dharmapala was suffering from cold and made but a few remarks. He had been so over-worked as not to be able to prepare for the occasion. Miss Müller followed upon the Hebrew books, but was unable to finish her paper in the time allotted.

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SECOND SESSION.

The scond session was opened by Dr. Buck's paper on "Theosophy in Greek, Gnostic, and Mediæval Philosophy", in which he showed its presence in all the times covered by those historical periods. He was followed by Mrs. Thirds; but her voice was hardly able to overcome the constant racket outside on the railway, and she did not complete her paper. Mrs. Isabel Cooper-Oakley followed upon the "Constitution of Man and the Cosmos", showing how the Septenary Law prevailed throughout nature and was taught in Theosophy to apply to Man's constitution. She used the idea of his being a mirror very effectively, and was much applauded. The session was closed by Prof. Chakravarti, who explained the various states of consciousness as taught in Brahmanism, and pointed out that the evolution of the Soul proceeds along these lines. Deep interest was manifested in this.

This session was as full as the first. Crowds were constantly coming and not being able to get in, and the managers of the Parliament were beginning to think that our Congress was attracting more attention than the whole Parliament.

THIRD SESSION.

Friday evening the third session opened In the same hall, crowded as before, and that long before the meeting. The daily press had given much space to our meetings, and great interest was aroused. Dr. Anderson read a paper on "Reicarnation as applied to the sexes", and Bro. Judge and Annie Besant dealt with "Karma and Brotherhood". Annie Besant insisted that man required justice and not favoritism, with which the packed audience seemed to agree, as they applauded to the echo after she said "It is not worth while to be saved unless all else are saved with us". Mrs. Cooper-Oakley took up a part of the subject assigned to Bro. Judge, leaving him "Brotherhood". She showed that death had really no terrors, as it was only a name for a change of consciousness.

FOURTH SESSION.

Sessions of the sixteenth began promptly in Hall 7, which as before was crammed long before the gavel fell. Bro. Judge referred to remarks as to why our Congress had no prayers and no doxology. He said the reason was in the words of Jesus, who commanded men not to pray in public. This was much cheered. Claude F. Wright then managed to make a statistical paper very interesting, and he read also the matter sent by Col. Olcott, showing numerous schools in Ceylon and India under the auspices of the T.S. He was followed by Prof. Chakravarti, who held that the mission of the T.S. is to unite East and West, to bring the heart from the East, and join it to the head from the West. On the subject of the absolute unsectarianism of the T.S., Bro. Judge showed that such was the law and fact, although each member was free to state his own opinion. He said that the day when the T.S. should formulate any doctrine but Universal Brotherhood would be the day for it to die; it had, as a Society, nothing to do with civic affairs, though its influence must be great in making its members obey the law; but laws were now in existence unexecuted and evaded, enough to cure our civic troubles, but laws were useless so long as men did not wish to follow truth. The oration of this session was by Annie Besant on "Social Problems". Practically she showed her women hearers how they evaded the law and helped oppression when they purchased cheap goods that could not be made without oppressing the poor who made them. She

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asked that the system of competition prevailing in business and schools should be abolished. Earnestly she asked all to serve their fellows and thus without new laws to execute all and kill out hatred. A sombre vein runs through her speeches that now and then makes people feel that Theosophy offers only martyrdom. But such is not the case, as renunciation is the messenger of joy. In time she will present less of martyrdom and more of joy.

FIFTH SESSION.

The fifth session went according to program and was as crowded as the others, almost as many as attended being turned away. It is quite certain that if the entire building had been one vast room, our Congress would have filled it.

LAST SESSION.

The last session of the Congress held in the great hall of Washington at 8 p. m. was crowded. The hall seats three thousand. On the platform were Dr. Buck, Annie Besant, Miss Müller, Mrs. Cooper-Oakley, Mrs. Thirds, Prof. Chakravarti, William Q. Judge, George E. Wright, Claude F. Wright, Mrs. Mayer, Mrs. and Miss Leonard, and a great many other members. Dr. Buck presided. Bro. Judge began with an address on "Karma, Reïncarnation, and Brotherhood"; Dr. Buck spoke on the "Objects of the T.S."; Prof. Chakravarti dwelt on the "Theory of Cosmogony" in a highly metaphysical address; and Annie Besant closed in a magnificent address on the "Brotherhood of Man". She illustrated the existence of Divinity in Man by a thrilling story of a mining disaster in England when the roughest of men fought for place to give help to others.

SUNDAY EVENING SESSION.

So much interest had been shown in our meetings, evidenced by the crowds that attended them, the crowds turned away, and the gradual rise of the newspaper barometer until the head-lines for reports of Parliament were all Theosophical, other bodies getting only sub-heads, that the managers of the Parliament gave us the free use of Hall of Washington for Sunday night to say what we pleased on our subject. At the same time the Presbyterians were holding their sessions in the Hall of Columbus, it also having space for 3,000. Our hall was jammed with an audience which waited from 8 to 10.30 p.m. Dr. Buck was in the chair. Bro. Judge opened with an address on "Cyclic Law," holding that Reïncarnation was an expression of Cyclic Law, and showing how cycles prevailed in day, month, year, thought, civilization, race, through life and death. In the middle of his speech the great joke of the Parliament came on. Dr. Barrows, chairman of all and a leading minister in the city, came on the platform and broke in upon the speaker in the middle of a word. He said that the Presbyterians were to have met in that hall, but were changed to the other one behind, that many ministers had come many miles to read papers, and that doubtless the Presbyterian audience was in the wrong hall; he asked for them to have a chance to follow him to the next hall. Bro. Judge asked all who wished to go to do so, but not a person moved. Dr. Barrows went out alone, and twenty-five more people came in. We heard that less than one hundred persons were in the other hall. This is a fair illustration of the great success of our congress. The audience could not help but laugh at Dr. Barrows' predicament, for which the speaker was sorry, but certainly it was an assumption that led him to think Presbyterians would desert a Theosophical meeting as soon as they should hear where a Presbyterian one was going on.

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Dr. Anderson spoke on the wrong way materialistic civilization makes men live; Miss Müller, speaking on "Woman and Theosophy", gave St. Paul some hard slaps that made the audience laugh. Mrs. Cooper Oakley dwelt upon "Devotion", giving extracts from the *Voice of the Silence* which were evidently of deep interest to the audience; Dharmapala spoke for Buddhism. He assured the people that he loved America. Prof. Chakravarti spoke on the "Higher and the Lower Self", giving some beautiful Hindu allegories with explanations. His speech was a good test of the interest, for it was quite long and very mystical, yet not a person moved and applause closed his speech. He referred to Max Müller's assertion that there was no esotericism in the Hindu books, and said that Prof. Müller did not understand the subject at all and was not a complete master of Sanscrit; the Sanscrit works are full of esotericism and every educated Brahmin knew it very well. Mrs. Besant then wound up the evening in a practical address. She spoke of evil lives led by men and women, and how that reäcted on society, insisting on plain living and high thinking, thus rendering full return for every service received, thus performing every duty in life as Theosophy insists. Immense applause followed, and it took the 3500 people present some time to disperse. Of course many wanted to keep up the pernicious habit of shaking hands with speakers, and especially with one quite exhausted. One woman actually stood about on the platform to "get our vibrations", as she said. It is to be hoped she may read these lines and know that she is classed by us as a human vampire, an ugly word, but that and sponge are just the same.

Members of the Chicago T. S. Branches worked hard at the Congress in distributing programmes and tracts and selling books, keeping doors closed and directing people. Many of them sacrificed themselves, as they could not hear the proceedings at all. Bros. Ury, Smith, Leonard, and others, and Sisters Thirds, Kelly, and others all worked thus. We name none others simply for want of space. All worked hard; Bros. Jno. Pryse and Harding of the Aryan T.S. were also at work there. Great credit is due, then, to the Chicago members of all parts of the city. And to Bro. Geo. E. Wright must be given the palm, for he was not merely a formal chairman of the Local Committee; he was a real worker who, knowing well all officials, was able doubtless to procure for us the great courtesy and kindness the Managers accorded.

A marked feature that made everything smooth and pleasant was the boundless hospitality extended to the visitors. The delegates were entertained by various members who gave themselves and their houses up to the work; everything was fraternal, and no needless formalities interfered with effort; how different it would have been had foolish formality or petty jealousies been indulged in! The beginning of the nucleus of Brotherhood may be regarded as realized.

In fine, to sum up, the unprejudiced observer must say that the real Parliament of Religions was in fact the Theosophical Congress.

Bro. A. S. Brolley of Albany, assisted by Bro. Theo. S. Solomons of San Francisco, volunteered as stenographer and took reports of the proceedings.

A complete verbatim report of the proceedings will be made up by the General Secretary, and when ready, notice will be given. It is likely the Executive Committee will order one free copy to go to each Branch in the world, but quite likely a small charge will be made for others, as the size of the report threatens to be greater than gratis distribution will permit. Whatever the decision on this, members ought to see that the report shall have a world-wide distribution.

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AMERICA.

"H. P. B." T. S. Sunday evening lectures in September were: 3d, *The Masters*, Mrs. Annie Besant; 10th, *Reality in Theosophy*, Alex. Fullerton; 17th, *Theosophy and Occultism*, Jos. H. Fussell; 24th, *The Consolations of Theosophy*, Alex. Fullerton.

MRS. I. C. OAKLEY of London lectured before the Bandhu Branch of Santa Cruz, Calif., on Sept. 4th. Her subject was "The Life and Works of H. P. Blavatsky", that ever-thrilling topic to Theosophists. For an hour afterwards she was occupied in responding to questions.

DR. JEROME A. ANDERSON of San Francisco visited the Aryan Branch, New York, on September 12th, and delivered an address on "The Philosophy of Vibration" which was one of the ablest and most interesting ever heard in its career. Dr. Anderson's words, like Mrs. Besant's, should never be lost, but should be stenographically taken down and preserved in print for enduring edification.

BROOKLYN T. S. Sunday evening lectures in Sptember were: 10th, *Reïncarnation*, Dr. J. A. Anderson; 17th, *Work-a-day Theosophy*, H. A. Freeman.

ARYAN T.S. Sunday evening lectures in September were: 10th, *Essentials of Theosophic Progress*, Claude F. Wright; 17th, *Reality in Theosophy*, A. Fullerton; 24th, *The Pilgrimage of the Soul*, J. H. Fussell.

BLAVATSKY T.S., was visited by Mr. Burcham Harding on his lecturing tour, and on August 27th listened to his address on "The Human Soul", 150 persons filling the rooms. The presence of so sterling and energetic a Theosophist infused a new and healthy glow into the Branch work. Prof. Chakravarti lectured in the Opera House on Sunday evening, September 24th.

MARRIAGE. On September 1st, Mr. C. H. Maschmedt, through whose generosity the "Maschmedt Farm" at South Corinth, N.Y., was opened this summer as a Theosophical Rest House, and Miss Mamie A. Bellows of Brooklyn, who helped so greatly to make it successful, were joined together in Holy Matrimony at the latter's home. The good wishes of many who found rest in the Home and pleasure in their society will help to make a happy union even happier. The event assures permanent residence and the continuance of the Home throughout the year, the establishment of a Branch, and the prosecution of the remarkable Theosophic work heretofore reported. May the richest Karma ever follow these excellent F.T.S.!

OBITUARY. Mr. J. Guilford White, President of the Blavatsky T.S., Washington, D.C., left this incarnation on the second of September. Bro. White had long been bed-ridden from consumption, and during his distressing illness his constant thought and care were for the well-being of the T.S. The end was peaceful and beautiful, his last words being of cheering and kindly advice to his family and of loving messages to friends: of himself he said but little. His loss, following so closely upon that of the devoted secretary, Capt. Boush, is hard to bear, but the Branch is resolved to double its efforts and to make his gain its.

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PACIFIC COAST ITEMS.

San Francisco T.S. has a rapidly growing attendance at its meetings, from sixty to seventy coming every Tuesday evening.

Mrs. Cooper-Oakley, who has been in Australia, arrived at San Francisco on August 31st, and was met by the Theosophists of that district with enthusiasm. She at once began work there. On the third of September, she lectured at Odd Fellows' Hall on "Theosophy and Schools of Occultism". Later another lecture was given by her at Oakland, September 6th, in Hamilton Hall, on "Mme. Blavatsky, her Life and Work". Mrs. Cooper-Oakley makes a very pleasant impression on all the members, and beyond doubt will have great effect in the way of further solidifying the ranks. Her devotion is certain, and intimacy in the past with H.P.B. has done the good that always came to those who knew how to value that great woman. On the fourteenth of September, Mrs. Oakley attended the meeting at Chicago as one of those who are to be at our Congress.

Willamette T.S., Portland, Oregon, had public Sunday evening lectures in September: 3d, *Solving the Problems of Life*, Mrs. M. E. Martin; 10th, *Dual Man*, Martin Quinn; 17th, *Three Bodies,—Astral, Kama Rupic, and Mayavic*, A. R. Read; 24th, *Ancient Religions and Modern Creeds*, W. H. Galvani.

Los Angeles T.S. has, through no small struggle by the devoted ones, secured large airy rooms, centrally located, and making a lecture-room seating seventy or eighty people. It is delightful to hear that it has been named "Blavatsky Hall", the very term to choose for a region where so much life and work have been paralyzed by small suspicions of H.P.B. and unintelligent carping on her personal peculiarities. There will be no such paralysis if the now-active Los Angeles Branch keeps her name and image well to the fore, imitating her devotion instead of pecking at her character, and leaving the disaffected alone to revel in their grumbling. All things look promising. There is a Free Circulating Library; also a Friday evening class of study, and a Wednesday evening Branch meeting. Sunday evening public lectures in September were: 3d, *The Hammer of Thor*, G. W. Aylesworth; 10th, *Death —Whence?*, Mrs. L. E. Giese; 17th, *One Life or Many*, Dr. G. F. Mohn; 24th, *The Common Sense of Theosophy*, Mrs. Emily Penning.

Dr. Griffiths, Pacific Coast Lecturer, has visited McMinnville, Independenne, Salem (two lectures), Corvallis, Albany (two lectures), Oregon. At Albany some twelve or fifteen ministers from the Methodist Conference attended, the Bishop having devoted his sermon to a denunciation of Theosophy, and the Hall, ante-rooms, and even door-steps, were packed. One minister attempted interruptions, but was put down by the audience. The whole city seems agog with interest, and literature is eagerly demanded. On August 29, Dr. Griffiths lectured in Eugene City to a good audience, and on September 1st, in Roseburg, where a Presbyterian minister tried ridicule and only received it. On September 6th, the Lecturer spoke in Medford. and both there and at Jacksonville a Quiz meeting was subsequently held. Dr. E. Kirchgessner, formerly President of Varuna Branch, Bridgeport, Conn., now resides in Med-

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ford, and it was his T.S. work there which opened the way to Dr. Griffith's visit. There is hope of a Branch. On the 9th, the lecture was at Ashland, where an Orientalist attempted to combat it by relating Eastern allegories to show the absurdity of Eastern and Theosophical philosophy. The lecturer explained them and showed their identity with those in the Bible, and the audience coincided.

INDIAN NOTES.

EXTRACTED FROM *THEOSOPHIST*.

NOTICE BY THE PRESIDENT T.S. Colonel Olcott begs that all official business should be sent him as well as all remittances for Headquarters, and states that hereafter he will keep all T.S. funds in his own custody.

A T.S. HINDU SCHOOL FOR BOYS has been established at Pakur, the salary of the teacher being contributed by the Branch and its President.

AT MADANAPALLE, members daily meet to read such books as *Letters that have helped me*, *Vedic Lectures*, and *Bhagavad-Gita*. There is also a school-boys' class here.

MUTTRA T.S. has translated Theosophical pamphlets into the vernacular.

STUDENTS' H.P.B. CLUB was started in May at Ludhiana where Bro. Rai B. K. Laheri lives. They desire to improve young men and direct their thoughts to Universal Brotherhood. Theosophical leaflets are distributed. Comibatore was visited by W. R. Old, who stayed there three days lecturing on Theosophy, on Hypnotism, Thought Impression, and Yoga.

THE INDIAN SECTION reports a balance on hand July 21 of rupees 2,268; 10; 8.

CEYLON.

THE THEOSOPHICAL SOCIETY'S SCHOOLS, it is reported, are to get government aid, although missionaries tried to prevent it. The Government School agent in his report compliments the Society for its school work. Seventeen Schools are reported as existing.

THE LATE S. E. GOPALA CHARLU.

GOPALA CHARLU was the Recording Secretary and Treasurer of the Theosophical Society at Adyar Headquarters until his death as alleged from epilepsy on the 26th of July; the President reports that he in fact committed suicide and was a heavy defaulter, not only to the Theosophical Society but also to others his friends, relatives, and acquaintances. The funds of the Theosophical Society were constantly going through his hands, and at each Convention he made a report to that body and arranged matters so that his accounts were passed as correct, no fraud appearing on the papers submitted. But the funds were abstracted by means of various devices, and now that he has passed beyond our control nothing remains but to see how the losses can be made good. Of course the deficit must come from Theosophists, and therefore when the news was received in England those whose names appear on the following documents took the steps indicated. The total sum reported by the President as abstracted amounts to Rupees 8,649 and some fractions. About twenty dollars only of the Permanent Fund was taken. From the Subba Row medal fund there was taken rupees 600; from the H.P.B. Memorial fund rupees 3,763 odd; from Col. Olcott's pension fund rupees 2,612 odd and a private gift recently sent to him. This memorandum is not exact, but is meant to show the substantial facts and how so much of the money was rather permanent in the character of fund than current income.

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LONDON, *August 24th, 1893.*

To the President-Founder:

MY DEAR COLONEL OLCOTT,

All here are deeply grieved at the sad news of our Brother Gopala Charlu's crimes against the Society and himself. Him we cannot aid; but as we have learned from our Teacher, H. P. Blavatsky, that our duty is to shield and serve the Society at all sacrifices personal to ourselves, we take on ourselves the defalcations of our Brother, and send you a guarantee of repayment, sending also at once two hundred pounds towards the discharge of the liability thus incurred.

Yours fraternally,
for the guarantors,
(Signed) ANNIE BESANT.

MEMORANDUM OF GUARANTEE.

WE, THE UNDERSIGNED, hereby guarantee to make good to the Theosophical Society the sum or sums belonging to the said Society which have been misappropriated by the late Pandit S. E. Gopala Charlu, its Treasurer, and we hereby make ourselves *personally* responsible for the repayment to the said Society of all such monies on or before the first day of August, eighteen hundred and ninety-five, and we have already remitted the sum of two hundred pounds (£200) in part payment of the same.

DATED at London, England, on the twenty-fourth day of August, eighteen hundred and ninety-three.

[Per pro. A.B.] (Signed) WILLIAM Q. JUDGE, *Vice-Pres. T.S.*
BERTRAM KEIGHTLEY, *Gen. Sec'y Indian Section.*
G. R. S. MEAD, *Gen. Sec'y European Section.*
ANNIE BESANT.
ARCHIBALD KEIGHTLEY.
JULIA W. L. KEIGHTLEY.

We determined to take this step in order to reintegrate the funds of the T.S. which were, of course, in the charge of the President acting through agents who have proven unfaithful; we feel that such a heavy burden should not be on his mind, however legally free he may be from blame. And any member in the American Section who feels as we do and is able to spare any donation toward helping on this end can send whatever is donated to me, specially notifying me for what it is intended. The two hundred pounds already sent as per the above papers amount to about rupees three thousand, thus leaving about five thousand rupees more.

WILLIAM Q. JUDGE,
Vice-President T.S.,
144 Madison Avenue, New York.

THE SECRET DOCTRINE, NEW EDITION.

THE NEW and revised edition of the *Secret Doctrine*, consisting of two large octavo volumes with an Index bound as a supplementary volume, will be issued to the public in America at $12.50 carriage paid. The first volume will shortly be ready for delivery, and any one who now sends a subscription of $10.50 will receive the first volume as soon as completed, and the second and the index in due course of publication. The second volume will probably be issued soon after Christmas.

The Index with a key showing the relation of the new paging to that of the old edition, will also be sold separately, but the price is not yet fixed.

The PATH will receive subscriptions for the new edition, at the subscription price of $10.50 until December 31st, 1893, only.

Think of and seek out the tiny, brilliant ray that emanates from the soul connecting it with the body and the mind; it is power and glory.—*Palm Leaves.*

OM.

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AUM

Considering sacrifice and good works as the best, these fools know no higher good, and having enjoyed their reward on the height of heaven gained by good works, they enter again this world or a lower one.—*Mundaka Upanishad, 1st mun., 2d kand., 10.*

That which cannot be seen nor seized, which has no family and no caste, no eyes nor ears, no hands nor feet, the eternal, the omnipresent, infinitesimal, that which is imperishable, that it is which the wise regard as the source of all beings.—*Ib ibid, 1st mun., 1st kand., 6.*

THE PATH.

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The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine, by whomsoever expressed, unless contained in an Official Document.

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

OCCULT ARTS.

No. I.

(CONCLUDED.)

PRECIPITATION.

THE outer senses cannot give a safe final judgment upon a precipitated message, they can only settle such physical questions as how it came, through whom, the credibility of the person, and whether any deception on the objective plane has been practiced. The inner senses, including the great combining faculty or power of intuition, are the final judges. The outer have to do solely with the phenomenal part, the inner deal with the causes and the real actors and powers.

As precipitations have been phenomenally made through "controlled" mediums who are themselves ignorant of the laws and forces at work, these are but strange phenomena proving the existence of a power in Nature either related to human mind or wholly unrelated to it. These are not the exercise of Occult Arts, but simply the operation of natural law, however recondite and obscure. They are like the burning of a flame, the falling of water, or the rush of the lightning, whereas when the Adept

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causes a flame to appear where there is no wick, or a sound to come where there is no vibrating visible surface, occult art is using the same laws and forces which with the medium are automatically and unconsciously operated by subtle parts of the medium's nature and "nature spirits", as well as what we know as *kama-lokic* human entities, in combination. And here the outer senses deal solely with the outer phenomena, being unable to touch in the least on the unseen workings behind. So they can only decide whether a physical fraud has been practiced ; they can note the day, the hour, the surrounding circumstances, but no more.

But if one hitherto supposed to be in communication with the White Adepts comes to us and says "Here is a message from one of Those", then if we have not independent power in ourselves of deciding the question on inner knowledge, the next step is either to believe the report or disbelieve it. In the case of H.P. B., in whose presence and through whom messages were said to come from the White Adepts, it was all the time, at the final analysis, a matter of faith in those who confessedly had and have no independent personal power to know by the use of their own inner senses. But there intuition, one of the inner powers, decided for the genuineness of the report and the authentication of the messages. She herself put it tersely in this way : "If you think no Mahatma wrote the theories I have given of man and nature and if you do not believe my report, then you have to conclude that I did it all". The latter conclusion would lead to the position that her acts, phenomena, and writings put her in the position usually accorded by us to a Mahatma. As to the letters or messages of a personal nature, each one had and has to decide for himself whether or not to follow the advice given.

Another class of cases is where a message is found in a closed letter, on the margin or elsewhere on the sheet. The outer senses decide whether the writer of the letter inserted the supposed message or had some one else do it, and that must be decided on what is known of the character of the person. If you decide that the correspondent did not write it nor have anyone else do so, but that it was injected phenomenally, then the inner senses must be used. If they are untrained, certainly the matter becomes one of faith entirely, unless intuition is strong enough to decide correctly that a wise as well as powerful person caused the writing to appear there. Many such messages have been received in the history of the T.S. Some came in one way, some in another; one might be in a letter from a member of the Society, another in a letter from

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a outsider wholly ignorant of these matters. In every case, unless the recipient had independent powers developed within, no judgment on mere outer phenomena would be safe.

It is very difficult to find cases such as the above, because *first*, they are extremely rare, and *second*, the persons involved do not wish to relate them, since the matter transmitted had a purely personal bearing. A fancy may exist that in America or England or London such messages, generally considered bogus by enemies and outsiders, are being constantly sent and received, and that persons in various quarters are influenced to this or that course of action by them, but this is pure fancy, without basis in fact so far as the knowledge and experience of the writer extend. While precipitations phenomenally by the use of occult power and in a way unknown to science are possible and have occurred, that is not the means employed by the White Adepts in communicating with those thus favored. They have disciples with whom communication is already established and carried on, most generally through the inner ear and eye, but sometimes through the prosaic mail. In these cases no one else is involved and no one else has the right to put questions. The disciple reserves his communications for the guidance of his own action, unless he or she is directed to tell another. To spread broad-cast a mass of written communications among those who are willing to accept them without knowing how to judge would be the sheerest folly, only productive of superstition and blind credulity. This is not the aim of the Adepts nor the method they pursue. And this digression will be excused, it being necessary because the subject of precipitation as a fact has been brought up very prominently. I may further digress to say that no amount of precipitations, however clear of doubt and fraud as to time, place, and outward method, would have the slightest effect on my mind or action unless my own intuition and inner senses confirmed them and showed them to be from a source which should call for my attention and concurrence.

How, then, is this precipitation done, and what is the process? This question brings up the whole of the philosophy offered in the Secret Doctrine. For if the postulate of the metaphysical character of the Cosmos is denied, if the supreme power of the disciplined mind is not admitted, if the actual existence of an inner and real world is negatived, if the necessity and power of the image-making faculty are disallowed, then such precipitation is an impossibility, always was, and always will be. Power over mind, matter, space, and time depends on several things and po-

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sitions. Needed for this are: Imagination raised to its highest limit, desire combined with will that wavers not, and a knowledge of the occult chemistry of Nature. All must be present or there will be no result.

Imagination is the power to make in the ether an image. This faculty is limited by any want of the training of mind and increased by good mental development. In ordinary persons imagination is only a vain and fleeting fancy which makes but a small impression comparatively in the ether. This power, when well-trained, makes a matrix in ether wherein each line, word, letter, sentence, color, or other mark is firmly and definitely made. Will, well-trained, must then be used to draw from the ether the matter to be deposited, and then, according to the laws of such an operation, the depositing matter collects in masses within the limits of the matrix and becomes from its accumulation visible on the surface selected. The will, still at work, has then to cut off the mass of matter from its attraction to that from whence it came. This is the whole operation, and who then is the wiser? Those learned in the schools laugh, and well they may, for there is not in science anything to correspond, and many of the positions laid down are contrary to several received opinions. But in Nature there are vast numbers of natural effects produced by ways wholly unknown to science, and Nature does not mind the laughter, nor should any disciple.

But how is it possible to inject such a precipitation into a closed letter? The ether is all-pervading, and the envelope or any other material bar is no bar to it. In it is carried the matter to be deposited, and as the whole operation is done on the other side of visible nature up to the actual appearance of the deposit, physical obstructions do not make the slightest difference.

It is necessary to return for a moment to the case of precipitations through mediums. Here the matrix needs no trained imagination to make it nor trained will to hold it. In the astral light the impressions are cut and remain immovable; these are used by the elementals and other forces at work, and no disturbing will of sitter being able to interfere—simply from blind ignorance—there is no disturbance of the automatic unconscious work. In the sitter's aura are thousands of impressions which remain unmoved because all attention has been long ago withdrawn. And the older or simpler they are the more firmly do they exist. These constitute also a matrix through which the nature spirits work.

I can properly finish this with the incident mentioned at the beginning. It was with H. P. B. I was sitting in her room beside

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her, the distance between us being some four feet. In my hand I held a book she never had had in her possession and that I had just taken from the mail. It was clear of all marks, its title page was fresh and clean, no one had touched it since it left the bookseller. I examined its pages and began to read. In about five minutes a very powerful current of what felt like electricity ran up and down my side on the skin, and I looked up at her. She was looking at me and said "What do you read?" I had forgotten the title, as it was one I had never seen before, and so I turned back to the title page. There at the top on the margin where it had not been before was a sentence of two lines of writing in ink, and the ink was wet, and the writing was that of H.P.B. who sat before me. She had not touched the book, but by her knowledge of occult law, occult chemistry, and occult will, she had projected out of the ink-bottle before her the ink to make the sentence, and of course it was in her own handwriting, as that was the easiest way to do it. Hence my own physical system was used to do the work, and the instant of its doing was when I felt the shock on the skin. This is to be explained in the way I have outlined, or it is to be all brushed aside as a lie or as a delusion of mine. But those last I can not accept, for I know to the contrary, and further I know that the advice, for such it was, in that sentence was good. I followed it, and the result was good. Several other times also have I seen her precipitate on different surfaces, and she always said it was no proof of anything whatever save the power to do the thing, admitting that black and white magicians could do the same thing, and saying that the only safety for any one in the range of such forces was to be pure in motive, in thought, and in act.

WILLIAM Q. JUDGE.

HABITATIONS OF H.P.B.

No. III.[1]

H.P.B. before moving to the place from which she started for India in 1878, lived for a while in 34th street near Ninth avenue, New York, in a modest flat. While living there, the funeral of Baron de Palm, described fully by Col. Olcott in his *Diary Leaves*, took place, attracting great attention and endless newspaper com-

[1] Number 2 of these appeared in PATH of June, 1892. The sketch for this paper was drawn by Bro. Knapp of Cincinnati from a photograph.

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THE HOUSE IN WHICH "ISIS UNVEILED" WAS WRITTEN.

ment. A flat was taken afterwards on the corner of 47th street and Eighth avenue, in the house which is shown in the picture.

The illustration shows the narrow front of the house facing Eighth avenue, which is a business street running all the way from lower New York to 155th street. The building is what is known as a double flat, with a shop on the street level. The entrance to the appartments is down on 47th street under the rear suites of rooms. H.P.B. had the flat which begins in the middle of the building, running to the front on Eighth avenue and being immediately over the shop. The building is at this date in the same condition and under the same arrangement as when H.P.B. lived there.

Her writing-room was in front, taking in the corner window and the next two over the shop. The third window in front is of a small room which was used for various purposes, sometimes for breakfast, at others for sleeping. On that side, within, the inner hall ran down to the entrance door of the apartment with rooms in the following order: adjoining the writing and sitting room was her bed-room, having doors as well as a door into the hall, and

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cut off from the dining-room, next on that side, by a solid wall. Beyond the living-room is the kitchen, which looks out on 47th street. On the other side of the hall is first the bath-room fronting the kitchen, and next, proceeding again forward, is a small dark room in which Col. Olcott slept. Up stairs, Mrs. I. C. Mitchell, sister of Col. Olcott, lived for some time. The writing-room and the small room first spoken of cut the hall off in front.

It was in this flat, in the larger front room, that *Isis Unveiled* was written and finished. There so many extraordinary phenomena had place that volumes would be required to describe them. Here the "astral music and bells" were so often heard, which self-styled wise critics have assumed were produced by a maid walking up and down the hall with an instrument: an absurdity for those who, like myself, were there and heard all such things. Here, in the corner of the room over Eighth avenue, the stuffed owl stood and sometimes blinked. It is now in the possession of a lady living not far from the New York Headquarters. And here when *Isis* was finished H.P.B. sat among her few belongings and saw the auctioneer sell them off to the highest bidder; from here she at last, in December, 1878, went off to the steamer which took her to London, from whence she sailed to India never to return to the land where she was ever such a perplexity and an amusement to the people of the metropolis. It is a modest place in a modest, busy part of a great city; yet how much was done there and what mighty forces played within those four walls while the immense personality known as Helena P. Blavatsky dwelt therein!

WILLIAM Q. JUDGE.

INCIDENTS OF THE THEOSOPHICAL CONGRESS.

AS Chairman of the Committee on Organization it was my privilege to take an active part in the preliminary arrangements of the recent great Theosophical Congress in Chicago. Naturally there came under my observation many incidents connected with the details of organization which are not generally known, but which may be of interest to members of the Society everywhere, and will thus bear repeating in the columns of the PATH.

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The idea of obtaining representation in the World's Congress was first suggested by Mr. Judge in a letter addressed to me in September, 1892. It was a mere hint, comprised in a single sentence, as it were, carelessly thrown into a lengthy business communication, and was in the form of a question, as follows: "Why can't we be represented in the World's Fair?" Acting upon this suggestion I immediately sought an audience with Mr. Charles C. Bonney, President of the World's Congress Auxiliary. That gentleman received me courteously, but was evidently in extreme darkness regarding the Theosophical Society, its objects and its general standing. He confessed that he had been overwhelmed with applications from almost every known sect and cult throughout the world, and on the whole his aspect was not very encouraging. I called upon him two or three times at intervals of several weeks after that, armed each time with letters from prominent people who happened to be friends of mine, as I recognized that the mechanism of the World's Fair was largely political, and knowing that in politics there is nothing like "influoence". All this only seemed to dispose the President of the Auxiliary more favorably towards me personally, but bore little fruit so far as the really important part of the business was concerned; namely,—the procuring of a definite assignment for the Theosophical Society. Meanwhile Mr. Judge had forwarded a statement of the Society's condition and aims, which I enclosed to Mr. Bonney, together with a formal application signed by myself as President of the Chicago Branch. Imagine my chagrin when a little later I received a letter from Mr. Bonney stating that our application had been received and referred to the Psychic Committee, of which Dr. Elliott Coues was Chairman. My first impulse was to throw up the whole business and withdraw the application, as Dr. Coues was an expelled member of the T. S. But after sober second thought I resolved to see Mr. Bonney personally and lay the whole story before him. It was fortunate that I did so, as he immediately agreed with me that our reference to the Psychic Committee was inappropriate, and directed his Secretary to recall the application which had already been forwarded to Dr. Coues in Washington. Needless to say, the original application was never returned, and doubtless reposes at this moment in Coues' writing desk.

But this difficulty having been overcome, a greater lay in our path. It was the question of where we could be placed, and upon this perplexing problem no little time and energy were expended. Finally Mr. Bonney concluded that we belonged to the Committee

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on Moral and Social Reform, and so assigned us. There was also a thorn in this particular rose, as the Chairman of this Committee was Mrs. J. M. Flower, who by an "inscrutable interposition of Divine Providence"—as the strictly orthodox word it—happened to be Coues' sister. However, I determined to go on with it just the same, and postponed further action until the arrival of Annie Besant who was then on a lecturing tour in this country. She arrived in Chicago Dec. 10th, and on the 11th we together called upon Mr. Bonney at his office. I well remember that meeting. A solemn conclave of ladies was assembled there to meet Mrs. Besant. Mrs. Flower, as Chairman of the Committee on Moral and Social Reform, was present, along with a sanctimonious college professor who enjoyed the felicity of being also a member of the same elevating Committee. These two professed the greatest kindness, but felt compelled to gently admonish Mrs. Besant that really their Committee was not the appropriate one for our Society. Subsequent events showed that they were right. It would have been a huge mistake to have gone into their Committee. Still I do not think that either of them wasted very much of the milk of human kindness, at least upon this occasion. At the close of our session we were no nearer securing representation than we had been three months before.

But the worst was yet to happen. To this meeting came the Rev. Augusta Chapin, Chairman of the Woman's Branch of the Religions Committee. She seemed captivated with Mrs. Besant, and made an appointment to come to my house on the following day (Sunday), when we could talk the matter over and settle the details. She came at the appointed time, and readily agreed to bring our matter before the Religions Committee. Her words were so confident, and she occupied such an important position, that I felt our fortunes were made, so to speak. Mrs. Besant went away feeling very much encouraged. I waited a fortnight, and, not hearing anything, dropped a line to the Rev. Miss Chapin. She replied that she had not yet had time to take up the matter, but would soon do so. A couple a weeks later I wrote her again. This seemed to provoke her a little, and her answer was tartly brief to the effect that the Committee could not deceide where to locate us in the Congress. I then began to have disagreeable doubts about Miss Chapin's championship of Theosophy. Some more correspondence, equally fruitless, ensued, and the winter dragged itself gradually along without anything being accomplished. I went South in March, returning early in April, and immediately wrote to Miss Chapin. That lady replied in a very

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pettish note, stating that it was not her place to act as advocate of the T. S. before the Committee, and that if we wanted anything done we must make a formal application in writing. Upon reading that communication, I felt a cord break somewhere in my organism, and I confess that I was mad. I replied that a formal application could hardly be necessary, as such application had been filed six months previously, and that it was at her own suggestion that I had left the matter in her hands.

I immediately went back to President Bonney and resumed negotiations where they had been broken off some months previously by my arrangement with the Rev. Miss Chapin. He seemed anxious to help us, but could not find an appropriate place for us in any of the Congresses so far contemplated. He thought very strongly of putting us into a Congress along with the Ethical Society, but that scheme was finally abandoned, as well as a similar plan to lump us in with the American Philosophical Society. Just about this time I parted company forever from the Rev. Miss Chapin, who wrote that, as I had taken the liberty of consulting some one besides herself in reference to a representation of the Theosophical Society, she would decline to do anything further in our behalf.

Thus after six months of toil absolutely nothing was the result. We were now in the middle of April. The annual Convention of the American Section T.S. was soon to be held in New York. If that Convention should pass before anything could be accomplished, it would be a hopeless task to undertake any general organized movement for a representation of the Society in the World's Fair. The strangest of events thereupon happened. Just four days before the Convention met I received a message from President Bonney asking me to call. I went and found everything had changed "as in the twinkling of an eye". He took my breath away by informing me that the Religions Committee had unanimously agreed to grant the T.S. a separate Congress of its own, to take place during the great Parliament of Religions, and that I had been appointed Chairman of the Committee of Organization.

This was much more than we had expected or even hoped for. All previous negotiations had been upon the basis that we were to join in with some other societies in a general congress; and now we were all at once assigned to a Congress of our own with facilities and opportunities equal to those enjoyed by any of the great religious denominations. And I have never yet been able to find out by what secret or powerful influence it was brought about. Only I will say that it was a remarkable coincidence that

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this sudden and favorable change in our affairs occurred exactly at the right moment. On the following day I was provided with letters from Pres. Bonney and Dr. Barrows, chairman of the Religions Committee, armed with which I at once went to New York and laid the matter before the Convention just in time to awaken general interest among Theosophists and to secure their necessary coöperation. Brother Judge carried the news to the European Convention a little later, and went actively to work upon the programme. To his untiring zeal at and from this stage of the proceedings was due much of the enormous success which attended the sessions of the Congress.

Upon my return to Chicago in the latter part of August, after my summer trip, I called upon Mr. Bonney in order to consult him in regard to some details of the approaching Congress. Upon seeing me he at once exclaimed:

"Don't say a word, Mr. Wright. I know what you have come to say. We are all very sorry for the circumstance, and I have taken the speakers to task for their discourtesy towards your Society."

I had no idea to what incident he was alluding, and was compelled to ask for an explanation. It seems that the Psychic Researchers had just been holding a Congress, and two of the speakers had assailed the Theosophical Society. The matter was so utterly insignificant that I had not even heard of it until Mr. Bonney thus called my attention to it. I assured him that the principal stock in trade of the Psychical Research Society consisted of abuse of the T. S. and that it would be cruel to deprive them of their principal topic on such an occasion, especially as all such attacks failed to injure us. But I quote the incident in this place to illustrate the very friendly attitude of the managers of the World's Congress Auxiliary towards our Society. From the day when our assignment to a Congress was made, they never failed to show us the utmost kindness and consideration.

Early in the season I had applied to these gentlemen for the use of one of the large halls in the Art Palace, in order that Annie Besant might give a public address on Theosophy outside of the regular Congress. As there were only two of these halls, namely, the Hall of Washington and the Hall of Columbus, and as the program of the Religions Committee was already well filled, it became a matter of some difficulty to secure either hall for a special meeting. Finally Dr. Barrows succeeded in assigning us the Hall of Washington for the evening of September 20. As our Congress was to be held on the 15th and 16th, and as Mrs. Besant was billed to

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lecture in Toronto on the 20th, this arrangement was by no means satisfactory. I called upon Mr. Bonney a few days before the Congress to remonstrate against this assignment. He was sorry, but evidently could do nothing to help us, and suggested that Mrs. Besant postpone her engagement in Toronto. While we were discussing the matter a letter was brought in which Mr. Bonney opened and read. Immediately his countenance lightened, and, turning to me, he exclaimed:

"By a miracle, by a most remarkable coïncidence, your desire can be fulfilled. I hold in my hand a message from the Archbishop of Zante, Greeee, who begs to relinquish his assignment for Saturday evening, September 16th. This is the very date of your Congress. Go at once to Mr. Young, the Secretary, and engage the Hall of Washington for a general presentation of Theosophy to the Parliament of Religions on that evening."

Needless to say, I went. Thus everything shaped itself for us as if by magic, although we none of us dreamed even then of the enormous success that was to crown our efforts. The Theosophical Congress had been assigned to Hall VIII on the main floor of the Art Palace,—one of the smaller rooms, capable of holding about five hundred people. Mr. Bonney and his confreres were a little dubious about our ability to fill it, although for my part I assured him there would be no difficulty in that direction. On the morning of Friday, Sept. 15th, our Committee members and their volunteer assistants were on hand early. Soon the people began coming in. An hour before the time for opening the hall was well filled. Hundreds of additional chairs were brought in. As ten o'clock approached the crowd became a dense mass, and the situation became alarming. Fortunately in the adjoining Hall VII the Lutheran Congress was just in session. This hall had a capacity of 1500, and, upon learning our dilemma, the Lutheran brethren, who were not very numerous themselves, kindly offered to withdraw in our favor to a smaller room. When the announcement was made, there was a scramble for seats, and in five minutes Hall VII was packed. Our audiences grew greater each subsequent session. On Saturday afternoon, in addition to our regular session—so crowded that hundreds were standing—we organized and carried on overflow meetings in two adjacent halls. The orthodox ministers in attendance at the Parliament were astounded. Saturday afternoon the managers of the Parliament, in recognition of the splendid success of our Congress, tendered us the use of the Hall of Washington for an additional public meeting to be held Sunday evening. Now the Hall of Washing-

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ton holds 4000 people, yet that Saturday night we saw our original three hundred swell to three thousand—a magnificent audience. The Sunday night extra meeting was not well advertised, and we expected to witness a falling off in attendance. What was our amazement when on that memorable evening we saw every seat in that vast audience room occupied, and hundreds of people standing in the aisles and along the walls!

A most remarkable incident then happened. It seems that in giving us the Hall of Washington the managers of the Parliament had actually turned out the great Presbyterian Church, whose Congress was advertised to take place there at that time. Our meeting had already commenced, and Brother Judge was in the midst of a powerful address, when there came upon the platform the Rev. Dr. Barrows, Chairman of the Religious Department, and he himself a Presbyterian minister. Approaching me, he said in an undertone that it was necessary for him to make an announcement to the audience immediately. I forthwith interrupted Brother Judge in the middle of a sentence—he says, in the middle of a word—and requested that Dr. Barrows be allowed to speak. The latter stepped to the front of the platform and said that some confusion had arisen, owing to the changing of halls, and that although the Presbyterian Congress had convened in Hall VII there was no audience, and it was surmised that the Presbyterians had by mistake come to the Theosophical meeting. In justice to the speakers, who had come many hundreds of miles to address the Congress, he requested all the Presbyterians in the audience to rise and pass out into Hall VII.

Brother Judge courteously waited for the audience to disperse. Sitting as I did on the platform, I had an excellent view of the door. Not a single person in that vast audience made a move to depart. On the other hand, taking advantage of the brief interim, about fifty more people who had been waiting at the door filed in and squeezed their way through the crowds that lined the rear of the hall. Could any incident be more impressive? No commentary was necessary. The audience recognized the situation at once, and a smile passed over the sea of upturned faces. But the threatened storm of applause was promptly arrested by Brother Judge, who calmly resumed his discourse at the place where he had been interrupted. GEO. E. WRIGHT.

A wise man endeavors to shine in himself: a fool to outshine others.—*Wisdom in Miniature*

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FACES OF FRIENDS.

CONSTANCE, THE COUNTESS WACHTMEISTER, is a name so well-known to members of the Society throughout the world that her picture will certainly have a great interest. Her full name is Constance Georgine Louise de Bourbel de Montjunçon. Her parents were the Marquis de Bourbel, formerly in the French diplomatic service, and Constance Bulkley, to whom she was born on the twenty-eighth of March, 1838, at Florence at Italy. The de Bourbel family is one of the most ancient in France. Originating from the southeast of France, they settled in Normandy about the year 936 A.D., and have thus a long line of ancestors, among which several were distinguished in French history, especially one Raoul de Bourbel who lived in the reign of Louis XIV.

Having lost her parents at an early age, Constance de Bourbel was sent to England to her aunt, Mrs. Bulkley, of Linden Hill, Berkshire, where she was educated and lived until her marriage in 1863 with her cousin, Count Wachtmeister, then Swedish and Norwegian Minister at the Court of St. James. There she resided for three years, when her husband was called to Copenhagen as minister to the Danish Court, and then after two years, the Count being nominated as Minister of Foreign Affairs, they took up their abode at the official residence in Stockholm. The Countess was then created a "state lady of the land" by the King, and was the last to receive this distinction, as the title then became extinct. Count Wachtmeister died in 1871, and she remained in Sweden for several years, spending the winters in warmer climates on account of health. She has one son, the Count Axel Wachtmeister, who was born in 1865. He also is a member of the T.S., and is already well-known to members in California and other places.

In 1879 the Countess began investigations into Spiritualism, but after two years of arduous research found it both unsatisfactory and dangerous. In 1881 she joined the Theosophical Society, and ever since has been a worker for it both in and out of season, through good and evil report. H.P.B. gave her once the office of Corresponding Secretary, but that was declared null by the Council at Adyar—yet it was an honor. She was also Secretary and Treasurer of the Blavatsky Lodge, but gave those offices up to others. For a long time personally she carried on the work of

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the T.P.S., and revived it until it became able to run itself financially. As a close friend of H.P.B. and one who stood by that noble woman in time of great distress and anxiety both physical and social, the Countess can never be forgotten. She was privileged to see in the presence of H. P. B. and also when not near her many strange manifestations of the occult power and knowledge H.P.B. possessed, such as few have been granted. At every meeting of the Blavatsky Lodge the Countess could be seen as a familiar figure; at Conventions her presence always connected us with the days of our teacher; in private she could and often did relate what she knew of H. P. B. that was of the highest interest and value; and now she is going with Annie Besant to India, where beyond doubt her presence will prove of benefit to all who may meet her. All her work for the T. S., and it is very large and continuous, is done without having any official position, as she prefers to work for it in the ranks as an individual. She has contributed some papers and essays to Lodge work, but the book by which she will be best known is one now in hand giving an account of how H. P. B. wrote the *Secret Doctrine.*

Countess Wachtmeister is now and has been a vegetarian for fourteen years. In person she is of about the medium height, with blonde hair and blue eyes, a voice of pleasant sound, and her face has a singularly sweet expression. As a worker constantly acting she has no equal unless it be Annie Besant, as a friend of the T.S. there is no greater, as a devoted pupil of H.P.B. who is not ashamed of her teacher nor afraid of the convictions that teacher instilled — in all these she will ever be an example for every member of the Society.

THE THEOSOPHICAL CONGRESS

AND THE PARLIAMENT OF RELIGIONS.

THE Congress of the Theosophical Society in September as a part of the Great Parliament of Religions was a significant as well as successful event. In another article the Chicago Chairman shows how we had but little hope at first of having any place whatever in either the merely intellectual or the religious side of the World's Fair; how we found the old yet senseless opposition to Theosophy obstructing the path for so long as to cause us to cease efforts; and how suddenly the scene changed and the managers of the Parliament of Religions became our friends and

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helpers. This change will never be explained by those who do not know the forces working behind the acts and thoughts of men. It not only took us into the Parliament, but gave us the best date of all sittings and made our Congress the real Parliament itself.

Not at any time but now during eighteen centuries could such a meeting have been possible, and it was distinctly a Theosophical step because, being an effort to get on one platform representatives of all religions, it was just what our Society has been accomplishing steadily during the past eighteen years, and what our objects and constitution have always expressed.

It marked a cycle in the development of religious thought. For centuries until the American Republic was founded men's minds in western civilizations were chained to bigotry and dogma. Then, as expressed on the seal of the United States, "a new order of ages" began. Steadily creeds and churches, religious ideas and religious interpretations altered, the freedom of America making it a possibility that men should here think more boldly and act upon their thoughts, should not be afraid of their opinions but be more willing to proclaim them unchecked by state interference, until at last among the hosts of the dissenters from Roman Catholicism the idea of a Religious Parliament was born. And that the presiding officer of the Parliament should be a Presbyterian was still more significant, as that cult is surely the fatalistic iron-bound one of all the different stripes of Christianity. The cycle being almost complete, its ending and the beginning of another were fitly marked by the calling of the gathering at Chicago. In ending his opening speech, Dr. Barrows, the president, said the whole world is bound by chains of gold about the feet of God.

Our part in the Parliament was not merely to prove that the Society had grown strong enough and sufficiently respectable to compel a place therein, but chiefly to show, as an integral portion of the whole body, that the true attitude for all religious bodies to take is to seek for and disclose the truths in each, and not confine themselves merely to their own pet theories. And as we exemplified this in truth, the other bodies confining themselves to explications of particular creeds or views of salvation—and one, the Roman Catholic, declaring that only in that sort of Christianity were truth, ethics, and salvation—it follows that the Theosophical Congress was in actuality, though not in form, *the* Parliament of Religions.

The occasion enabled us to present a great object-lesson illustrating what we had been saying for years, that the Oriental is no

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heathen, that he should not be treated as such, and that an examination of his religions will show them to be the real source of those professed by the Occident. And when all those Greeks, Chinamen, Japanese, Buddhists, Shintos, Hindus, and Confucians appeared on the platform, beyond doubt the Brahmin we brought towered above them all by virtue of the ancient system he represented as prime source of all religions. Our Buddhist Dharmapala, with Annie Besant an old agnostic, combined with all others, proved that the Theosophical movement, though small by comparison with the world's great set systems of religion, voices the great underlying note of the mental, moral, and religious evolution of the human race. This note is changed, distorted, and colored by any and every form of religion, but in Theosophy it sounds forth without fault. No one religion gives it clearly, no single system will present it to the perception; only by the combination and from the examination of all can it be discovered for the delight and benefit of humanity.

And that the minds of Western people are beginning to hear the first faint vibrations of this great sound was evident at our Congress. All our meetings were crowded to overflowing, every shade of opinion was on our platform as well as in our audiences, and, recognizing the effect produced by such an epoch-making Congress as ours, the newspapers of the city, which only attend to that which forces itself to the surface, gave us in their reports the greatest prominence, saying one day, "The Theosophical Congress is a competitor of the whole Parliament".

But remembering the words of our old Teacher, the Master's Messenger—H. P. B., that it may be dangerous for the T. S. to grow too fast, out of proportion to its strength, let us one and all try to make ourselves centres for Theosophical influence, so as to constitute a body of power from the power of each element duly fostered and educed. This we shall do only by personal effort, by attention and by service to others; and thus, and in no other way, we may reap for the Theosophical Society all the benefits that such a congress and such success should justly lead us to expect.

Riches beget pride, pride impatience, impatience revenge, revenge war, war poverty, poverty humility, humility patience, patience peace, and peace riches.—*Wisdom in Miniature.*

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CAN WE COMMUNICATE WITH THE DEAD?[1]

SOME REASONS AGAINST IT.

IN THE course of last Tuesday night's discussion upon this subject, there was one point that might possibly bear further amplification, and that was the question of the means of such communication. The first question that would be asked about any distinguished Brahmin proposing to visit us would be, "Does he speak our language?" Otherwise he is to us a sealed book.

To carry this analogy a little further, I would ask you to consider the case of a man who should go to see the great actor Salvini in his drama called *Civil Death*. The playgoer comes home enraptured with the performance, wrought to enthusiasm by the unselfish character of the hero of the tragedy, a loving father who breaks his heart rather than interfere with the welfare of his child. The spectator, thrilled with the splendor of the man's sacrifice, feels that of all men he is the noblest, and he demands of the manager an introduction to the being who has so uplifted him. "But, my dear sir," replies the manager, "that hero you so much admire is the creature of a night; he is not a reality, but an illusion. The real man is Salvini, who plays this and many other parts, and I would present you to him with pleasure, only you do not speak his language, nor he yours, nor have we an interpreter capable of giving you any satisfaction." "But it is not Salvini, it is the man I saw on the stage last night that I want to talk with," says our friend. "And I tell you again," says the manager, "that that man was an illusion, and ceased to be when the actor who created him laid aside his costume and left the theatre."

Such a desire and such an attempt as this would seem to us very childish and very futile, but, after all, is it not precisely analogous to the behavior of those who try to communicate with the dead?

> "All the world's a stage,
> And all the men and women merely players.
> They have their exits and their entrances,
> And one man in his time plays many parts."

But that "one man" is not the being we know, whose heroism attracts us or whose cowardice repels, but is the immortal entity we call the individual consciousness, the real Ego who, indeed, "in

[1] Read at the Aryan T.S., October 17, 1893.

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his time plays many parts." The man who has left us, and whom we so long to meet again, is but one of those "many parts" played by the Ego, who, when it leaves the body that we love, lays aside its costume and quits the theatre of life. That *personality* exists no longer; the Ego, the Mind that created and informed it, "home has gone, and ta'en its wages," to quote our greatest poet once more. It has thrown off the body, its more ethereal counterpart, the astral double, and the still more ethereal framework of its desires, its idiosyncracies, its passions; it is a pure Intelligence, it belongs to another state of consciousness than ours. Can we expect to communicate with it when we do not know a syllable of its celestial language? Even if we could be shown its astral double, that filmy counterpart of the outer body, and could that form be made to utter a few of the unmeaning platitudes that such forms have been heard to speak, could that give any satisfaction to the friend who knows that the mind is not there? Is there any consolation in looking at a dummy made up of our friend's old clothes?

If we accept and learn by heart the theosophic doctrine of the seven-fold nature of man, of what earthly use is that knowledge unless we make it part of our life, a lamp unto our feet? When Captain Cuttle consulted his oracle, Jack Bunsby, that astute old mariner always wound up his Orphic utterances with the remark, "The bearin's o' this obserwation lies in the application of it." Unless we apply what we have learned, what good is it to us? If we *know* that the personality is an illusion, like all the things of this world, that it is made up of the body, the astral double, the body of desire, and the principle of vitality, and that all these are necessarily impermanent and must pass away at death, what is there left to communicate with in this four-fold division which we are accustomed to call the lower quarternary? And if we know likewise that the Higher Triad, or the *individuality*, persists, we know that this eternal being consists of the three immortal parts called Spirit, Soul, and Mind, in ordinary parlance, and that all three form that Ego whose condition is so far above this plane of illusions that there can be between us no medium of communication, no common language in which we may converse. So Tennyson says:

"My old affection of the tomb,
A past of stillness yearns to speak:
Arise, and get thee forth and seek
A friendship for the years to come.

I watch thee from the quiet shore;
Thy spirit up to mine can reach;
But in dear words of human speech
We two communicate no more."

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And here the poet, with a poet's intuition, has struck the same law that we have been told governs the "Kingdom of the Gods," or Devachan. That is, that under certain conditions a pure and lofty nature may pass into Devachan during life, and be drawn into communion with the disembodied spirit that can never descend to it. "I shall go to him, but he shall not return to me," said David of his child, and it is true of all.

But here we must beware of allowing ourselves to think of disembodied existence in our terms of space and time. To the freed spirit there is no place, but only *condition*, and there is no reason why our loved ones who have passed from our sight should not be still near us, still loving us, and through the power of that love influencing our lives for good. "We are with those whom we have lost in material form," says the *Key*, "and far, far nearer to them now than when they were alive. . . . For pure divine love is not merely the blossom of a human heart, but has its roots in eternity. . . . And love beyond the grave has a magic and divine potency which reacts on the living."

The lesson of the theosophic teaching as to communication with the dead is, then, briefly this. That with their fleeting and illusionary personality it were a futile thing to seek such intercourse; but that to bring about the highest form of communion with those pure Intelligences who dwell now on another plane than ours, we must so elevate and purify our own lives and our own souls that while yet upon this earth we may be caught up into heaven and hear unspeakable words. It is Tennyson again who has expressed this so beautifully that you can bear to hear it once more, for none but a poet can say it half so well.

"How pure at heart and sound in head,
With what divine affections bold,
Should be the man whose thought would hold
An hour's communion with the dead.

In vain shalt thou, or any, call
The spirits from their golden day,
Except, like them, thou too canst say
My spirit is at peace with all.

They haunt the silence of the breast,
Imaginations calm and fair,
The memory like a cloudless air,
The conscience as a sea at rest:

Bnt when the heart is full of din,
And doubt beside the portal waits,
They can but listen at the gates,
And hear the household jar within."

KATHARINE HILLARD.

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IMPOLITIC REFERENCE—"H. P. B."

THEOSOPHY is rapidly pushing its way through journalistic and other channels, and is cropping out in regions and hamlets the most unexpected. Its expansion during the last few years has astonished even those who best know its merits, and every day brings new indications that it is soon to be in the forefront of the questions of the age and the interest of the religious world. For, in truth, it supplies the very desiderata for which earnest men have vainly sought, and finds welcome in exact proportion as those meeting it are intelligent, open-minded, and devout. A system which insists on including every fact which research can grasp, which harmonizes each fact and each department of its vast philosophy, which solves the piteous puzzles in every human life and lot, which nerves to the most patient endurance and the most hopeful endeavor, is one which cannot be indifferent to those who think and feel and aspire.

Theosophy is not only exhaustive in its inclusions, it is most ingenuous in its methods. It waives aside all cajolery or special pleading, and asks no one to give his assent to its statements unless his reason is thoroughly convinced. Any other adhesion would be half-hearted, insincere, superficial: none such is congenial to a system which cares only for truth, and for perception of truth, and for honest avowal of the perception. Unless a man finds its teachings upheld by his judgment and his moral sense, it frankly tells him that he cannot rightfully accept them.

But in order for the judgment to act, Theosophy furnishes copiously the material. The philosophy may be divided into two parts,—the facts and laws wholly beyond the reach of us ordinary mortals, the facts and laws measurably within our reach but needing elucidation by the former class. These it expounds with fulness, fortifying itself with the discoveries of science and the best exercise of reason. Those it presents as upon the evidence of extraordinary mortals, men whose larger acquisitions of faculty enable them to transcend our limits and explore vast realms beyond. Then it connects the two and exhibits a consistent scheme explanatory of all life seen and unseen, and by the beautiful harmony and relation of all parts depicts a whole which is worthy of its Divine Author.

As knowledge of matters outside our ken can only be communicated to us through one of ourselves, Theosophy avows that cer-

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tain individuals have from time to time been used as channels of these higher truths, the sources being above them, known to be such, avowed to be such. Sometimes in sacred writings recognized as "Scriptures", sometimes in scientific expositions of advanced grade, sometimes in moral or spiritual disquisitions, sometimes in the translation of inaccessible or non-understood works, truth appertaining to loftier planes is made to percolate down for the benefit and refreshment of dwellers upon the plains. In such cases the channel was valued for its accuracy and its service; it did not authenticate the truth, it transmitted it; it was not the authority but the witness. The truth, even, did not rest upon the medium; its certitude was in the responsiveness of the auditor, and its sanction in the validity of its source.

Thus it is that Theosophy approaches all hearers of this or any other age,—large-minded, open-handed, frank, inviting every critical research, discountenancing all sham or partiality, pointing to proofs, citing evidence when accessible and furnishing testimony when not, appealing only to reason and insight and perception. Its most conspicuous Apostles most exhibit this spirit, and beg their pupils to look not *to* them but *through* them for the Truth which is to make free. They disclaim names as finalities, and will not consent that texts are to be fetters to the soul or any book weigh down a struggling mind. A disciple may reverence his teacher, but not truly so by repetition of phrases or by any other course than that which has convinced and qualified the teacher himself.

These facts have important bearing in the era to which Theosophy has now arrived. It has passed beyond the stage of mere novelty, and its philosophy has larger coherence as well as wider popular attention. Advance is being made into broader regions of thought, principles are receiving fuller application, legitimate criticism is testing the soundness of doctrine. The Theosophical Society finds a hearing in many quarters formerly barred to it, and its expounders have audiences neither unfriendly nor unfair. To be distinct they have to be explicit, and to be explicit they have to be precise. But this often seems to be dogmatic, to be laying down fact as if incontestable, to be proclamatory of truth as assured. It is by no means necessarily so, for the genuine expounder disclaims more than commendation to reason and will not allow any coercive intention. It is his to suggest, to vindicate, to impress; never to insist, demand, or extort. If there is appearance of dogmatism, it is contrary to his purpose and spirit, utterly contrary to the Society he represents.

Even though there may be no real dogmatic character in The-

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osophy, the Society, or its expounders, there may yet be an impolicy of reference which impairs the course of the message. The revival in the West of the ancient Wisdom Religion came about through Madame H. P. Blavatsky, herself an Initiate and a direct messenger from the Masters behind. The services she gave to the Cause, the self-sacrificing devotion to her mission which marked every day of her career, the contributions she made to Theosophical literature and learning, no pen can fully compute. Theosophists feel for her a gratitude and veneration which they may well feel for one who was the means of throwing open to them a new and boundless spiritual life, and in her works they find an exhaustless treasure of scientific, moral, and spiritual truth. Not unnaturally but still mistakenly, many of them extend this attitude from their private studies to their public discussions, and forget that a reverence which is personal cannot validate a proposition which is impersonal. To non-Theosophic hearers a doctrine stands or falls by its conformity to reason and the moral sense, not by the repetition of a name or a quotation from a book. Take Karma, for instance. If it is to become influential as a motive in life, its existence and operations have to be shown by argument, analogy, and illustration. All quarters can be drawn upon, and the larger the basis the surer the construction. Demonstrated thus, it makes its way to the judgment and the heart. But treat it as a dictum of *Isis Unveiled*, *The Key to Theosophy*, and *The Secret Doctrine*, consider it as proved because H. P. B. said so, dispose airily of questions as worthless because they have no sanction in H. P. B's works or words, and it becomes merely a shibboleth of adherence to a side, not at all an ethical law to be verified by conviction.

And certainly the most devoted Theosophists—who are usually also the most devoted disciples of the Teacher—are often willing to admit that this mistake has been made in public exposition. It is a mistake in judgment, for the public are to be won through the merits of a doctrine and not through appeals to an authority. It is a mistake in perception, for they who perpetrate it forget that their own conversion to Theosophy was by conviction of reason, reverence being a later experience. And it is a mistake in policy, for the free mind resents an attempt to coerce it by a name instead of an attempt to influence it by a fact. So irritation is aroused, and a truth which might be winsome is transformed into a dogma which must be repellent, the spirit waxing impatient at the supposition that it can be over-awed by a quotation or silenced by a term. Undoubtedly many a warming interest

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has been chilled by supposition that Theosophy is expressed and bounded by H.P.B's published works, that it has no other support than can be found from her, that all propositions are to be tested by their conformity to the *Secret Doctrine*, that Theosophists think only as she allowed and believe only as they are sure she would approve. And if an inquirer conceives that the choice is between a free range of thought which shall carry him, unfettered, through every sphere and bring him before every truth, and a circumscribed round which shall tether him to a name and a book, he cannot be blamed if he thinks harsh things, says harsh words, and abjures Theosophy, H.P.B., and the Society.

Now free-thought and insistance on reason as the vindication of doctrine are no disloyalty to our great Leader. Rather are they homage to her, since she so battled for them. No one who knew her or who is familiar with her works found her exacting of subservience to her views. On the contrary, she held and taught and enjoined that submission without conviction was not only worthless but unmanly, and her appeal was ever to argument and proof. We shall not improve upon her by reversing her policy, and we shall not further the Cause she loved by methods she disapproved. Loving reverence may express itself in loving imitation, the truest homage in an extension of her own spirit. In commending Theosophy and its priceless benefits to men, the genuine disciple of H.P.B. can refrain from phrases which she abjured and references which she discountenanced, and can uphold the philosophy and its contents and its conclusions with the richest of arguments and illustrations and verifications. As they affect the public mind and swell the number of the enlightened and the aspiring, he will become ever more conscious of the broad spirit of his mission, and, while not pushing the name and words of H. P. B. to the forefront of his discourse, will know that behind it they are a source of strength and inspiration and motive, flowing through his every thought and impulse, even though rarely voiced in the hearing of the multitude.

ALEXANDER FULLERTON, F. T. S.

NOTE. The above article has my unqualified approval. It is easy to prove that the Theosophical Society is not dogmatic and has no creed and no personal authority in matters of doctrine or belief; but the wise Theosophist should see to it that undue attention is not given to a line of proof that may arouse a needless opposition. W. Q. J.

Let none be forgetful of his own duty for the sake of another's. —*Dhammapada*, v. 166.

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LITERARY NOTES.

SEPTEMBER THEOSOPHIST. "Old Diary Leaves XVIII" is mainly a narration of how Col. Olcott generously raised money to return to their homes a party of shipwrecked Arabs, but has in it the singular incident that their Chief one day took up a pen and wrote in French a note to him from one of the Mahatmas, signing correctly the name. This, as the man did not understand French, was, as Col. Olcott explains, a clear case of control of one living person by another. "Astrology: A Talk on the Roof" is a revival of those delightful articles which enlivened the *Theosophist* several years ago. This one culminates in a scheme whereby each subscriber to Vol. XV will receive a printed blank for record of date of birth, etc., which he is to fill up and return to Headquarters, appending three questions which he desires answered. Two astrologers, one Eastern and the other Western, will cast his horoscope and answer his questions, the outcomes will be compared, and the subscriber will be expected to report upon the replies sent him. Tabulation of results will go to show the reality or otherwise of Astrology. Any one preferring information on either his past or future can receive it in lieu of replies to questions.—[A. F.]

SEPTEMBER LUCIFER. Mr. John M. Pryse's "The Mummy" proffers as an explanation of mummification the preservation of the astral body together with the physical, as also the mental photographs pertaining to the former, so that a person discovering his own mummy from a former incarnation and becoming psychically *en rapport* with it might read that incarnation. H. P. B's "Elementals" is continued. A very good paper is upon "The Law of Analogy," by Sarah Corbett. "Notes from a Diary of Visions" unwittingly illustrates the little value in literature of dreams and the like. Two correspondents explain the singular assertion in August *Theosophist* that Reincarnation was unknown to the author of *Isis*, and a third makes excellent comment on the article in August *Lucifer* called "Gurus and Chelas." It seemed tolerably sure at the time that some one would discern the peculiar view taken of a disciple's supervisory function over his teacher, and the matter is pretty well settled by a quotation from the Mahatma K. H. A long and graphic account is given of the missionary "Van" in its travels through the English provinces. *Lucifer* received the article on "Incidents of the Congress" by G. E. Wright from the PATH for simultaneous publication; but as no credit is given—which even our magazines should not neglect—the notice and reminder are necessary.

THEOSOPHICAL SIFTINGS, Vol. VI, No. 10, reprints Mr. Mead's *Lucifer* papers on "Nirvana," papers affluent with learning and research, even if they leave Nirvana somewhat unintelligible. We again commend to *Siftings* the publication of Mrs. Besant's speeches before the Blavatsky Lodge, priceless utterances which should not pass away. Subscribers to the *Theosophist* and *Lucifer* do not care to have their contents served over again in *Siftings*, and may object to the change of the T. P. S. into the Theosophical *re*-Publishing Society.—[A. F.]

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VASUDEVAMANANA,[1] or "The Meditations of Vasudeva," is a translation by K. Narayanaswami and R. Sundareswara Sastri which appeared in *Lucifer* and is now published in book form with paper covers by Kumbakonam T. S. It is very well printed; 124 pages, price fifty cents. The Adwaita philosophy of the Universe is the subject treated of. There are twelve chapters treating of various divisions of the subject, ending with a dialogue between Guru and Disciple on the final mysteries. Those who have studied the Upanishads will like the work. It is certainly a valuable contribution not only to our literature but also to translations of Indian books. In the introduction the translators doubt if the author was ignorant of *Turya* state, concluding he designedly refrains from mentioning it as too high for comprehension. But we incline to think he did not know it, for he dwells on subjects such as whether Atma has the characteristics of the three bodies of *Sthula*, *Karana*, and *Shukshma*, and on other things quite as recondite as *Turya* state, unless *Turya* is different from *Atma*, which it is not.—[J.]

THOUGHTS ON BHAGAVAD GITA,[1] a series of twelve lectures before the Kumbakonam T. S., India, by a Brahmin F. T. S. is now out in book form in paper published by the Branch. It has 162 large pages. It is dedicated to H. P. B. as "the exponent to the modern world of the old doctrine, and the faithful servant of humanity to lead them unto the Land of Light." A remarkable sentence in the Introduction deserves reproduction. It is: "The only thing that can be claimed in the following lectures are the outpourings of a grateful heart—the heart of an earnest Brahmin F. T. S. born in a great pandit family of Southern India —only because H. P. B. came in time to his aid and destroyed all thoughts of flying into the arms of the Padrees." The last word means "missionaries." The lectures are valuable to all loving students of the glorious old and mighty book, the Bhagavad Gita.—[J.]

"THOUGHTS REGARDING THE CLASSIFICATION of Information contained in the Religious Books of the World, for a Philosophical Treatment of the Subject" is a pamflet intended as "An Essay on Religions, for the Parliament of Religions, Chicago." It is by Ishar Parshad and printed at Lahore, India. With remarkable and painstaking analysis into heads and subdivisions, it discusses the Philosophy, Nature, History of Religion, its enormous influence and importance, its various postulates as to the soul, destiny, duty, sin, salvation, ritual, the character of God, etc., and insists that all need the most dispassionate and scientific examination, free from prepossessions and sectarianism, the one purpose being the securest truth from the broadest investigation. The pamflet is able and worthy, an honorable contribution to the Parliament, and especially interesting because from that land which is the Mother of Religions.—[A.F.]

EVOLUTION ACCORDING TO THEOSOPHY is an important pamflet by Miss Katharine Hillard, F. T. S., who from time to time enriches Theosophical literature with the same delicate perceptiveness and finished diction which make so memorable her *Lectures on the Poets*. Having first mastered and then systematized the philosophy of *The Secret Doctrine*, she has taken the factor of Evolution and expounded its operation under two heads, I, The Evolution of the Earth, II, The Evolution of the Races. In so far as either is upon the authority of the *Secret Doctrine*, the passage referred to is epito-

[1] Not in stock; have to be ordered from India of M. C. Krishnaswamy Iyer, Kumbakonam, India.

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mized or quoted, volume and page being given, and with vast patience and care the teachings scattered through the two volumes are digested, methodized, and put in consecutive order for connected view. But the results of large personal acquaintance with scientific works are no less used to complete the scheme, and in thirty-nine pages is furnished an intelligent, systematic, lucid exposition of the topic, so arranged and expressed that every Theosophist can gain clear apprehension and an orderly understanding. Miss Hillard has thus provided for present and future readers of the *Secret Doctrine* a compact digest of its evolutionary philosophy, saving them the maddening confusion from what she generously terms its "wealth of illustrative digression"—one of the neatest of euphemistic phrases, by the way—and making possible a wider circulation of its contents. Yet pages 25 and 26 are almost as badly muddled as anything in the *Secret Doctrine*. The pamflet can be read as an instructive outline of evolution even by those indifferent to its Theosophical bearings, but of course its real, and avowed, purport is Theosophical. (PATH office, 10 cents.)—[A. F.]

OCEAN OF THEOSOPHY. The first edition having been exhausted, a new one has been issued. Col. Olcott points out very truly—though not as a Sanskrit scholar—that the word *devachan* is not Sanskrit as stated in the book. This is quite true, as that word, though including *deva* and *chan*, two Sanskrit words, is not, as a whole, found in Sanskrit dictionaries. There can hardly be any doubt of its derivation from that language, though used by the Buddhists. There is a word very like it in Sanskrit, *devacchana*; and another, *devayanah*, "the way of the Gods," occurs in the *Mundaka Upanishad*. Another error kindly pointed out is a misprint of *Brahmarandhra* for *Brahmanda* on p. 125, which readers will please correct: it is a misprint only, and I did not mistake one for the other. The saying is common in which "this Brahmanda" means the period of universal evolution or even a particular one.—[W. Q. J.]

REMINISCENCES OF H. P. BLAVATSKY and the *Secret Doctrine* by Countess C. Wachtmeister is now out. We have an advance copy, 162 pp. in paper. English price, 1s.,6d, probably fifty cents. It has several chapters by the Countess, followed by Appendix I. containing accounts by B. Keightley, William Q. Judge, and others; and Appendix II, some newspaper extracts. It is intensely interesting, a valuable contribution to our knowledge of H. P. Blavatsky, and will be read by the critics as well as the friends of the remarkable woman whose name fills the pages. (The PATH and *Theosophical Publishing Society*.)

REPORT OF THEOSOPHICAL CONGRESS AT WORLD'S FAIR, CHICAGO.

Contributions towards the expenses of the Congress have been so generous that a surplus exists, and there has been decision to use this in printing a *verbatim* report of the proceedings and addresses as a permanent record of so important an event. The speeches were taken down by stenographers and are being rapidly set up in type. It is expected that the Report, which will make a book of 175 pages, will be issued soon after the appearance of November PATH. Each subscriber to the fund will receive one by mail, and copies will be on sale at 30 cents each, *paper*; 75 each, cloth, postpaid in either case. Orders can be sent now to the PATH and will be filled in due course.

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Mirror of the Movement.

AMERICA.

CHICAGO T. S. had on September 24th a meeting which filled its Headquarters, overflowed into and filled the Law School room next door, and turned away two hundred unable to enter. Mr. Geo. E. Wright, the President, introduced Bro. Dharmapala of Ceylon, who delivered an address on "Buddhism." Meantime Mr. B. Harding of the Aryan T. S., New York, spoke in the other hall, and afterwards the two speakers exchanged places. Thus everyone had an opportunity to hear each. At the Sunday evening meetings Mr. Wright, Miss Leonard, Mr. Wade and others will give papers or addresses of twenty or thirty minutes, followed by an address from Mrs. Thirds or another. These addresses will be used at each of the three centers in rotation. Mr. Harding has a Study Class at Headquarters on Saturday evening, half an hour being given to the Bhagavad Gita and an hour to the *Ocean of Theosophy*. The first gathering numbered seventeen. It is only for members and associates, and six associates have already joined in consequence.

At Englewood, during Mr. Chidester's absence, Mr. Harding has taken charge of the weekly meetings and on October 8th began a course of public lectures in a hall. Of the two new members, one is a Ceylonese Buddhist. On the North Side Mr. Wade, and others have taken a house having a room convenient for public meetings, where a weekly meeting and a Sunday evening lecture will be held. This makes *three* working public centers in Chicago. At Downer's Grove, a place of four thousand inhabitants and twenty miles from Chicago, Mr. Puffer is arranging for lectures, and Mr. Harding has spoken on "Reincarnation and Karma."

PITTSBURG T. S. is slowly but steadily gaining ground, thanks to the various visitors from New York. The Branch is now established in its new Rooms at 79 Fourth ave., and has them open on Wednesday and Saturday afternoons, besides a meeting on Wednesday evening and a lecture Sunday evening. Press interest is reviving, and much encouragement is felt.

KALAYANA T. S., New Britain, Conn., has now thirty books as beginning of a Library, and has distributed with good effect between 700 and 800 tracts through the town. In the largest and most centrally located building in town two rooms have been taken and suitably furnished, seating a hundred or more. Entrance is from two streets through three doors, and the rooms have every convenience. It is purposed to keep the rooms open most of Sunday for giving information and for reading. Public lectures would do incalculable good if lecturers could be had from outside.

SYRACUSE T. S., Syracuse, N. Y., was chartered on October 7th with thirty-five members, all but one being new. The earnest work of Dr. Wm. H. Dower, formerly of New York, has brought this about. Because of recent consolidation of Branches, the Syracuse Branch is 77th upon the American roll.

MR. JAMES H. CONNELLY'S LECTURE upon "Vibrations," delivered at the Maschmedt Farm on September 10th, was printed in full in the *Corinthian*, Corinth, N. Y., in its issue of October 6th. The *Corinthian* has been most generous in its aid to Theosophical work at the Farm, and this able and learned lecture will circulate all through that region. Copies may be procured from the *Corinthian* office for three cents in stamps.

DR. J. D. BUCK, in the *Cincinnati Tribune* of September 28th, exposes a Rev. Mr. Lockwood who had attacked Theosophy in a published sermon as

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"The New Religion," and shows that Mr. L. himself knew nothing of Theosophy and little of either religion or fact. Slanderers, unless very reckless indeed, had better keep clear of Cincinnati.

ON THE EVENING OF SEPTEMBER 19TH Toledo T. S. opened its new Headquarters, "Lotus Hall." The table was decked with flowers, and upon an easel stood a covered picture of H. P. B. presented by a member. Mr. J. M. W. Wheeler, the President, made a few opening remarks, and then Mrs. Annie Besant spoke enthusiastically of the Teacher whose printed works are the great possessions of the Theosophical Society. Closing with an appeal to best honor H. P. B. by rejecting all sectarian spirit, she drew the cover from the portrait. Prof. Chakravarti then spoke on the power of religion, and Mrs. Besant made a further address, an informal reception closing the evening.

ARYAN T. S. Sunday evening lectures in October were: 1st., *The Theosophy of Small Things*, H. Alfred Freeman; 8th.. *The Coming Doom*, James H. Connelly; 15th., *The Consolations of Theosophy*, Alex. Fullerton; 22d, *Similarity of the Doctrines taught by Christ and Buddha*, Dr. T. P. Hyatt; 29th., *The Goddess Maya*, Miss K. Hillard.

BROOKLYN T. S. Sunday evening lectures in October were: 1st., *Theosophy in Practice*, Alex. Fullerton; 8th., *Theosophy and Christianity*, Rev. James Taylor; 15th., *Scandinavian Myths and their Theosophic Teaching*, Wm. Main; 22d., *The Goddess Maya*, Miss K. Hillard; 29th., *Similarity of the Doctrines taught by Christ and Buddha*, Dr. T. P. Hyatt.

TORONTO T. S. has taken a room on the most central street in the city for two years, and all meetings will in future be held there. On Wednesday evening is held the Branch meeting, on Friday a public meeting for discussion, on Sunday morning a study-class for one hour, and on Sunday evening an expository meeting.

CLAUDE F. WRIGHT left New York City for Chicago on September 12th to attend the Theosophical Congress at the World's Fair, which he addressed on the sixteenth of September. He then left for Kansas City, Mo., arriving there on Thursday, September 21st. That night he addressed the Kansas City Branch on "Altruism and Egotism," and the two following attended meetings of members in the Society's rooms to discuss Theosophy and Branch work. The next day, Sunday, he gave a public lecture entitled "An Outline of Theosophy" in the Masonic Rooms, 1015 Walnut street. Monday evening he attended another members' meeting in the Society's rooms. Tuesday evening, September 26th, he gave a public lecture on "Reincarnation" in the Masonic Hall. Thursday he lectured before the Branch on "Concentration." Friday he gave a public address entitled "Incidents in the Life of Madame Blavatsky" in the Masonic Hall. The next day, Saturday, he left for St. Louis, arriving there on Sunday morning, October 31st. The afternoon of that day he lectured publicly at the Society's rooms on "Theosophy and Reincarnation," and in the evening gave an address on "Dreams." The evening of the following day, Monday, he addressed the Society on "Death." Tuesday evening he left for Clinton, Iowa. On Wednesday, October 4th. he held a meeting of the members of the Clinton Branch at Mrs. Gale's parlors. Thursday and Friday he gave two public lectures in Clinton on "Theosophy" and "Reincarnation" respectively, leaving for Minneapolis immediately after the latter. He arrived in Minneapolis on Saturday morning. That evening he attended a meeting of the members of the Society at the residence of Mrs. Buffington-Davis. Sunday evening he gave a public lecture entitlled "Does Theosophy teach Fatalism?" in the rooms of the Branch in the New York Life Insurance Building. On Monday he addressed a meeting at the residence of Mrs. Ida Harris. On Tuesday he attended the annual business meeting of the Minneapolis Branch and gave suggestions for carrying on the work during the succeeding year. The following evening, Wednesday, October 11th, he lectured before the St. Paul Theosophical Society on "Reincarnation." October 12th. he attended a meeting of members in Minneapolis. The Sunday following he gave a public lecture in the afternoon on "The Principles of Theosophy" in the Fifth Universalist Church at Minneapolis, and in the evening a public lecture in the new rooms of the Society on "The Mission of the Theosophical Society."

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Monday, the sixteenth of October, he attended a meeting of the St. Paul T.S. and answered questions on the general subject of Theosophy put by the members. Tuesday evening he lectured in the rooms of the Minneapolis Society on "Obsession." Many other private meetings have also been attended by Mr. Wright, and he has called personally on numbers of the members in the different cities he has visited. After a visit to St. Paul and Lake City he passes to Fort Wayne and to Columbus, Ohio, and will then probably go South.

OBITUARY. Mr. John M. W. Wheeler, President of the Toledo Branch, passed from this incarnation on October 6th. Bro. Wheeler joined the T. S. in January, 1887, when members were few and work small. Always deeply interested, he was unable for years to see much result to his efforts, but at last, in December, 1892, his desire to see a Branch in his own city was realized. He was the first to fill the chair of President, and the first to be called from the Branch by death. His illness, though not long, was very distressing, but his thought throughout was for the Cause and its triumph. Dr. Buck of Cincinnati well described his character and labors at the funeral services, and the remains were removed to Detroit for cremation. Warm regrets at his loss were expressed by the Toledo press, and his own Branch passed resolutions of sorrow.

SUPPORT OF THE T.S.

Received, October 16th., from G.E.H. since last report (Aug. 21st.) the sum of $100.45.

WILLIAM Q. JUDGE,
General Secretary.

PACIFIC COAST ITEMS.

MR. E. B. RAMBO, though ever busy, prepares excellent papers for the public meetings. "The Children's Hour," conducted by W. J. Walters, continues its excellent work in San Francisco.

PORT TOWNSEND T. S., Port Townsend, Wash., was chartered September 30th with five members. This is one fruit of Dr. Griffiths's labors.

THE NEW BLAVATSKY HALL, 431 1-2 S. Spring st., Los Angeles, seating 100 people, has been well filled at each public lecture. The Branch meetings are held there, and are gaining in strength and interest. A Friday evening "Discussion Class" has been established, and this too is well attended. The Los Angeles Branch is another which has found parlor gatherings a failure and a regular Hall indispensable to success. Everything is now prosperous and everybody sanguine. The lecture on October 1st was upon *Theosophy, Occultism, and Science* by Frank Neubauer, and that on the 8th upon *Justice, Intelligence, and Intuition* by Mrs. L. E. Giese.

BRO. H. DHARMAPALA, returning to India by the Japan route, lectured in San Francisco on October 8th. upon "Theosophy: its Relations to Eastern Religions," and in Oakland on October 9th upon "Man: his Mission on Earth." He expected to sail for Japan on October 10th.

DR. GRIFFITHS lectured in San Francisco on September 17th and in Oakland on the 24th upon the "Sun," treating the subject from a Theosophical view-point and bringing out many novel and interesting matters. The lecturer is now upon a second trip to Northern California.

REDDING T. S., Redding, Calif., was chartered on October 19th with five members. It is one of the fruits of the Pacific Coast Lectures, and is the 78th Branch on the American roll.

THE BANDHU T. S., Santa Cruz, Calif., has changed its name to the Santa Cruz T. S., and a new charter was accordingly issued on October 16th. On October 6th Bro. H. Dharmapala lectured to a crowded house, many being turned away. After the lecture the people gathered around him and plied him with questions for an hour. Long reports were given by the local press.

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THEOSOPHICAL CONGRESS FUND.

GENERAL SUMMARY AND ACCOUNT.

Total amount received by me in cash		$ 1,208.20
Of the above sum the Indian Gen. Sec'y's Office sent...	$ 43.60	
The American Section members gave about	1,100.00	
The Executive Com. American Section appropriated $100.00 out of the funds of the Section, which sum has not yet been used and is not included in the $1208.20.		
Collected by European Section, £150, 10, 11, or	730.00	
This sum was not paid over to me, but was, uuder arrangement made, used in Europe toward the expense of Prof. G. N. Chakravarti's visit, thus: £146, 16, or	710.56	
Balance with European General Secretary	$ 19.53	
DISBURSEMENTS IN AMERICA.		
October 19; to date for railroad travel of all foreign delegates and Vice-President, telegrams, postage, newspaper work, meals *en route* and at Chicago, printing of information, notices, programs, etc., etc.	$ 699.71	
Printing of *verbatim* report of the entire proceedings, not including binding, 178 pages as estimated by printers,	490.00	
Expense and printing		$ 1,189.71
Binding, wrapping, and posting yet to be paid.		
		$ 18.49
Add appropriation of American Section		100.00
Add balance in hands of European General Secretary		19.53
Amount left to cover binding, wrapping, and posting		$ 138.02

A complete report will be made when all the work is done. Any deficit will be borne by American Section. The above account is subject to correction of errors and omissions.

WILLIAM Q. JUDGE, *Vice President T.S.*

NEW YORK, *October 19, 1893.*

THEOSOPHICAL CORRESPONDENCE CLASS.

PRELIMINARY PROSPECTUS AND NOTICE.

The increase of the purely routine work of the General Secretary's Office has made it impossible to fully reply to all the numerous questions put in letters, and enquirers have to be referred to books after the first usual correspondence has passed. But this does not do away with the needs of sincere enquirers, nor with the necessityfor study and the obligation to help members to grasp the teachings of Theosophy so that they may be able to help others in their turn by presenting Theosophy and the aims of the T. S. in a reasonably clear manner to questioners. Many members also reqnire help because of the hurry of our present life and from previous lack of training in metaphysical investigation. The different needs cannot be fully met by the issuance of Branch Papers and the *Forum*, as these are necessarily limited in area of influence.

Having been offered assistance by some competent members, I have decided to start a CORRESPONDENCE CLAASS a part of the work of the American Section T.S., to enable those members desiring to avail themselves of it to pursue their studies in Theosophy more systematically so that they may thereby gain a better understanding of the philosophy of Theosophy and its application to daily life, thus making it more certain that the growth of the Society shall not merely be in numbers but also in the Theosophical education of the units composing the whole body—at least in so far as concerns the American Section.

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METHOD OF WORK.

1. All members in good standing of the American Section T.S. can join the Correspondence Class by applying in writing to the address given below.
2. Every three months, or oftener if warranted, a subject will be selected for study and a list given of books and articles which are to be read. Discretion is reserved to include at any one time more than one subject.
3. Questions bringing out the most important points of the subject will be sent to members of the class. The number of questions will be decided on after some trial.
4. Replies to these questions are to be sent to the office of the General Secretary, addressed as requested below, where they will be examined and returned to the senders with comments and suggestions in all particulars wherein they seem to require it or as enquiries made shall indicate.
5. Members will be permitted to send ONE question with each set of replies. Such questions will be made use of in the general qustions. Discretion is reserved as to dealing or not dealing with irrelevant questions.
6. From time to time general notes and comments upon the replies, or a complele pader upon the subject, will be sent out to all, either with the next set of questions issued or independently.
7. Students will probably be divided into classes if such a method shall appear desirable. but this head may be altered as experience may indicate.
8. Hints as to methods of study will be sent with the first set of questions.
9. Members are not to reply to the questions until after the expiration of one month from receipt of the same, in order that they may have ample time to study and think over the subject, and also that the office may not be unduly burdoned with work.

These regulations and methods are subject to alteration at the discretion of the office.

It is hoped that no member of the Society will take up membership in this Correspondence Class unless with the determination to keep up the work. Some of the questions may appear to be very simple, but in that case the student should endeavor to make more complete answers and to throw fresh light upon the subject.

As there will necessarily be expenses of postages, paper, and some printing, members of the class are requested to help in this matter by sending stamps for the return of their papers, and also, if they can, by sending an *extra* two or five cent stamp. The class ought to be self-supporting, though as yet that is not demanded.

PRELIMINARY QUESTIONS.

All members joining the class are requested to answer the following questions for the information of the Office:

1. How long have you been a member of the T.S.?
2. What books have you studied and what merely read?
3. Have you written any papers for any Branch Meetings or Magazine, or have you delivered any addresses or lectures?
4. What topic, doctrine, or phase of Theosophy has struck you most forcibly or engaged your attention?
5. What books do you possess, and have you access to a Theosophical Library?

All communications relating to the Correspondence Class are to be addressed to: Secretary T. S. Correspondence Class, 144 Madison Avenue, New York, N. Y.

Correspondents are asked not to mix the business of this class in letters relating to any other matter: if this request is not complied with, all such letters will remain unanswered so far as concerns the Correspondence Class, as the various departments of work in the General Secretary's Office are distinct from each other.

NON-RESPONSIBILITY OF THE THEOSOPHICAL SOCIETY.

The Theosophical Society is not responsible as an organization for any view or opinion to be expressed or intimated in any of the papers, documents, questions, or answers in this class: nor is the Society in any way bound thereby: nor are any such views or opinions authoritative or to be deemed as the views or opinions of the T.S.: they are only individual views and opinions of those who express them.

WILLIAM Q. JUDGE,
General Secretary, American Section T.S.

NEW YORK, *October 19, 1893.*

As the depths of the mighty Ocean are calm though storms rage on its surface, so be thou calm by retiring to the depths of thy nature.—*Shaman's Devotions.*

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AUM

WHO is that Self? He who is within the heart surrounded by the senses, the person of light, consisting of knowledge. He, remaining the same, wanders along the two worlds as if thinking, as if moving. During dream he transcends this world and all the forms of death.

This eternal being who can never be proved is to be perceived in one way only; it is spotless, beyond the ether, the unborn Self, great and eternal.—*Brihadaranyaka Upanishad.*

THE PATH.

VOL. VIII. DECEMBER, 1893. 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.

OCCULT ARTS.

No. III.

DISINTEGRATION—REINTEGRATION.

JUST as we have seen that precipitation is known to material science in electroplating and other arts, so also is it true that in most departments of applied science disintegration is understood, and that here and there reïntegration of such substances as diamonds has been successfully accomplished. But these are all by mechanical or chemical processes. The question here is, whether—as in respect to precipitation—the occult powers of man and nature can bring about the results. Has any one ever reduced a solid object to impalpable powder and then at a distant place restored the object to its former state? And, if so, how is it done? As to the first, I can only say that I have seen this done, and that many testimonies have been offered by others at various times for the same thing. In the records of Spiritualism there are a great many witnesses to this effect, and accepting all cases in that field which are free from fraud the same remarks as were made about precipitation apply. With mediums it is unconsciously done; the laws governing the entire thing are unex-

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plained by the medium or the alleged spirits; the whole matter is involved in obscurity so far as that cult is concerned, and certainly the returning spooks will give no answer until they find it in the brain of some living person. But the fact remains that among powerful physical mediums the operation has been performed by some unknown force acting under hidden guidance, itself as obscure.

This feat is not the same as apportation, the carrying or projecting of an object through space, whether it be a human form or any other thing. Buddhist and Hindu stories alike teem with such apportations; it is alleged of Apollonius the Greek, of Tyana; Christian saints are said to have been levitated and carried. Iu the Buddhist stories many of the immediate disciples of Buddha, both during his life and after his death, are said to have flown through the air from place to place; and in the history of Rama, some ascetics and Hanuman the monkey god are credited with having so levitated themselves.

So many metals and minerals may be volatilized that we may take it as a general rule that all—until an exception is met with—are volatile under the proper conditions. Gold is slow in this respect, some observers having kept it heated for two months with no loss of weight, and others found a small loss after exposing it to violent heat; a charge of electricity will dissipate it. Silver volatilizes at red heat, and iron can also be similarly affected. But when we come to wood or softer vegetable matter, the separation of its atoms from each other is more easily accomplished. The process of disintegrating by the use of occult forces and powers is akin to what we can do on the material plane. The result is the same, however the means employed may vary; that is, the molecules are pressed apart from each other and kept so. If by mechanical, chemical, and electrical processes man can bring about this result, there is no reason, save in an asserted unproved denial, why it may not be done by the use of the mind and will. Rarity or unusualness proves nothing; when the telegraph was new its rarity proved nothing against its actuality; and it is every day becoming more the fashion to admit than it is to deny the possibility of anything in the realm opened up by our knowledge of electricity, while the probability is left merely to suspended judgment.

Passing from material science to the medical researches into hypnotism, we find there the stepping-stone between the purely mechanical physical processes and the higher subtler realm of the mind, the will, and the imagination. Here we see that the powerful forces

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wielded by the mind are able to bring about effects on bone, flesh, blood, and skin equal in measure to many processes of disintegratión or volatilization. But in every-day life we have similar suggestive facts. In the blush and the cold chill which come instantaneously over the whole frame, spreading in a second from the mental source, are effects upon matter made directly from mind. Even a recollection of an event can easily bring on this physical effect. In hypnotic experiments the skin, blood, and serum may be altered so as to bring out all the marks and changes of a burn or abrasion. In these cases the mind influenced by another mind makes an image through which the forces act to cause the changes. It is possible because, as so often asserted by the ancient sages, the Universe is really Will and Idea, or, as is so well put in a letter from one of the Adepts, "the machinery of the cosmos is not only occult, it is ideal: and the higher metaphysics must be understood if one is to escape from the illusions under which men labor and which will continually lead them into the adoption of false systems respecting life and nature in consequence of the great 'collective hallucination' in which modern scientific persons glory so much, but which they do not call by that name."[1]

So much, then, being briefly premised, it is said by the schools of occultism, known not only since the rise of the Theosophical movement but followed for ages in the East and continued down to the present day in India—that the trained man by the use of his will, mind, and imagination can disintegrate an object, send it along currents definitely existing in space, transport the mass of atoms to a distant place, passing them through certain obstacles, and reïntegrate the object at the given distant spot exactly with the same visibility, limits, and appearance as it had when first taken up for transport. But this has its limitations. It cannot ordinarily be done with a human living body. That would require such an expenditure of force and so interfere with the rights of life that it may be excluded altogether. Size and resistance of obstacle have also to do with success or failure. Omnipotence of a sort that may transcend law is not admitted in Occultism; that the Adepts pointed out when they wrote that if they could at one stroke turn the world into an arcadia for lofty souls they would do so, but the world can only be conquered step by step and under the rule of law. It is the same in all operations that copy nature either chemically or mechanically. Hence it is said in these schools that "there are failures in occult art as well as among men". Such failures come from an inability to cope with limiting conditions.

[1] From an unpublished letter.

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We can analyse the phenomenon of disintegration and transport of mass of matter and reïntegration in this way: There is the operator who must know how to use his will, mind, and imagination. Next is the object to be dealt with. Then there is the resisting obstacle through which it may have to pass; and the air, ether, and astral light through which it travels. Lastly is the question whether or not there is the force called cohesion, by means of which masses of matter are held together within limits of form.

If it be said that the force known as gravity holds masses of matter together, we are reduced to accepting a more mysterious explanation for a common thing than the three persons in one God. But cohesion without any other postulate amounts merely to saying that masses of matter cohere because they cohere. Occultism, in common with the Vedantic philosophy, says that there is a force of cohesion which has its roots and power in the spirit and in the ideal form; and attraction and repulsion operate from the same base also. Further, that school holds gravitation to be but an exhibition of the action of these two—attraction and repulsion. Living masses such as vegetables, animals, and men deal with matter in another state from that which is in minerals, aud exhibit the quicker action of disintegrating forces; while minerals go to pieces very slowly. Both kinds are compelled in time to fall apart as masses in consequence of the action of evolutionary law when they are left altogether to themselves; that is, the whole quantity of matter of and belonging to the globe is continually subject to the hidden forces which are moulding it for higher uses and turning it, however slowly, into a higher class of matter. The normal rate is what we see, but this normal rate may be altered, and that it can be altered by intelligent mind and will is the fact. This alteration of rate is seen in the forcing processes used for plants by which they are made to grow much faster than is usual under common conditions. In the same way in masses of matter which will surely go to pieces in the course of time, long or short, the molecules may be pushed apart before their time and held so by the trained will. That is, the force of repulsion can be opposed to natural attraction so as to drive the molecules apart and hold them thus away from each other. When the repulsion is slackened, the molecules rush together again to assume their former appearance. In this case the shape is not altered, but the largely diffused body of molecules retains its shape though invisible to the eye, and upon appearing to sight again it simply condenses itself into the smal-

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ler original limits, thus becoming dense enough to be once more seen and touched.

When a small object is thus disintegrated by occult means it can be passed through other objects. Or if it is to be transported without disintegration, then any dense intervening obstacle is disintegrated for a sufficient space to allow it to pass. That the latter is one of the feats of fakirs, yogis, and certain mediums can be hardly a matter of doubt except for those who deny the occult character of the cosmos. Alleged spirits in respect to this have said, "We make the intervening obstacle fluid or diffused, or do the same thing for the object transported", and for once they seem to be right. A gentleman of high character and ability in the northwest told me that one day a man unknown in his village came to the door, and exhibiting some rings of metal made one pass through the other, one of the rings seeming to melt away at the point of contact. H. P. Blavatsky has narrated to me many such cases, and I have seen her do the same thing. As, for instance, she has taken in my sight a small object such as a ring, and laying it on the table caused it to appear without her touching it inside of a closed drawer near by. Now in that instance either she disintegrated it and caused it to pass into the drawer, or disintegrated the drawer for a sufficient space, or she hypnotized me with all my senses on the alert, putting the object into the drawer while I was asleep and without my perceiving any sort of change whatever in my consciousness. The latter I cannot accept, but if it be held as true, then it was more wonderful than the other feat. The circumstances and motive were such as to exclude the hypnotizing theory; it was done to show me that such a phenomenon was possible and to give me a clue to the operation, and also to explain to me how the strange things of spiritualism might be done and, indeed, must be done under the laws of man's mind and nature.

Next we have the intelligent part of the matter to look at. Here the inner senses have to act under the guidance of a mind free from the illusions of matter, able to see into the occult cosmos behind the veil of objectivity. The will acts with immense force, exerting the powers both of attraction and repulsion as desired; knowledge of occult chemistry comes into use; the currents in the astral light or ether have to be known, as also how to make new currents. Those who have seen into the astral light and looked at the currents moving to and fro will understand this, others will either doubt, deny, or suspend judgment. The imagination as in the case of precipitation, is of prime importance; for

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in these things imagination is the sight and the hand of the mind and the will, without which the latter can accomplish nothing, just as the will and brain of a man whose arms are cut off can do nothing unless others aid him. But mind, will, and imagination do not re-construct the disintegrated object, for as soon as the dispersing force is slackened from its hold on the mass of molecules, the imagination having held the image of the object, the atoms obediently and automatically reärrange themselves as before.

All this may seem fanciful, but there are those who know of their own knowledge that it is all according to fact. And it is doubtless true that in no long time modern science will begin, as it is even now slowly starting, to admit all these things by admitting in full the ideal nature of the cosmos, thus removing at once the materialistic notions of man and nature which mostly prevail at the present day.

WILLIAM Q. JUDGE.

MARS AND THE EARTH.*

THE apparent contradiction between the teaching of the Masters as put forward by their direct messenger, H. P. Blavatsky, and as understood by Mr. Sinnett is capable of very easy explanation. The solution turns on the words "solar system". If that term be held to denote the solar system known to Western Science, the sentence given by Mr. Sinnett is meaningless; but reference to the series of letters from which the isolated passage respecting Mars is quoted at once shows the meaning attached to the "solar system" in the correspondence. I naturally turned to the letters themselves—copies of which I have—to solve the puzzle, and I found that Master K.H. used the term in a special and quite definite sense.

He explains three kinds of manvantaras, pralayas, etc.—universal, solar, and minor. A minor manvantara is composed of seven rounds, i.e., the circuit seven times of a planetary chain of seven globes. To such a chain our earth belongs. A solar period consists of seven such sevenfold rounds, i.e., forty-nine; seven such planetary chains compose a "solar system"; in three of such chains our Earth, Mars, and Mercury form the D globe. Globe D of the Mars chain and globe D of the Mercury chain are visible to us, because those chains are sufficiently near our own in

* Published also in *Lucifer*, of November, 1893.

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evolution, one behind us, one ahead of us, for their matter to affect our senses, while the remaining four chains are too far away in evolution to have enough in common with us for visibility. Mars and Mercury bear a special relation to our Earth in the whole evolution of the solar system, though not part of the Earth chain. The other four planetary chains belonging to our solar system are too far behind us or in front of us for even their globes D to be seen.

Other planets belonging to the solar system of Science as arranged in the West do not belong to the solar system of the Esoteric Philosophy, and it is the ignoring of this which has led to the confusion. A western reader naturally gives the term his own sense, not knowing that in the teachings it was used in a quite different one. And so, once more, we find the Masters' doctrines self-consistent.

ANNIE BESANT.

NOTE. The above article, sent for coincident publication in PATH and *Lucifer*, is an important contribution, as it furnishes a final explanation which, if properly taken, will tend to assuage controversy. On page 163, Vol. i, *Secret Doctrine* the author, referring to this subject in a foot note, says: "Copies of all the letters received or sent with the exception of a few private ones—'in which there was no teaching', the Master says—are with the writer". Some may have imagined that this statement in the foot note was a "license" taken by the author of the *Secret Doctrine*, but surprises are not uncommon, and there seems to be very little doubt about the truth of the assertion. It is extremely easy to misunderstand in respect to the "almost ideal machinery of the occult Cosmos" when we are dealing with it in English words produced by a thoroughly materialistic development, but in the course of time the teachings given out all will be found in harmony as our views expand. The word "solar", for instance, connotes only ideas in relation to the visible sun, and yet it is the only English word we could use if we wished to speak of an unseen solar orb superior to and governor of our visible one. In time, however, all these perplexities will be relieved.—ED.

INDIA BETWEEN TWO FIRES.

THE above is the general topic for discussion by our dailies and weeklies just now. It seems to me that the above is perfectly true, but not in the sense they take it. India, educated, thinking India, is now truly between *two fires*; on one side is the fierce fire of materialism and intellectual selfishness, fanned by our foreign education, casting a lurid glare on our impoverished condition, making it doubly hideous; on the other side is the yet but tiny spark of our Sanatana Dharma, which the Theosophical Society

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is ever trying to fan into a flame, and which even at this stage is shedding its calm radiance over the minds of men. Young men, graduates of our Universities, are swayed to and fro, now abject followers of the men of science, now inclined toward our Religion; now a rank skeptic, now a new convert to a belief in the Shastras. Brothers do not agree with each other; one a bigot of science, and the other no less a bigot of his idol. Father and son, younger and elder, husband and wife, master and servant, teacher and students, all of them disagree; the one a rigid Hindu, the other a hater of all beliefs and dogmas. Truly we are passing through strange and dangerous times, and none can say whether it will be all plain sailing hereafter or there is a breaker ahead.

Twenty years ago, it was twenty years and no more, we two students, while boldly declaring our Religion to be Hinduism, considered ourselves something like heroes; and now many seriously question the truth of that which they do not find in the Shastras. Now the question is, which is to win at last, bigotry or Theosophy? By bigotry I mean bigotry either in Science or Religion, materialism or transcendentalism; for they are equally pernicious, equally limiting further progress, intellectual as well as spiritual. Even now the war has commenced between disbelief and belief on the one hand and between reasonable belief and blind faith on the other, and many are passing from blind disbelief to blind faith without pausing to think what they are doing; so belief is *between two fires*, and yet hopes to win at last.

There are two very popular weekly papers in Bengal. One condemns all that is foreign, is opposed to all innovations and reforms (even the Railway and the Telegraph, strange as it may appear to you); the other would REFORM everything Indian, and condemns all that we have. Both are largely read, both admired by many. So those that think calmly and judge soundly are *between two fires*; yet they fondly hope that they will in time prevail.

On the one hand, the introduction of Western civilization is ever increasing our wants; on the other, we are, for many reasons, becoming poorer and poorer; many find themselves unable to make the two ends meet, others are in pinching want. While foreign luxuries are becoming common, our means of livelihood are becoming scarce, aud we find ourselves *between two fires* as regards our economic condition.

You in the far West may not sympathize with our thoughts and aspirations, with our movements and actions, yet purified, regenerated India, rising Phœnix-like from the ashes of its dark Kali Yuga, would be able to yet instruct the West by expounding its

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time-honored Shastric teachings, and in that relation, if not in others, it is bound to the West by the holy tie of spiritual sisterhood, a tie that can not, should not, be ignored by you.

And it is in that belief that I write to you, let Theosophy and Brotherhood prevail all the world over, let us help each other in the cause of Spiritual Progress of Humanity, and there are those who will assist us, as they have founded the Society to which we all have the honor to belong.

A BRAHMIN.

Barakar, India.

FACES OF FRIENDS.

HEVAVITARANA DHARMAPALA is a member of the Indian Section of the Theosophical Society, and visited the Chicago Parliament of Religions as the Buddhist delegate to the Parliament and at the request of the Managers of that gathering. Advantage was taken of his visit to have him represent the Ceylon Section of the T.S. in the Theosophical Society Congress in September, and he then appeared on our platform upon two occasions, the last being at the great extra meeting for a general representation of Theosophy to the Parliament, when 4000 people were present. He is also Secretary of the Maha Bodhi Society of India, which has for its object the restoration to the Buddhists of the Buddha Gya shrine in India, where, however, the Buddhists are nct large in number.

Brother Dharmapala's visit enabled many Theosophists to make his personal acquaintance, as he stayed in Brooklyn, N.Y., with the members there, attended their meetings, and spoke to the Aryan T.S. on the same evening with Prof. Chakravarti, Mrs. Besant, and Miss Müller. After the closing of the Parliament he went home by Japan, stopping at San Francisco, where he once more met members of the T.S. and lectured publicly for them, causing much favorable comment in the newspapers of the coast. From there he sailed for home, and in his latest letter at hand just before going to press he expresses the hope of being here again in two years. On all those who met him he made an impression of gentleness, sincerity, and devotion. He is spare in figure, his eyes are black and his complexion very dark. With his oriental face and dressed in the Ceylonese costume he attracted much attention everywhere, and at the Parliament was one of the most noticeable figures.

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IMMENSE ANTIQUITY OF AMERICA.

NO. I.

SINCE some Theosophists have taken for granted that authorities agree as to the derivation of the aborigines of America from ancient India,[1] perhaps it would be well to place together as closely as possible the conclusions of an opposite character arrived at by some of the recognized authorities upon American antiquities. This is here attempted, not in a spirit of controversy, but to substantiate the statements of the *Secret Doctrine*, which has not taught that India was the cradle of the human family.

It will be evident from what follows that central Asia is deemed the starting-point for the races of the Old World only (although this is disputed by many[2]), while the origin of the first tribes of the Western hemisphere is—agreeably to all but a few fanciful writers who have no facts at their disposal to support absurd conclusions—wrapped in profound darkness. Parenthetically it could be added that they have had but little success in tracing other races than the Aryan—as, for example, the Ethiopian—to an original home in central Asia, and this is in agreement with the *Secret Doctrine*, which places them as one of the direct offshoots of the Atlanteans. The negro had the same physiognomy 3000 and 5000 years ago (as shown by Egyptian bas-reliefs) that he has to-day.

M. le Marquis G. de Saporta indicates the regions of the North Pole as the first home of the human family,[3] and in this he agrees with the Secret Doctrine, for it is the "First Continent", hundreds of millions of years old. He also said:[4]

[1] *Vide* PATH for October, p. 222.

[2] Dr. Fligier argues in *Kosmos* that the theory of the Asiatic origin of the Aryan race is not yet as firmly settled as has been supposed. Latham disputes it on geographical grounds in his *Native Races of the Russian Empire*. Pictet believes, on the evidence of the names of animals and plants that were known to them, that they originated farther north than the Asiatic theory supposes, and fixes their birthplace in southern Russia. Benfey and Prof. Thomaschek of Grätz agree with him, and indicate the region of the southern Volga as their primary home, [etc.] . . . Dr. Fligier believes that the results of linguistic, anthropological, and archæological researches indicate that the [East] Indians and the Iranians lived near each other for a long time in eastern Europe or northwestern Asia, and that the Indians followed the Iranians into Asia.—"The Original Home of the Aryans", *Popular Science Monthly, vol. xxi, p. 571.*

[3] It will be seen that we are inclined to remove to the circumpolar regions of the North the probable cradle of primitive humanity. From there only could it have radiated as from a center to spread to several continents at once. This theory agrees best with the presumed course of the human races. . . . The general laws of geology favor this hypothesis in a remarkable manner.—"How the Earth was Peopled", *Popular Science Monthly, vol. xxiii, p. 678.*

[4] "How the Earth was Peopled", *Popular Science Monthly*, vol. xxiii, p. 673.

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The spread of man throughout Europe and Asia does not offer very great difficulties. . . The difficulties are, however, formidable when we come to America, which we find occupied from one end to the other by races whose unity has struck the best observers. Not only, moreover, did the American man inaugurate on the soil of the New World an original and relatively advanced civilization, but he has left, chiefly to the north, indisputable traces of his presence in the most remote ages. Palæolithic implements have been found in the valley of the Delaware, at Trenton, New Jersey, and near Guanajuato in Mexico, so clearly characterized that they cannot be mistaken. . . . We are thus in the presence of the problem, always coming up before us and always escaping us, of the origin of the American man.

Alex. Winchell, a leading geologist of America, places "Lemuria as the probable cradle of humanity"[1]; and since he also advocates the theory of the lost Atlantis, (*vide Pre-Adamites*, chap. xxiii), his theories are in remarkable agreement with the statements of the *Secret Doctrine*. To quote from his book:

From the pre-Australian trunk diverged probably in Western Lemuria a sturdy and prolific stem which was destined to cover Asia and the Malayan regions with dense populations, and to send its streams of migrations over all the New World. . . . It is the great stock from which the straight-haired peoples of all parts of the world have been derived. (p. 369.)

American ethnology is beset with perplexities which have baffled the best skill of investigators. . . . Respecting the origin of the American peoples, the diversity of opinion is almost ludicrous. Polygenists have been ready to regard them as autochthonous. This view is most ably defended by L. Agassiz and J. C. Nott.[2] It is maintained by D. F. von Hellwald,[3] who sharply denies the dispersion of mankind from some original abode in Central Asia. Hon. L. H. Morgan regards the valley of the Columbia river in Oregon as the primitive Eden of America, "the seedland of the Ganowanian family",[4] and he leaves the impression that he considers them autochthonous. Galindo transferred the primitive residence of the human race to America. Very recently Dr. Rudolf Falb is reported to have announced the discovery that the relation of the Quicha and Aymara languages to the Aryan and Semitic tongues is such as to justify the opinion that the primitive seat of the human species was either in Peru or Bolivia. Of those who held to the population of America by immigration, some maintained that the American Indians are descendants of Jews, some that they are the posterity of the "lost tribes" of Israel. (p. 384-385.)

These last prejudiced conclusions are unworthy of serious consideration, since Christians have endeavored to find traces in America of the ten mythical tribes merely because no part of the Old World shows their whereabouts, and profane history is silent on the subject. With such writers Bering's Strait as a route for tropical people is a favorite theme. Many have been the fan-

[1] *Pre-Adamites*, p. 361.

[2] See especially Agassiz, Essay on Nott; and Gliddon's *Types of Mankind*.

[3] "The American Migration", *Smithsonian Report*, 1866, p. 328.

[4] *North American Review*, vol. cix, p. 407; *Ancient Society*, pp. 108-110,

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tastic theories evolved by minds destitute of fact upon the subject. There, for example, is Ranking, who among other things tried to make out that the giants eighteen feet high, spoken of in the ancient traditions of the Incas and Aztecs, were elephants, in the endeavor to prove that "the first Inca of Peru was a son of the Grand Khan Kublan". (See his *Historical Researches on the Conquest of Peru (etc.) by the Moguls.*) Even among more reliable writers we are given a pleasing variety. M'Causland contends that the original American stock came from the Hyksos, or "Shepherd Kings"; Squier from the Polynesians,[1] Georgius Hornius and Gaffarel from the Phœnicians, Catlin from the Welsh, Barber from the Egyptians, Charnay from the Javans, Rink and others from the Eskimo, while others mention the Norsemen, Irish Kelts, Cypruscans, etc., as their probable ancestors. It shows that where fact is absent hypothesis reigns supreme. After reviewing the evidence Winchell, although a believer in the Old Testament, is compelled to admit:[2]

> The weight of opinion, after all, tends to regard the American civilization as indigenous, and this view seems most consonant with the general tenor of the evidence. Common characteristics must be expected to germinate from the common nature of man.

Epitomizing all that has been written on the subject, *Chambers Cyclopædia* says:

> As to the aboriginal ages there arises a question, too interesting to be overlooked and yet too doubtful to be solved, as to the origin of the native tribes and peoples of America. . . . It appears highly probable that they did not all spring from one and the same primeval band of adventurers. . . . Whence came the successive shoals of invaders? To this question no direct answer can be given. We can only scan the various routes by which, previously to what we call the discovery of America, the Old World was most likely to people the American continent. To begin with the natural routes on the side of the Pacific—Bering's Strait, the Aleutian Islands, and the Polynesian archipelagoes—we can hardly conceive anything but barbarism having been conducted to America by any one of them. The country which stretches backwards from Behring's strait to the Kolyma may be asserted to be, without exception, the most inhospitable portion even of Siberia; and, moreover, the Strait itself has more probably been a channel of migration from America than from Asia, the Tchuktchi of the latter regarding themselves rather as a branch than as a stem of the Tchutktchi of the former. With respect, again, both to the Aleutian isles and the Polynesian archipelagos, the successive stepping-stones in either series, instead of being presumed to have been so many halts for Asiatic Columbuses and Magellans, must rather be viewed as each a mother-country to a new colony, as each a point of depart-

[1] "If civilization took the route of these monuments, it certainly spread "laterally" past the Pacific Islands to America, *or—vice versâ*."—*Squier, Primeval Monuments of Peru*, p. 14.

[2] *Pre-Adamites*, p. 387.

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ure for a fresh swarm. Thus would the ever-aggravating blight of isolation—exemplified even in the Old World among the Laplanders, the Kantchadalas, and the Hottentots—prepare at each remove a deeper and deeper barbarism to land at last on the western shore of America.

These difficulties, however, do not prevent second-rate writers, having in view the biblical theory, from speaking glibly about these routes being means for the peopling of the New World; but since wisdom gives birth to discretion, we do not find high authorities as to American archæology making statements so confidently. For example; at the eighth International Congress of Americanists, held in Paris in 1890,[1]

The Marquis de Nadaillac presented and read an extended review of the evidence on the subject of "The Earliest American". His origin he confesses to be entirely unknown; but he is of the opinion that he occupied the continent of America during the glacial, if not during the pre-glacial period, and that he passed through two periods of cold.

"It was an original civilization", said Baldwin, after carefully weighing the evidence for immigration. He then continues:[2]

It has been said very justly by one explorer of the Mexican and Central American ruins that the American monuments are different from those of any other known people, of a new order, and entirely and absolutely anomalous; they stand alone. The more we study them the more we find it necessary to believe that the civilization they represent was originated in America and probably in the region where they were found. *It did not come from the Old World*; it was the work of some remarkably gifted branch of the race found on the southern part of this continent when it was discovered in 1492. Undoubtedly it was very old. Its original beginnings may have been as old as Egypt, or even farther back in the past than the ages to which Atlantis must be referred;[3] and it may have been later than the beginning of Egypt. Who can tell its age? Whether earlier or later, it was original. . . .

The decorations and also the writing are wholly original. There is no imitation of the work of any people ever known in Asia, Africa, or Europe. . . . The culture and the work were wholly original, wholly American. . . .

I find myself more and more inclined to the opinion that the aboriginal South Americans are the oldest people on the continent; that they are distinct in race, and that the wild Indians of the North came originally from Asia.

It is thus shown that to attribute to India the distinction of having been the birth-place of the races of the New World is but to set up an hypothesis with nothing to support it. That real authorities upon American antiquities have not done this, is seen from the foregoing quotations, taken from among many similar ones. And this is what is admirable in writers who may be classed

[1] *Vide American Naturalist*, August, 1893, p. 757.

[2] *Ancient America*, pp. 184—185.

[3] An attempt will be made in the next paper to show that this is the correct theory, supported both by the *Secret Doctrine* and what exoteric proofs are at our disposal.

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as authorities on American archæology, that they readily admit they do not know, and do not try to bolster up preconceived opinions with hypotheses which do not follow from known data. From one who, on account of his being a devout Roman Catholic, we would not look for such scrupulous fairness in matters touching upon "heathen" religions, is Bandelier, now in central South America on a three years' search after antiquities, and from whom much may be expected upon his return. He never allows his own opinions to warp his judgment in such matters. If a new fact comes to his notice, he puts it down just as he obtained it, even though it may seem to destroy some cherished theory of his own. If they all had pursued the stratagems of, say, the Egyptologists, who, because the Jews were said in the Bible to have been held in bondage in ancient Egypt, have never lost an opportunity to distort anything available to bear out such theory, there would be nothing relating to American antiquities worthy of serious study. But happily American antiquarians have not done this, for they frankly admit they do not know whence these people came. For example, Prescott, after scanning all existing authority to prepare his *Conquest of Peru*, was compelled to admit:[1]

> Whence this remarkable race came and what was its early history are among those mysteries that meet us so frequently in the annals of the New World, and which time and the antiquary have as yet done little to explain.

And Squier, an authority on Peruvian antiquities, remarking[2] that "those mysterious records of the past are generally superior in development in proportion as they are anterior in age", thus speaks about the ruins of Tiahuanaco, conceded to be the most ancient in South America:[3]

> Unique, yet perfect in type and harmonious in style, they appear to be the work of a people who were thorough masters of an architecture which had no infancy, passed through no period of growth, and of which we find no other examples. Tradition, which mumbles more or less intelligibly of the origin of many other American monuments, is dumb concerning these. The wondering Indians told the first Spaniards that "they existed before the sun shone in the heavens", that they were raised by giants, [etc.]

Now the Theosophist, unlike the orthodox Christian, should feel under no necessity of showing the human race as springing from one type. Monogenists, in the interests of biblical myths, have strained themselves in this direction, but the student of Theosophy, adhering to the reliableness of the documents of the Brotherhood, believes that seven primal races of men, each of a

[1] Vol. 1, p. 39.

[2] *Primeval Monuments of Peru.*

[3] *Peru*, p. 274.

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distinct color, were placed on earth simultaneously, each on a separate zone; and that most continents have risen and disappeared since then, the few survivors serving as seed for the different races in widely-separated portions of the earth's surface.

That Atlantis was the origin of both the Egyptians and the races of the new world so closely resembling them will be demonstrated in due course of time. Such was the contention of many noted writers, whose statements corroborate the *Secret Doctrine*, as will be shown in Paper No. iii. JOHN M. PRYSE.

TWO SPIRITUALISTIC PROPHECIES.

ONE NULLIFIED, THE OTHER FOR THE FUTURE.

IN 1877 the *Religio-Philosophical Journal* had questions and answers published in its pages, giving spirit lore from "the independent voice," headed as follows:

By the spirit of James Nolan through his own materialized organs of speech in the presence of his medium, Mrs. Hollis-Billing, at her residence, 24 Ogden avenue, Chicago.

The series went on until the year 1878, and covered a multitude of subjects. They are important from the fact that they are definite, and, being from an accepted spirit, should have as much weight as anything invented by living spiritualists. Occasion will be taken to use them now and then to show how the "spirits" agree with Theosophy, albeit their followers do not. The following may serve to discover what certainty there is in a prophecy by a "spirit."

DISCOVERY PROPHESIED.

Question. What is your opinion, as a spirit, of the hollow globe theory — that is, that the interior of the earth is adapted to the habitation of man?

Answer. I am not prepared to answer that question. I will say this much, that there is land at the North Pole, and an open sea where you will find people *in less than fifteen years*.

That was in December, 1877, and now it is 1893, sixteen years, and the prophecy not fulfilled. We waited the full time, as was told to Col. Bundy we would when he was kind enough to give the files of the paper containing the complete series. These failures are always passed over.

FUTURE GREAT INVENTOR NAMED.

In March, 1878, Nolan was asked if it were possible to make a telescope through which we might see beings on other planets, and he replied:

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Yes. In the year 1901 there will be a lens constructed, by the aid of which the trees and inhabitants in the planet nearest the earth can be seen. The feat will be accomplished in England by a person by the name of Hollingsworth. He is yet a boy.

This is also definite, and one of its parts can now be inquired into by Theosophists. Does any one in England know of such a boy who by this time is a man and must now be at work in some line leading to the end given? If so, he should be discovered to us and watched to see if the new telescope will be made. 1901 is not so far off, either, that we may not all be able to verify the prediction or add it to the lot in the false list. These two instances are interesting from their definiteness, as it is not easy to fix such matters. It might be a good thing for the spiritualists themselves to scrutinize the record for the purpose of seeing how much the "spirits" really know that men do not.

THE KEY-NOTE.

IT is always the key-note of everything that we want to seek or strike. The key-note of Christianity seems to be the personal or personality, the key-note of Theosophy, individuality; therefore in the evolution of the race they work beautifully together, Christianity preceding the wider Theosophy, which, again, leads into the Universal. there becoming the Wisdom Religion and the "Heir of all the Ages".

We should be grateful to Christianity. As represented by Jesus, it was Theosophy. But at that time the World lived in the personal, and so translated his teachings into its own language, as is the custom of humanity, from childhood on, with everything it accepts—and it must do so to accept it.

The child begins with the personal; it naturally grasps for itself. "Self-preservation is the law of life" has always been said in the Western world, and Christianity has provided for the carrying out of this law. It has a personal God, personal salvation, a personal heaven with a personal harp, classifications of persons there, and personal bodies (which they regard as themselves) here, in this world, even suggesting that these will be resurrected into the other world. Then, only, will they be surely saved, for until then heaven is an uncertain state where they are represented by a filmy something which they call their soul, but to which they hardly venture to give their undivided attention or to consider as neces-

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sary, until after death. Meanwhile, their bodies and the relations of this life are more interesting and all absorbing.

This is the Frœbel method. It is the method of all intelligent education and of evolution. "First that which is natural, and then that which is spiritual." But here must come in another stage of development. The continuity of this life is questioned. Death steps in to take our loved ones, and thus our hearts are touched to long for a continuance of these ties, or the rush of civilization causes changes in outside ways. The lesser is sunk in the greater, small business enterprises cease to succeed, everything must change and be on a larger scale, houses must be torn down, palaces must be built, trusts must be formed, people must live in hotels or apartments if they have not purses to conduct life in a large way. The interests of man cease to be centred in himself, he is part of a whole; like a child when he begins to go to school, he is an individual in a community.

Then must begin consideration for others; his own interests cannot exclusively usurp his attention; others have rights; only by conceding these can he hold his place. Here comes in the germ of "Brotherly love", and the consciousness of Karma, or the law of action and reaction, cause and effect. Then, if some loved one is taken away, the feeling comes that there must be something beyond the body, there must be a continuity of life—and here we find the essence of the individual, the soul. Bodies lose their preëminence in our thoughts, we realize that our true life is on other and invisible planes. As we cannot see and hear our departed loved ones, we learn to meet them in the Over-Soul, the Universal, and thus again sink our separateness—this time, of the Soul—in the grand whole, or Spirit. Then man really lives, and begins to realize, to know, what he may be, and that, being Spirit, he can dominate and not be subject to matter, which is but the manifestation of Spirit. This larger life of Spirit with its limitless possibilities is the teaching of Theosophy, which is the continuation of Christianity, and the spirit, but not the letter, of Christ's teachings. We have lived in the letter, the body; now we live in the Spirit. We may live that Spirit in the Churches or out of the Churches. But we are told in the Bible that it is difficult for new wine to be held in old bottles. Form is not lasting, and forms confine. The old meaning clings to them and the Spirit is hampered. When a man wishes to change his life, to live on a higher plane, we tell him he can do it more easily and rapidly by going to a new place, by changing his associations. It needs a man of marked conviction and firm will to renew himself

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amid old surroundings. And thus in the life of the Soul the beginner can work better and more rapidly among those who believe we *are* the Soul and the body is but raiment. The literature, the associations, the daily lives of his companions help him. For this reason only would we leave the Churches and join the Theosophical Society, for this and to help on the work of the Society which has helped us. But if we are strong enough to be carried by the Spirit, to live in our souls and aid those still in the bondage of the flesh, amid the old surroundings, we may do a great work in the Churches. That is a question each must judge for himself. In Theosophy one has a larger and more unquestioned freedom to do, to be, and to grow.

A.F.H.

CORRESPONDENCE.

ANONYMOUS COMMUNICATIONS.

THE PATH has received an anonymous letter signed "Reader". Such communications are generally not noticed, especially when they contain attacks or objections. This "Reader" thinks that the PATH should not have any advertisements on its covers of outside matters, and says "Please 'fire' all the ads. or I will do that for the Path". Without stopping to reflect upon the language used in this sentence, we wish the "Reader" and all others to know that the PATH has never flourished, as our correspondent says it has, without such aid as advertisements would give. It has been a continual loss to the Editor because the advertisments are of its own books, and Theosophists do not support it. The Society is not its owner and could not sustain it, as the dues paid by members do not pay rent, postage, and printing, but leave a deficit to be met by private persons. Advertisements will be inserted if procurable. The very one "Reader" objected to was donated by the "PATH" in order to procure a piano rent-free for the Sunday "Lotus Circle". If such persons as this anonymous blusterer would contribute more of their means—as others do—and less of their senseless criticism, it would benefit Theosophy. We have worked for seventeen years without their aid, and if they leave our list we can survive and there will be room left for others.

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COMFORTS OF THEOSOPHY.

Dear PATH:

As some persons have said that Theosophy seems cold to them, that it takes away their old hope and gives nothing in return, I thought this from a letter to me from one who has had many trials and disappointments in life might do good. He says "I have read *Seven Principles of Man* and *Reincarnation* by Mrs. Besant that you sent me. They throw a flood of light on a subject that has hitherto been to me dark and mysterious and apparently beyond my grasp. But these writings by their simplicity and directness open up a field for investigation and thought full of both profit (in the higher sense) and pleasure, making life abundantly worth the living; giving one's soul power to rise superior to all disappointments and adversity, and sustaining the spirit with a peace 'that passeth understanding', together with a charity for the pettiness in others that would otherwise burn out, by resentment and bad feeling, the better part of life. I thank you again for putting these truths in my hands." This, I think, would be the verdict of all those who truly reflect and are not carried away with the selfish desire to throw their burdens on someone else. Yours, D.D.C.

THE SEVEN YEAR TERM AND INSURANCE.

Dear PATH:

Having heard that the Life Insurance Companies had begun to recognise the fact that the body makes a complete change in seven years, I asked an Insurance manager the following:

"Is it the custom, practice, or rule of medical examiners of Life Insurance Companies to reject applicants who are or have been afflicted with chronic rheumatism? But if an attack of rheumatism has not been suffered for seven years preceding application, is the objection removed and the application approved so far as that is concerned?", to which he answered "Yes" in both cases. He also informed me, more at length, "that medical examiners considered that any disease that had not manifested for seven years had passed out of the system, although they made tests to discover latent traces; in other words, after seven years the presumption is very strong against its presence."

This seems to me good proof that applied science admits the old theory spoken of very clearly by the Greeks and known before them to the Hindus, of the septenary change completely of the mass of physical molecules. It may be useful to students. Fraternally, X.W.

October 27, 1893.

BACK THEOSOPHIST WANTED.

Dear PATH:

I am a member of the Aryan T.S. and want No 12 of volume IV, *Theosophist*, for which I am willing to pay a good price to complete my set. Readers will please communicate with the PATH.

Yours.

F.T.S., G.

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LITERARY NOTES.

OCTOBER LUCIFER is exceptionally varied and interesting. The new cover is a doubtful improvement, Lucifer himself being obscured by the roughly-designed radiance which serves as a back-ground for all of him but his right arm and his feet, but the lettering is better. A spirited paper on "Some Modern Failings" by a Chinese, Che-Yew-Tsang, is really delightful; "B. K." writes well on "Problem of the Theory of Knowledge"; Mr. Mead's heart-warmed paper on "Fierce Impetuosity" shows a touching earnestness of practical sympathy which endears him to those who had supposed him only a cultivated scholar or a sternly orthodox pupil of the *Secret Doctrine*; Mrs. Higgins tells of "Buddhist Temples in Ceylon"; "A Rosicrucian Adept" gives strange facts of a case in the seventeenth century; "Karma and Astrology", based on a lecture before the Ludhiana Branch in India, begins most rationally but becomes somewhat fanciful (as what does not?) when it enters astrological territory; Mrs. Besant beautifully and tenderly states her view of Mr. Sturdy's "Gurus and Chelas"; Mrs. Sarah Corbett repeats, though without added thought, the familiar analysis of man's sevenfold nature. Mrs. Frederika Macdonald again attempts to get the better of Mrs. Besant and again fails, Mr. Mead gently but very thoroughly disposing of her. It is strange how some people suppose that fibs can be successfully sustained by audacity and misquotation.—[A. F.]

OCTOBER THEOSOPHIST. "Old Diary Leaves XIX" clearly depicts the contrast between Oriental and Occidental opinion of mediums and *séances*, and gives extracts from letters of Stainton Moses and spiritualistic communications to him. Then comes "The Horoscope of H. P. Blavatsky" by Sepharial, prefaced with a description of characters born under Cancer which is astonishingly accurate as to H. P. B. though written years before the author met her. Her nature and life are then drawn as from Astrology, and Col. Olcott adds a note of great interest. "A Queer Experience" is a remarkable story of hypnotization by an Indian fakir, who also gave correct prediction as to the subject's death. Mr. Sturdy's "Gurus and Chelas" is printed entire, *Lucifer* having cut out the three paragraphs the author deemed vital. "Krishna's Journey to Mount Kailas" opens most interestingly; there is discussion of the important question whether Reïncarnation is taught or denied in *Isis*; and Mr. N. Ramanujacharia, a writer of great logical power, demolishes a venturesome contributor to *The Light of the East* who had attempted to criticise Mansel. Col. Olcott in "Cuttings and Comments" collects a number of striking items from the East, one of the most impressive being a remark in the *Lahore Tribune* upon the perpetual national influence of the Indian epics. Full facts are given of the moral degradation of the late Treasurer at Adyar, his suicide and the cynically heartless letter he left for survivors.—[A. F.]

THE NEW CALIFORNIAN for October contains an instructive article on "Occult Forces" by Dr. J. D. Buck, and a brief but very suggestive paper by H.T. Edge upon "The Three Paths".

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LIGHT OF THE EAST for September. "A Chela" asserts that "since the death of Madame Blavatsky the Mahatma K.H. has cut off His direct connection with the Theosophical movement", and expresses his "intention to review *Esoteric Buddhism* chapter after chapter in the future issues of this journal, and to point out the difference between the doctrines of the *Upanishads* and the current Theosophical doctrines. If necessary, the real esoteric doctrines of Hindu Mahatmas will be placed side by side with the doctrines preached by Mr. Sinnett." Can it be that the Mahatma K. H., having discarded the T.S., has opened communication with the "Chela" and is about to correct the views He unfolded for publication in *Esoteric Buddhism*? This possibility is further hinted at on page twenty-one, where we are told "the real secret", *i.e.* "that the half-a-dozen teachings which one or two Europeans extorted from K.H. were given very unwillingly, and that the real truth about these things was kept in the background." The extortion of teaching from an unwilling Mahatma is certainly a process of which the West has been hitherto in profound ignorance, and if it is again to be attempted with even greater success *Light of the East* will indeed verify its title.—[A. F.]

THEOSOPHICAL SIFTINGS, Vol. VI, No. 11, is on "Evolution", by R.B. Holt. It is a very careful and studious compendium of teachings from thirteen works, H. P. B's being naturally the most authoritative, and specially shows what are the agreements between Esotericism and modern Science and how the former supplements the latter. The author senses some of the complications which even the most tender of disciples cannot altogether blink in certain expositions, and calls them "very puzzling", but finds comfort in the "allegorical" theory. Sterner logicians might demur to the reasoning at the foot of page eleven, and it is a little risky to define what is "the aspiration of the Absolute" or identify consciousness with Akasa, but the paper is really able and shows great amount of thought and digestion. Probably nobody can altogether escape confusion who subjects super-human topics to human dissection.—[A.F.]

REMINISCENCES OF H. P. BLAVATSKY AND "THE SECRET DOCTRINE," by Constance, the Countess Wachtmeister, is the little book so eagerly awaited by the Theosophic world. In easy style and with perpetual interest it gives the details of H.P.B's life while her great work was progressing, extracts from her letters, her fearful sufferings and indomitable courage, the scene when she was snatched back from death's door because choosing a sickly life and the completion of *The Secret Doctrine* rather than rest, its final issue and the gleam of joy it brought. Many deeply interesting pages tell of the marvelous way in which H.P.B. received or took the facts needed for the book, her utter devotion to the Master, how He advised and helped the Countess herself, how free was H. P. B. from interfering with others' independence of action. The special contributions in the Countess's narrative are two-fold: details of phenomena by or on behalf of H. P. B., and the conclusive proof of H.P.B's sincerity and genuineness as attested by one who lived with her day and night and had access to all her papers, belongings, and ways. Most people of ordinary sagacity will think this testimony of more weight than the envenomed slanders of the Psychical Research Societies, Colemans, and the like, who never lived with her, knew not her character or her mission, and who but spit at her safely from a distance. Karma will doubtless have all of them in its keeping, praise be to God! If any criticism on the Countess's truly delightful and valuable work may be made, it is that it might have been fuller,

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even more copious in incident and phenomenon, richer in personal reminiscence. Appendix I gives important facts concerning the *Secret Doctrine* from various contributors, but the newspaper articles in II are mere padding and worthless. (For sale by the PATH; paper 50 cts, cloth 75 cts.)—[A. F.]

SHIN-SHU CATECHISM of the Shinshu sect of Japanese Buddhism, by S Kato, is published at Kyoto, Japan, by the Buddhist Propagation Society for free distribution. It has ninety-three questions on twenty-three pages, and is beautifully printed in English. The author explains why there are so many sects in Buddhism by saying that Buddha taught many different ways to suit varied natures. This sect is of faith founded by Shinran, who was born A.D. 1173. Christians who wish enlightenment as to religions based on faith and holding views thereon similar to the Christian doctrine should read this. Doubtless by sending to S. Kato, Hongwanjiha of the Shin Shin Sect, Kioto, Japan, copies can be obtained.

SUTRA OF FORTY-TWO SECTIONS translated from the Chinese is another pamphlet from the Kyoto B. P. Society. It gives also two other short sutras, on "Buddha and a Deva" and "The Five Great Bestowments of Charity". These are by M. Matsuyama of Kyoto. The object of the B.P. S. is to propagate Buddhism in foreign lands, by sending missionaries, by publishing Buddhistic books and tracts, and by correspondence.

OUTLINE OF TRUE SECT OF BUDDHISM or Shin Shu is by Y. Mayeda, translated by S. Sonoda, published by the B.P.S. at Kioto. The author of the original is a priest of the sect and wrote it for the B.P.S. for distribution at the World's Fair, Chicago. We cannot refrain from these two quotations. On p. 18: "At first sight it may perhaps appear to those who do not understand the true doctrine of the Mahayana that Buddhism is allied to Christianity; but were they acquainted with the profound principles of the doctrine, they would perceive the superior excellence of Buddhism. . . . Moreover, the general morality taught in the Samvitri satya is not like that of Christianity, which is biased and in some cases detrimental to the State"; and on p. 19: "Being, then, suitable to every-day life and avoiding those superstitions into which Christians are likely to fall, there is no doubt that any European or American who studies the religion will be inspired with its truths." Buddhism is becoming active in the West, and judging by the sensation Dharmapala produced it could easily be propagated by competent priests.

ARYAN TRAITS is a book of two hundred pages by Kailas Chandra Mukhopadhyay, M. D., of Chensurah, India, (1891), and just received. No price is given, and all inquiries should go to the author. Its contents deal with almost everything relating to India on its religious and social sides, such as Religion, Idolatry, Life, Yoga, Mantras, Marriage, Education, Astrology, wine, etc. It is a protest from a Hindu heart that is oppressed by the feeble imitation of the worst parts of our civilization which now prevail there, and cries out for a change, for an attempt to get back to the position India once held. Better results would have been reached had there been more condensation. It is a collection of essays of a disjointed character. It serves to point out the spirit slowly but surely arising among Hindus, and which must at last produce good results.

GUIDE TO THE SPIRITUAL, a translation into the German by Dr. F. Hartmann, F.T.S. The title page says, "By Satya Kama Shaivya, Searcher after Wisdom". It is also declared to be drawn from the "only authentic sources

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and compiled with the aid of a Brahmin". This is vague, for the authenticity of a thing is new to us, especially as the author says the object of the book is to show that self-knowledge is the only true sort. Is this the source? If so, whose self? And the Brahmin, is he one of the Shiva sect, the teachings of which are not allowed by the other sects of the Brahmins? The object of showing that self-knowledge is the only true basis is certainly right and good. (Leipzig, Wilhelm Friedrich.)

ASTROLOGICAL SELF INSTRUCTOR by Bangalore Suryanarain Row, of Bellary, India, and the *Astrological Primer* by the same author are issued by him from Bellary. He writes that he intends to devote himself to the improvement of the science, and to start if possible an institution for the purpose. Those two works treat of the subject from both the view of the Hindu and European. There is also a pamphlet on the revival of Astrology. The price of the Instructor and of the Primer is about two rupees each, but as we have but three copies any one who desires others should address the author at Bellary, India. The Instructor has two hundred pages and the Primer seventy. The copies on hand will be sold as follows: The Instructor for seventy-five cents and the Primer for thirty-five.

EUROPEAN ORIENTAL DEPARTMENT, No. 6, vol. i, New Series, is a very interesting issue, giving translations from Hafiz the Persian poet, from Shaikh Abu Ali Qalandu the Mohamedan Saint, from the Masnawi-i-Manwi. N.F. Billimoria gives the Nirang Kusti from Zoroastrianism. The Chhing Chang Ching is extracted from Vol. XI of *Sacred Books of the East*, and K.P.Mukherji closes with an article on the Yoga Sutras which is of value to the student who will think. The Editor notifies all that he will not print for the sake of printing, but only when he has useful matter; a wise decision, and quite the same as the regulation adopted in the American Section.

SEARCH LIGHTS AND GUIDE LIGHTS is a little book by Edgar Greenleaf Bradford, a member of the Brooklyn T.S. It has 103 pages, printed well on good paper. Very evidently, as admitted, the book is tinctured with the influence of the writings of Andrew Jackson Davis as well as with the phrenological methods fostered by Fowler and Wells. It is not possible to review it, as that the PATH does not do for any book. A good many good things are in it, but none of them original, and it must be said that the title is not reached in the text; that is, "Man and Nature; what they are, what they were, and what they will be." In the "First Principles" mistakes appear to be made, as he says that if one principle be admitted its counterpart follows, but then denies in the next sentence that good and evil exist coëvally. On what ground we do not know, as there is only an assertion. There is no proof that good is "the only positive principle". Both terms are relative, and, like matter and spirit, both exist together or we could comprehend neither. He is right in postulating that duality is the great cosmic law. But it seems erroneous to say that "form and force exist spontaneously together". The tone and tendency of the book are good and helpful to some, but books become wearisome when one knows that all this is to be found in the old philosophy of the Upanishads.

AMERICAN SECTION ORIENTAL DEPARTMENT will be carried on under new management after January and will give new translations of the *Upanishads* among other things. Full notice will be sent out with the next issue, now just ready.

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REPORT OF THE THEOSOPHICAL CONGRESS. By a slip of the pen, it was announced in the November PATH that orders for the Report were to be sent to the PATH. As a matter of fact this report is sent out at cost, and there is no margin to allow for book-keeping. Orders should be sent direct to the General Secretary and be accompanied by the necessary remittance, 30 cents per copy in paper and 75 cents per copy in cloth. The bound volumes have been delayed in the bindery, but will be ready to send out before this reaches our readers.

VOICE OF THE SILENCE. A new edition of this Theosophical classic is in preparation by the PATH, and efforts are being made to have it ready by Christmas. It will be uniform in size and binding with the pocket edition of *Bhagavat Gita*, will be printed on the same beautiful paper, from new type, and will contain a fine half-tone portrait of H.P.B. This is a much more expensive book to make than either of the old editions, and in order to meet the wishes of many people it will be bound in two styles: one as mentioned, uniform with *Bhagavat Gita*, flexible morocco, colored linings, round corners and gilt edges, at $1,00; the other, red leather, round corner and red edges, at 75 cents. This edition will have the notes on the same page as the text to which they belong, thus saving the annoying necessity of perpetual reference to the end of the book.

Mirror of the Movement.

AMERICA.

ARYAN T.S. Sunday evening lectures in November were: 5th, *A Pot pourri*, H. T. Patterson; 12th, *My Other Self*, Alex. H. Spencer; 19th, *The Aim of Evolution*, Wm. Q. Judge; 26th, *Man's Place in Nature*, Jos. H. Fussell. At the meeting of the Branch on the seventh of November the discussion was on the right proportion of Altruism and Self-seeking. Mr. Fussell and Mr. Freeman held that the natural proportion being so much in favor of self, it was wise to give it no more share. Mr. Budd took similar ground and related the story of Buddha giving himself to the tigress. Mr. Fullerton used the equality of centrifugal and centripetal forces as illustrating the relation, and summed up all in the text "Thou shalt love thy neighbor *as* thyself," adding "and not less or more than thyself." Robt. Grimshaw, Ph.D., followed, saying in substance: "There can be no constant proportion between self-seeking and altruism; it varies with the conditions, as age and environment. The infant fills both hands with offered sweets; still older he offers to others; at twenty he worries for others and himself; at thirty he is concerned more about himself; at forty, his anxiety about himself having probably ceased, he may again become altruistic. We should instruct ourselves before beginning to instruct others, as there are too many preachers explaining things they do not understand. The giving of Buddha's body to the tigress was a pure waste of raw material." Mr. Judge agreed with the first speakers and with the suggestion to instruct oneself before teaching others, but pointed out that the fable as to Buddha was to show how in one birth or life he desired to cultivate

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compassion solely, and hence went to the uttermost degree, as in others he had done all the world demanded on the plane of selfishness and self-seeking; he added that under the laws of karma, reïncarnation, and unity, self-seeking was unwise and amounted to pure selfishness, and would surely set up a constant tendency in that direction so as finally to sweep altruism away.

CLAUDE F. WRIGHT left Minneapolis for St. Paul on October 17th. On Wednesday, the 18th, he addressed the St. Paul Branch on *Karma*. On Friday and Saturday he attended meetings of the Branch to discuss business questions and to answer questions on Theosophy put by the members. On Sunday, the 22, he delivered a public lecture at the Society's rooms on *Occultism*. Next day he went to Lake City, Minn., and lectured in Mrs. Underwood's drawing rooms before a large audience. On Tuesday afternoon he addressed a number of persons on *H.P.B.*, and in the evening formed a branch of seven members in that city. On Wednesday, the 25th, he attended a meeting of the Chicago Branch and discussed *Jainism* with Prof. Gandhi. The next evening he spoke before the Englewood Branch. Sunday, the 29th, Mr. Wright lectured in the afternoon publicly at Englewood on *The Mission of the T.S.*, and in the evening in the rooms of the Chicago T.S. on *Obsession*. On Wednesday, November 1st, he left for Fort Wayne. Thursday he lectured there on *The Mission of the Theosophical Society*. Friday he addressed the Branch on *Dreams*. Saturday he discussed new methods of Branch work with the members of the Fort Wayne T.S. Sunday evening he delivered a public lecture on *Reïncarnation*. On Tuesday, the 7th, he attended a reception at the Fort Wayne T.S. rooms. On Wednesday he delivered before the Branch a lecture on *Death*, and on Thursday gave an address on *H.P.B.* On Saturday morning he left for Bluffton, Ind., accompanied by Judge O'Rourke and Mr. Henry Cohen, and that evening lectured publicly on *Theosophy*. The next day he arrived in Chicago and attended a meeting at the rooms of the Society in the evening. On Sunday evening he spoke before the North Side League on *Karma*. On Wednesday, the 15th, he attended at the Chicago T.S. rooms and spoke on *Desire the Cause of Creation*, the subject for that evening's discussion. On Saturday, the 18th, he attended a Bhagavad Gita class at the rooms of the Society, and on Sunday lectured publicly at the rooms on *Occultism in Daily Life*. On Monday, the 20th, he attended a *conversazione* given by the Chicago Society. Mr. Wright's tour will now extend through Toledo, Columbus, O., Memphis, and New Orleans.

MILWAUKEE, WIS. A great deal of interest was aroused by a week's visit from Burcham Harding. Arriving Tuesday, November 7th, he addressed Brahmana Branch that evening, using as a text a selection from the Bhagavad Gita. Wednesday night, at the residence of L. H. Cannon, he delivered an address on the Masters. Thursday night a public lecture was delivered on "Theosophy in the Bible," in Severance's Hall, to a small but deeply interested audience. Friday evening he gave a talk on "Theosophy" at the residence of Dr. Ford, and Saturday at the same place, to members only, on Branch work. Sunday evening he was invited to address the Liberal Club, which meets in Severance's Hall, and he took for his topic, "Evolution from a Theosophical Point of View." A good-sized audience listened attentively to the lecture, and in the discussion that followed many of the members of the club were ready to admit the reasonableness of reïncarnation. As an illustration of the interest shown, the presiding officer of the club did not adjourn the meeting

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until after 10:30 p.m., and then for some little time discussion was carried on in groups around the hall, of the points brought out by the lecturer. Monday was devoted to local work and visits among those who had manifested an interest in Theosophy. Tuesday night was one of the most largely attended Branch meetings we have had in years. Mr. Harding spoke on "The Importance of Reincarnation." A vote of thanks was tendered Mr. Harding by the Branch for the good work he had done, the new life he seemed to have breathed into the Branch. The rumors current in "Jericho" to the effect that we were simply in an astral state, he declared not only to be misleading but false. Hereafter there will be public addresses on Sunday night, besides the regular Branch meeting Tuesday. Theosophical books will also be on sale. The papers have had most excellent reports of the public meetings, besides interviewing the lecturer on the movement. The good wishes of the members, collectively and individually, followed Mr. Harding on his journey to Chicago, Wednesday, November 15th. May our good Karma bring him to us again at no remote day!—*(Communicated).*

CINCINNATI T. S. is now located in one of the modern office buildings of Cincinnati. It occupies the entire seventh floor of the new Goodall Building on Ninth street opposite the new City Hall. The seventh floor has been undivided, and thus a large hall, with windows on three sides, has been secured. It will seat with the present number of chairs about two hundred and fifty people. In one corner of the room is a doorway leading to a small room used as a library. Large double doors open from the hall and elevator landing into the assembly room. On Saturday night, September 9th, the rooms were crowded with invited guests to witness the dedication of the new rooms to Theosophical work. The President, Dr. J. D. Buck, occupied the chair, and on the platform beside him were Annie Besant, Bro. Chakravarti, and Bro. Judge. Dr. Buck made a few remarks and introduced Bro. Judge, who spoke of the T.S. and its work. Then Bro. Chakravarti spoke of Theosophy in India, and Annie Besant closed with eloquent remarks on the duty of members to the local branch. The following Sunday and Monday Mrs. Besant lectured in the Pike Opera House to audiences composed of the thinking people of Cincinnati and vicinity. The Cincinnati T.S. has planned a series of Tuesday evening lectures, essays, and readings, to occupy the time from now until June, 1894. Subjects have been assigned, and the following have been given: October 3d, "Theosophy in History, Literature, and Philosophy" by J. D. Buck; 18th, "The Objects and Aims of the Theosophical Society," J. A. Knapp, "The True Theosophical Life," Mrs Elizabeth Burdick; 17th, "The Three Postulates of the Secret Doctrine" by Dr. W. A. R. Tenney; 24th, same subject continued by Mrs. B. C. Buchanan; 31st, "Evolution as Taught by Modern Science and Evolution as Taught by the Secret Doctrine" by Dr. Thos. M. Stewart; November 7th, same subject continued by Miss Rose Winkler and Mrs. J. A. Knapp; 14th, "The Septenary in Man" by Dr. Thos. M. Stewart and Mr. J. A. Knapp; 21st, "The Septenary in Nature," Mrs. J. D. Buck and Mrs. D. W. Lockwood; 28th, continuation of the subject by Mrs. Thos. M. Stewart.

MACON T.S., Macon, Ga., was chartered on November 21st with eight charter-members. This branch is the result of earnest and careful work carried on for many months by a zealous member-at-large, who made thoughtful discrimination before acquiescing in the signatures to application. It is the first branch in the great State of Georgia, and ranks 82d on the American Roll.

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CHICAGO THEOSOPHICAL ACTIVITIES are multiplying. A Bureau of lecturers has been formed to carry on Sunday lectures at the three centres already established. These now include Mr. R. D. A. Wade, Mr. Geo. E. Wright, Miss Pauline Kelly, Miss Leoline Leonard, and Mrs. M. M. Thirds, all of whom are prepared to do regular work in this field. One or two others will probably be soon added to this bureau. On October 25th Mr. Virchand R. Gandhi of Bombay, India, representative of the Jains at the Parliament of Religions, lectured before Chicago Branch on "Jainism". Mr. Claude F. Wright was present, and added much to the interest of this discourse by questions which called out fuller explanation of points differing from Theosophy, as well as by drawing attention to their treatment in Theosophic philosophy. Remaining with us for a few days, Bro. Wright lectured at Headquarters the following Sunday evening on *Obsession*. Lectures since then have been: November 5th, *Personal Responsibility in Theosophy*, Mr. Burcham Harding; November 12th, *Methods of Spiritual Development*, Mrs. M.M.Thirds; November 19th, *Occultism in Daily Life*, Mr. Claude F. Wright; November 26th, *Hindu Philosophy*, Mr. Geo. E. Wright. At the League Hall the lecture course receives gratifying encouragement, a constant increase in attendance being reported.

ST. PAUL T.S. has moved its quarters from the Globe Building to 521 Endicott Building.

CORINTHIAN T.S., Corinth, N.Y., was chartered on October 26th with five charter-members. This is the branch originating from the Theosophical work carried on during the summer at the Maschmedt Farm. Mrs. C. H. G. Maschmedt has been elected President, and Mr. Robert A. Chandler, formerly of Saraswati T.S., New Orleans, Secretary. The Sunday meetings at the Farm cannot maintain the remarkable interest of the summer, but good numbers always assemble, and the Theosophical center is strengthening and growing. This is the 80th Branch on the American Roll.

LAKE CITY T.S., Lake City, Minn., was chartered on November 7th with eight charter-members. It is the 81st Branch on the American Roll. The President-elect is Mrs. Anna B. Underwood, and the Secretary Mr. Roy Underwood.

BROOKLYN T.S. Sunday evening lectures in November were: 5th, *Man, Visible and Invisible*, Wm. Q. Judge; 12th, *The Coming Doom*, Jas. H. Connelly; 19th, *Theosophy of Small Things*, H. Alfred Freeman; 26th, *A Pot-pourri*, H. T. Patterson.

"H.P.B." T.S. Sunday evening lectures in November were: 5th, *The Riddle of Man*, by T. Richard Prater; 12th, *Health, Physical, Mental, and Spiritual*, by Dr. E. G. Day; 19th, *The Goddess Maya*, by Miss Katherine Hillard; 26th, *Similarity of the Doctrines Taught by Christ and Buddha*, by Dr. T. P. Hyatt.

ATMA T.S., New Haven, Conn., holds regular meetings every Monday evening at the house of the Secretary, 998 Grand avenue. Through contributions, etc., the Branch has a considerable library of Theosophical books, which it lends out to members and enquirers.

OBITUARY. Mrs. Mary E. Gunn of Excelsior T.S., San José, died at San Francisco on October 4th, aged fifty nine. Faithful wife, loving mother, true friend, humane and charitable in life, she is a loss to the Society.

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PACIFIC COAST ITEMS.

DR. GRIFFITHS lectured in Redding, California, on September 29th, and on the 30th the Redding T. S. was organized with five charter members, Mr. Ruggles Bostwick being elected President, and Mr. W.P. England Secretary. At the request of a number of citizens who rented and advertised a hall, a second lecture was given to an enthusiastic audience on October 2d. The Branch has ordered books for the nucleus of a library, and gives other indications of good work. On October 7th and 8th two lectures were given in Chico. On the 11th Dr. Griffiths visited Marysville, meeting a number of persons who had heard the lecture the year before and had since been studying and thinking over Theosophy.

SRAVAKA T.S., Marysville, California, was chartered on October 26th with six Charter-members. It ranks seventy-ninth on the American Roll. Mr. John W. Rupert has been elected President, and Mr. Wm. T. Henn Secretary. The local press gave very ample reports and commented favorably upon the organization of the Branch. The good work of Bro. William Henderson in Marysville prepared the way for this success, and his coöperation with the Pacific Coast lecturer did much towards making the Branch possible.

DR. ALLEN GRIFFITHS spent several weeks in Sacramento in October and early November. Branch and other meetings were held, besides two public lectures. On November 5th the subject was "Evolution," and most copious reports of this and of the lecture upon "Reïncarnation" were given in the *Bee*, the principal local paper.

EUREKA T. S., Sacramento, has just made an important step forward by establishing a Headquarters. Two very large parlors which will seat eighty or one hundred people have been secured for six months, and will be daily open from 1 to 3 and from 7 to 9 p.m. Regular Branch meetings are held on Thursday evenings, and on Sunday evening is a public meeting for presenting the basic truths of Theosophy. The Library is one of the largest and most complete on the Coast, having nearly two hundred books, and as the Headquarters and the various meetings are advertised, good use will no doubt be made of it. The Librarian is daily in attendance. The rooms are handsomely carpeted and furnished, and photographs of H.P.B., Col. Olcott, Mrs. Besant, Mr. Judge, and others, also of Adyar, London, and the N.Y. Convention, adorn the walls. Magazines and current literature are upon the tables. The Headquarters is at 610½ I st, a central location. This admirable undertaking is due to the energy and whole-heartedness of a few of the oldest members, especially to one Brother who advanced the money and assumed all responsibilities. All success to him and it!

WILLAMETTE T. S., Portland, Oregon, had Sunday evening lectures in November; 5th, *Transmigration*, John M. Lüsburg; 12th, *Theosophy, the Ethical Educator*, Mrs. L. D. Durkee; 19th, *Theosophy and Evolution*, A. R.Read; 26th, *Karma*, Miss Mamie McCasky.

DHYANA T.S., Los Angeles, resumed its regular weekly meetings after the summer vacation on Thursday evening, October 5th. The *Secret Doctrine* was taken as the subject of the winter's work, preceded each evening by short readings from the *Voice of the Silence*, Mr. J.J.Fernand leading the meetings

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and directing the course of study. These meetings are of interest mainly for somewhat progressed students, but special effort for spreading primary teachings is in union with the Los Angeles Branch in maintaining a Headquarters and vigorously sustaining the Sunday evening meetings there and the Friday evenings for inquirers.

SANTA CRUZ T. S. has outgrown its old quarters and has rented for Sunday evening meetings a nicely furnished Hall seating two hundred people. The meetings will be duly advertised, and good attendance is expected. All means hard work for the few who are active. Mrs. I. C. Oakley gave a very fine lecture upon "H. P. Blavatsky, her Life and Work", which was well received, and Mr. Dharmapala's lecture was so crowded that several hundred went away unable even to get standing room. Theosophic interest is growing wonderfully throughout California, and the great need is missionaries.

AT BLAVATSKY HALL, Los Angeles, Sunday evening lectures in November were: 5th, *Instinct, Intelligence, and Intuition*, Mrs. L. E. Giese; 12th, *Theosophy and Ethics*, H. A. Gibson; 19th, *Post Mortem States*, Dr. G. F. Mohn; 26th, *Reality and Illusion*, Frank Neubauer.

DR. GRIFFITHS lectured on Evolution in Oakland, Calif., November 12th, to a good audience.

AURORA BRANCH of Oakland, Calif. has changed its place of holding public Sunday lectures to I.O.O.F. Hall, corner 11th and Franklin sts, which, besides being much larger than the former place of meeting, is better lighted and ventilated. Audiences have been larger since the change, and indications warrant the prediction that Theosophy in Oakland will be even better and more ably presented than ever before. This is saying a good deal, for Aurora has always been one of the most active Pacific Coast Branches.

THE P. C. COMMITTEE has just issued a circular letter to Branches adjacent to San Francisco announcing reorganization of the Lecture Bureau and offering to supply Lecturers during the winter. The following Lecturers and Subjects are available: Dr. J. A. Anderson, *Reincarnation, Karma, Septenary Man, Evolution*; Mrs. S.A. Harris, *The One Life, Functions of the Seven Principles*; Abbott Clark, *Theosophy: The Science of Life, and the Art of Living, Karma and Common Sense, Wise Men of the East*; E. B. Rambo, *Mahatmas, Objections to Reincarnation, The Good Law, The Heart Doctrine*; Julius Oettl, *Ambition, Duty, Enthusiasm*; Mrs. V. S. Beane, *The Destiny of Man, The Gates of Life, The Lost Chord*; Mrs. J.R.V. Shoultes, *The Inspiration of Theosophy, Facts of the Astral World, From Man to God, From the Human to the Divine.*

BOTH T. S. BRANCHES in San Francisco continue weekly meetings with growing numbers and interest. The Headquarters have become too small, and larger are being sought: this is true also of the Aurora T. S., Oakland. The H. P. B. Training Class is effecting good results in teaching methods of imparting knowledge, and is cultivating in speeches good enunciation, pose, and gesture.

LONDON LETTER.

CHANGES AT HEADQUARTERS have been made in the use of the rooms. From 1891 until lately the two rooms used by H.P.B. were not used, one of them being her front work-room and the other, adjoining, her bed-room in

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which the bedstead remained. Now the iron bed has been removed and stored, and the room will be used, as also the front room to some extent. But in the front room will be kept, as before, the various objects, as well as the case containing pens and other relics of H.P.B.; the bronze casket containing the ashes will also remain in place.

On October 27th, there was a meeting of the Psychical Research Society at Westminster Town Hall, at which Mr. Walter Leaf read a paper to expose once more H. P. Blavatsky whom this Society cannot let rest. It consisted of a translation of letters said to be from her to Solovieff. Much the same thing had been done before, and the letters were very pointed, though not such evidence as came to much. A peculiarity of the reading was the giving of very droll passages or ironical ones in a somber tone meant to becloud them. No applause greeted the paper, and the reader sat down in cold silence. Mr. G. R. S. Mead was there and asked for a hearing, which was given him after his name was divulged. Things then went thus:

Mead. "I am the Secretary of the Theosophical Society" (applause). He then slowly and quietly said, in substance,— That he had one advantage over Mr. Leaf, as the speaker had known H. P. Blavatsky long and intimately, whereas Mr. Leaf had never seen her (applause). If Mr. Leaf had known her, he would have understood better her love of humor and fund of wit, and would not have read her jokes with a long tragical face (laughter and applause). It was true that Mme. Blavatsky began with the Spiritualists: no one but an idiot would have begun otherwise, seeing that that body of people already believed in the actuality of psychic phenomena (applause). Referring to Mr. Leaf's statement that H.P.B's speaking of Mahatmas was an afterthought, Mr. Mead said her own diary written in 1851 was as good evidence as any other, and that in the Headquarters was her old diary in which, under date of August, 1851, she had set down that then for the first time she had met physically "the Master of her dreams" (applause). Mr. Leaf had mentioned the large fortune of the Baron de Palm left to the T.S.; this fortune consisted of a few shirts and unpaid bills (roars of laughter and applause). What would the members of the S.P.R. think if the members of the T.S. constituted themselves a private detective bureau to spy into the life of the S.P.R. members, contrary to dear English traditions of gentlemen? (loud applause).

An old gentleman then arose, saying he felt mean to have sat and listened to such a paper peering through key-holes and reading people's private correspondence; he felt humiliated. This was Mr. Page-Hopps, the best known Unitarian minister in London. Another rose and asked why these things had not been published when Mme. Blavatsky was alive (applause). Mr. Leaf said in a weak voice that that would be explained when the matter was printed (silence). Mr. Myers then tried to make things better, and said the ideas of Theosophy were very like his own. It seems that the S.P.R. has an idea that by belittling Mme. Blavatsky as much as possible, some progress will be made in deducing laws from the facts of all sorts about dreams and the like, which they collect and store. I hear that the offer made by Mr. William Q. Judge last summer to the Psychical Society to submit to examination has been considered and on October 6th was ordered to be laid on the table.

A Lotus Circle is being started here. All the workers seem to be more in earnest than ever.

In Sweden they are starting a sub-Section as allowed by the Constitution, and I understand nine charters have already been issued. S.M.

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AUSTRALIA.

MRS. COOPER-OAKLEY'S VISIT. The Sydney Theosophists were delighted to welcome Mrs. Cooper-Oakley on the 11th of July last, and a cycle of activity was inaugurated on the first night of her arrival. She met us and talked of Theosophy, of methods of work and propaganda pursued in London and other centers, and sketched out a plan for work here. The preliminary meeting was held at 14 Bond st. A larger room was taken in Hunter st. and a depot for literature opened. Mrs. Oakley held classes, and the number of attendants was fifty. She lectured publicly once a week to steadily increasing audiences. Lectures were also given to the Socialists and Woman Suffragists, there being good attendance. A Sunday evening lecture was given at the Unitarian church on "Spiritual and Ethical Teachings of Theosophy." It was crowded. Other parts of her work were parlor talks.

As a result of the visit a Theosophic League was made. It will have free lectures, distributes pamphlets, helps branches and all enquirers. There are two bodies besides the League. Newspapers gave good notices of Mrs. Oakley's work and opened their columns to letters on the subject. Visitors to meetings and parlor talks comprised all grades of Sydney society.

The newly-formed League opened with Sunday night lectures. Bro. Martyn began with one on "Down through the Ages," and on August 27th Bro. Guilford spoke on "The Two Paths." About fifty people came on each occasion.—(*Communicated*).

SUPPORT OF THE T.S.

"Hard times" have begun to seriously affect our Fund, and I have very few new names to add since last report.

My thanks are specially due Bro. W.M., Brooklyn, N.Y., one of the new pledgers, who sends with his September remittance $5.00 extra, stating that as he had collected some funds unexpectedly, he would divide with the T.S., thus revealing his thoughtfulness and care for the welfare of the Society. Also to Bro. H.W.G., who sends with his monthly remittance $2.00 to apply upon the Indian deficiency.

The new badges now on sale at headquarters and by me are moving well, considering the amount of publicity that has been given them, and this is another source of revenue that promises well.

My report since last report to date is as follows:

New subscribers in the ten cents per month class: O.P.M., C.E.F., per year, $2.40.

New subscribers in the twenty-five cents per month class: I.L.H., B.S., W.H.S., per year, $9.00.

New subscribers in the one dollar per month class: W.M., E.W., H.B.S., per year, $36.00

Total subscribers previously reported, 60. New subscribers since, 8. New total, 68. Grand total per year previously reported, $716.20. Total pledged

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by new subscribers, $47.40. Grand total per year to date, $763.60. Profits on sales of badges, $46.25. Total value of Fund for first year to date, $809.85.

G.E.H.

247 Green st., DAYTON, OHIO, *November 15, 1893.*

Received November 20th from G. E. Harter the sum of $48.95, being subscriptions since last report (October 16th).

WILLIAM Q. JUDGE,
General Secretary.

ADYAR DEFALCATION FUND.

The defalcation by the late treasurer S. E. Gopala Charlu reported in the PATH and *Lucifer* was duly communicated to this Section; and Col. Olcott writes stating his intention of similarly notifying the Indian Section, at the same time expressing pleasure at the promptitude of the response from Europe and America. He will also start a fund there so that those who took upon themselves to guarantee reimbursement may not be unduly taxed. Responses have begun to come in from the American Section, and up to the date of this report are as follows; in cash not including pledges of future payments:

S.W.C.	$10.00	C.F.	$ 5.00	Mrs.J.C.	$ 2.50
F.H.C.	5.00	E.W.	5.00	E.R.	1.00
R.W.	2.00	O.P.	2.00	X.Y.Z.	5.00
L.J.K.	2.00	W.L.G.	3.00	H.T.P.	5.00
C.L.A.	2.00	L.D.B.	1.00	T.N.	1.00
H.D.	5.00	A.F.	20.00	H.A.	10.00
C.W.	5.00	J.P.H.	1.00	D.D.C.	25.00
J.L.G.	2.00	H.J.L.	5.00	W.H.W.	5.00
A.F.	2.00	A.H.S.	10.00	J.S.C.	.18
M.S.	.75	I.R.P.	5.00	M.J.R.	5.00
E.S.B.	2.00	A.F.W.	10.00	F.L.D.	1.00
L.J.K.	1.00	J.D.B.	5.00	H.G.	2.50
S.M.L.	2.50	E.M.L.	2.50	Mrs.B.	1.00
W.M.F.	10.00	J.S.C.	5.00	B.W.	2.50
F.F.	10.00	R.o.R.B.	2.00	N.F.C.	1.05
P.B.&B.	5.00	A.L.D.	10.00	C.F.L.F.	1.00
E.W.P.	5.00	E.H.	10.00	B.H.	10.00
J.A.A.	50.00	J.S.C.	.32	H.L.N.	1.00
W.A.R.	3.00	E.G.M.	4.50	L.H.F.	10.00
				Total	$320.30

On November 15th remitted to Col. H. S. Olcott, P.T.S., $320.00.

WILLIAM Q. JUDGE.

In sleep the soul is affected from below by the world, from above by the light of the spirit; on one side there is recollection; on the other, knowledge.—*Daily Items.*

OM.

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AUM

THE wheel of life moves on ; a wheel of which the spoke is the understanding, of which the pole is the mind, of which the bonds are the groups of the senses, of which the outer rim is the five great elements, of which the environment is home; which abounds in old age and grief, and, moving in the midst of disease and misfortune, it rotates in space and time.—*Anugita, ch. xxx.*

THE PATH.

VOL. VIII. JANUARY, 1894. No. 10.

The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine, by whomsoever expressed, unless contained in an Official Document.

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

OCCULT ARTS.

No. IV.

SOME PROPOSITIONS BY H. P. BLAVATSKY. [1]

THE following is extracted from H. P. B.'s first book, and is printed in this series with the belief that it will be useful as well as interesting. She gives some fundamental oriental propositions relating to occult arts, thus:

1. There is no miracle. Everything that happens is the result of law—eternal, immutable, ever-active. Apparent miracle is but the operation of forces antagonistic to what Dr. W. B. Carpenter, F. R. S.—a man of great learning but little knowledge—calls "the well ascertained laws of nature". Like many of his class, Dr. Carpenter ignores the fact that there may be laws once "known", now unknown, to science.

2. Nature is triune: there is a visible objective nature; an invisible, indwelling, energizing nature, the exact model of the other and its vital principle; and above these two is *spirit*, the source of all forces, alone eternal and indestructible. The lower two constantly change; the higher third does not.

[1] *Isis Unveiled*, Vol. ii, page 587, *et seq.*

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3. Man is also triune: he has his objective physical body; his vitalizing astral body (or soul), the real man; and these two are brooded over and illuminated by the third—the sovereign, the immortal spirit. When the real man succeeds in merging himself with the latter, he becomes an immortal entity.

4. Magic, as a science, is the knowledge of these principles, and the way by which the omniscience and omnipotence of the spirit and its control over nature's forces may be acquired by the individual while still in the body. Magic, as an art, is the application of this knowledge in practice.

5. Arcane knowledge misapplied is sorcery; beneficently used, true magic or wisdom.

6. Mediumship is the opposite of Adeptship; the medium is the passive instrument of foreign influences, the Adept actively controls himself and all inferior potencies.

7. All things that ever were, that are, or that will be, having their record upon the astral light, or tablet of the unseen universe, the initiated Adept, by using the vision of his own spirit, can know all that has been known or can be known.

8. Races of men differ in spiritual gifts as in color, stature, or any other external quality; among some people seership naturally prevails, among others mediumship. Some are addicted to sorcery, and transmit its secret rules of practice from generation to generation, with a range of psychical phenomena, more or less wide, as the result.

9. One phase of magical skill is the voluntary and conscious withdrawal of the inner man (astral form) from the outer man (physical body). In the cases of some mediums withdrawal occurs, but it is unconscious and involuntary. With the latter the body is more or less cataleptic at such times; but with the Adept the absence of the astral form would not be noticed, for the physical senses are alert and the individual appears only as though in a fit of abstraction—"a brown study", as some call it. To the movements of the wandering astral form neither time nor space offers any obstacle. The thaumaturgist thoroughly skilled in occult science can cause himself (that is, his physical body) to *seem* to disappear or to apparently take on any shape that he may choose. He may make his astral form visible, or he may give it protean appearances. In both cases these results will be achieved by a mesmeric hallucination simultaneously brought on. This hallucination is so perfect that the subject of it would stake his life that he saw a reality, when it is but a picture in his own mind impressed upon his consciousness by the irresistible will of the mesmeriser.

But while the astral form can go anywhere, penetrate any obstacle, and be seen at any distance from the physical body, the latter is dependent upon ordinary methods of transportation. It may be levitated under prescribed magnetic conditions, but not pass from one locality to another except in the usual way. Inert matter may be in certain cases and under certain conditions disintegrated, passed through walls and recombined, but living animal organisms cannot.

Arcane science teaches that the abandonment of the living body by the soul frequently occurs, and that we encounter every day in every condition of live such living corpses. Various causes, among them overpowering fright, grief, despair, a violent attack of sickness, or excessive sensuality, may bring this about. The vacant carcass may be entered and inhabited by the astral form of an Adept, sorcerer, or an elementary (an earth-bound disembodied

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human soul), or, very rarely, an elemental. Of course an Adept of white magic has the same power, but unless some very exceptional and great object is to be accomplished he will never consent to pollute himself by occupying the body of an impure person. In insanity the patient's astral being is either semi-paralyzed, bewildered, and subject to the influence of every passing spirit of any sort, or it has departed forever and the body is taken possession of by some vampirish entity near its own disintegration and clinging desperately to earth whose sensual pleasures it may enjoy for a brief season longer by this expedient.

10. The corner stone of magic is an intimate practical knowledge of magnetism and electricity, their qualities, correlations, and potencies. Especially necessary is a familiarity with their effects within and upon the animal kingdom and man. There are occult properties in many other minerals equally strange with that in the loadstone, which all practitioners of magic must know and of which so-called exact science is wholly ignorant. Plants also have like mystical properties in a most wonderful degree, and the secrets of the herbs of dreams and enchantments are only lost to European science, and, useless to say too, are unknown to it except in a few marked instances such as opium and hashish. Yet the psychical effects of even these few upon the human system are regarded as evidences of a temporary mental disorder.

To sum up all in a few words; Magic is spiritual wisdom; nature the material ally, pupil, and servant of the magician. One common vital principle pervades all things, and this is controllable by the perfected human will. The Adept can stimulate the movements of the natural forces in plants and animals in a preternatural degree. Such experiments are not obstructions of nature but quickenings; the conditions of intenser vital action are given.

The Adept can control the sensations and alter the conditions of the physical and astral bodies of other persons not Adepts; he can also govern and employ as he chooses the spirits of the elements. He cannot control the immortal spirit of any human being living or dead, for all such spirits are alike sparks of the Divine Essence and not subject to any foreign domination.

Propositions 2 and 3 contain and include the seven-fold classification. In 1877 H.P.B. was writing for those who had known but the three-fold scheme. In number two the vital principle (*prana* or *jiva*) is given; the body with vitality makes two; the real man inside called the soul, being composed of *astral body*, *desires*, and *mind*, makes five; the spirit, including the connecting link of *Buddhi*, completes the seven. The will is one of the forces directly from spirit, and is guided, with ordinary men, by desire; in the Adepts' case the will is guided by Buddhi, Manas, and Atma, including in its operation the force of a pure spiritual desire acting solely under law and duty.

WILLIAM Q. JUDGE.

(To be continued.)

"He who beholds all beings in the Self, and the Self in all beings, he never turns away from it".—*Vagasaneyi-samhita Upanishad.*

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SPIRITUALISM.

A "SPIRIT" TESTIFIES ON MATERIALIZATIONS.

LAST month we gave two prophecies from the "spirit" Jim Nolan as reported some years ago by the *Religio-Philosophical Journal.*[1] As this "control" has expressed himself quite definitely on several subjects, this article deals with some of his views on the phenomena of materialization of "spirit forms". The method of communication needs explanation. It is reported as being through his "materialized organs of speech". It is what is sometimes called the "independent voice". In these phenomena the medium was not entranced but carried on conversation, and the voice would sound from the air or out of the wall. Sceptics of course say that it is purely ventriloquism by the medium, but there are a large number of credible and intelligent witnesses who say that after careful examination no such trick was played, and that in several instances the voice was plainly heard while the medium was speaking at the same time. There is no exclusive impossibility in the matter, for two classes of spirits can project a voice from what appears to be empty space. The first is composed of the spirits of living men who have gained great occult power, and the other of certain gross entities existing in *Kama Loka.*

The *séances* used for this article were reported by the *R. P. Journal*, beginning October 13, 1877. Replying to the first question, Jim Nolan's voice said that he understood "the processes of form materialization of spirits", and was then asked to fully explain such alleged materializations. His answer completely demolishes the theory that a spirit can materialize itself, and throws doubt around the identity asserted for any so-called spirit, but his views have not been accepted by the Spiritualists. He said:

Question.—Will you fully explain the mechanical process, without going into the chemical properties of the various constituents farther than may be essential to a clear understanding of your statements?

Answer.—You understand that electrical particles in a darkened room are in a quiet condition; and they are collected together by the spirits and laid one upon the other until a form is completed. After completing this materialized form, we take magnetism from the medium, or such magnetism as we can get from the circle, and put a coating upon the electrical particles of the physical body just completed; and then the spirit steps into it and uses it in precisely the same manner as you use your physical form, controlling it by strong will-

[1] Inadvertently, in the December article the name of the medium was given as "Hollis Billing" when it should have been "Mrs. Hollis".

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power. There are also other modes of materialization ; sometimes we merely gather electrical particles and reflect upon them the face of some spirit, a reflected image as from a mirror is then seen ; or we first place these electrical particles gathered in on a sheet, like, for example, a sheet of paper; then we coat this sheet with certain chemicals from the atmosphere, and then we reflect electrically upon them, and that brings the form of a face, and you clearly identify the likeness of a spirit ; for instance, here is a young girl not more than 16 ; the medium can be covered with a coating and made to look precisely like her, and then made to appear like the form of an old man of ninety. Sometimes spirits walk out upon the floor. Frequently the medium walks out covered with this dressing or a coating looking exactly like your deceased relative, and, should that fade off, the medium would be standing in your presence.

Being then asked a question regarding deception by mediums when presenting themselves as the spirit called for, he made the following interesting remarks in reply to the second query :

The only mode of purification is the proper purification of yourselves. I will venture to say that you can bring twenty people into this room to-night who ask for materialization ; ten out of that number would rather have the medium walk out from the cabinet and personate their friends, provided they did not positively detect the swindle, than go home without any manifestations. The spirits see this, and if not exactly honorable assist the medium. *It is very rarely in cases of materialization that over two or three forms out of the whole number manifesting at a séance* are newly materialized ; *the same form is used with another coating.* Really, what would be the use in building a house for every one who wishes to go into one for some especial purpose ? Another point : the materialized form shown *never belonged to the physical part of that spirit ;* such materializations merely consisting of chemical, electric, and magnetic principles or elements gathered from the atmosphere by the controlling or working band of spirits.

On the twenty-seventh of October in the same year Nolan was asked to explain the dematerialization of spirit forms, and said :

There is in such cases a black or darkened atmosphere thrown around it. It does not actually dematerialize. If it did, it could not be brought back again so quickly. When a body is materialized the particles composing the same are gathered together by the spirits and placed one upon the other until the desired form is completed ; if these are separated they go back to the elements they were in before and we only gather them together again with greater difficulty ; and often when the form disappears from view and you think it is dematerialized, the spirits have placed around it a darkened atmosphere to shut it from the view of those present.

On the seventeenth of November, 1877, the questions put were cognate to the present subject, and one of them, the fourth of that day, asked if fabrics such as pieces of garments were materialized so as to remain thereafter. Nolan justly replied :

No : such fabrics are not materialized. The spirit can clothe itself in garments that are brought from some place on earth ; they are in every sense

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of the word material. It is impossible for spirits to materialize any fabric or garment so that it will remain on your earth. It would be impossible for a garment materialized by the spirits to remain on the material plane.

At another *séance* held in the same place and reported in the same journal of October 27, '77, Nolan was asked about memory by the first question. In replying he upheld the old views about the astral light, only calling it "magnetic light". As he was speaking of memory he went into an explanation to sustain his position and said:

In ancient times men called a certain light surrounding and emanating from every person the astral light, and upon which, they taught, was impressed or imprinted every thought or act of the individual. We, the spirits, . . call this emanation a magnetic light. . . . All the acts of life are photographed upon the astral light of each person . . . the astral light retaining all those peculiar things which occur to you from day to day during life.

This is all theosophical and true. It has a wider range than the subject of materializations, and if followed out to its right conclusions will upset many a theory held by spiritualists of their own invention or given them by some of the "lying spirits" Nolan spoke of.

All these remarks by Jim Nolan's spirit we commend to the attention of Spiritualists and Theosophists. The first have ignored them and all conclusions to be made from them for years, and impugned their wisdom by contrary action. The word of one "spirit" should be of more weight than the theorizing of a living follower of mediums. In the plane from which the manifestations come the "spirit" must have more knowledge of these phenomena than the people who live in bodies on this. And when we find—as in the case of Nolan—a great deal of Theosophical and Occult wisdom displayed through his medium, who was unconnected then with the Theosophical Society, giving explanations which accord with what many a Theosophical student knows to be true, his opinions are of greater weight than those of such spooks as deal in platitudes or continue to crystallize more deeply the preconvictions of the medium or the sitters.

Nolan's explanations completely dispose of the identity of the alleged spirits. They assume a good deal in the line of Occultism, but nothing different from the explanations of similar astral and psychic phenomena offered by Occultism and Theosophy. They overturn, it is true, many of the spiritualistic theories, and that is why they have no credence there, for if followed out they would lead to Theosophy. In many of his other replies he says that which if attended to would have long ago purged Spiritualism, excluded the bosh that comes in floods from mediums, and made the cult

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of value to the world. He urged purity of mediums and their non-contact with the world. He demanded a cessation of wonder-mongering, of seeking for gratification of curiosity, of selfish questioning for business or other temporary purposes; he insisted on intelligence in question and investigation; he found his requests refused, his suggestions ignored, and then—he disappeared. There are some who think, and perhaps with reason, that he was no disembodied spook, but the spirit of an intelligent living person who sought near the descending arc of the cycle of "spiritualism" to inject a new method and bring about if possible a revival of true psychic investigation and demonstration in a body of people already largely prepared. But he was denied and ignored.

From what he says we can deduce the following as testimony from the world called by spiritualists the world of spirits:

(a) That no "materialized form" is the form of the spirit claiming it.

(b) That all such forms are merely electro-magnetic shapes capable of deluding, being mere reflecting surfaces.

(c) That the necessary elements for them are *sucked out* from the medium and sitters, thus depleting the vital forces of all present.

(d) That in many cases the supposed face of the deceased is a simple picture drawn from the astral light and reflected on the prepared electro-chemical magnetic surface, being delusion number two.

(e) That the astral light and its properties—or some such medium—are known to this super-sensual plane from which the phenomena come.

(f) That the astral light contains, preserves, and reflects when needed the images of persons who have left the earth, hence also of those living as well as of all events.

(g) That inasmuch as no sitter knows personally the facts of the super-sensual realm and its denizens—excluding the few who have vision—all sitters are at the mercy of the spooks and the pictures, and, it being declared by a spook-land denizen that two or three forms at the most are used for a much greater number of alleged identities to masquerade in, the whole question of the identity of reporting spirits is plunged in doubt. This has always been asserted by Theosophists, and in the end of 1877 was clearly and forcibly said by H. P. Blavatsky, who, as Theosophists know, often said during her life that all phenomena were full of "psychological tricks'

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(h) Referring further to *(c)* we find that attending *séances* is full of danger to the sitters from the loss of vitality due to the physical and nervous elements taken from their bodies for the purposes of phenomena, whether those be materialization or other. Certainly the materialization *séance* is positively shown by this "spirit" to have such dangers. And if anyone will take the trouble to read what H. P. Blavatsky said (see *Incidents* in her life) to her sister about what she saw with clairvoyant eye at *séances* he will more clearly see the danger; spooks dignified with the name of "spirit" were hovering about like octopi ready to pounce on any sensitive person for the purpose of drawing his vitality; they enveloped such, looking like vast sponges, and then disappeared into the form of the person, sure to leave him less so much energy.

Finally it results that there is a distinct issue raised by Jim Nolan which should be decided by the followers of mediums and "spirits" whether he is right or wrong; if right, as he seems to be from a philosophical view of the matter, then all theories different should be given up. At any rate the spiritualist ought to give a good reason why the views of this spook, so concordant in many things with Theosophy, have had no acceptance, and why he is a liar or a fool and all the rest wise.

WILLIAM Q. JUDGE.

THE FIVE GREAT BESTOWMENTS OF CHARITY.

ONCE upon a time, Buddha was residing in the garden Anatapindada at Jetavana in Sravasti, with a great number of Bikshus. He thus addressed them:—There are five kinds of charity, of which now I will tell you. The first is abstaining from the taking of life. Bikshus, this is a great charity. But let us see, Bikshus, by what reason it is called a great charity. If there was no destroyer of life, all sentient beings then would be favored with the enjoyment of fearless living; and when their mind was free from all fear, such evil as enmity, hatred, and injury would cease to make its appearance. Then all peace on earth and in heaven! This is the reason why abstinence from the taking of life is a great charity. So also of the other four great bestowments of charity, which consists of abstaining from theft, adultery, falsehood, and intoxication.

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FACES OF FRIENDS.

GEORGE ROBERT STOWE MEAD is the General Secretary of the European Section T.S., and works day in and day out at the Avenue Road Headquarters in London. He is an Englishman and was born in 1863. His father, Col. R. Mead, late deputy Commissioner Her Majesty's Ordnance, is a distinguished Ordnance officer. So George's childhood was spent among soldiers, sailors, cannon shot, shell, guns, and bayonets. His education was obtained mostly at King's school, Rochester. At St. John's College he won school scholarship, and proper Sizarship at Cambridge. He then "went up" destined to read for mathematics supposed to be his forte. Pastors and masters said he must be a "wrangler". But he took the bit in his mouth, threw mathematics to the dogs, and read for Classical Tripos. In that he took classical honors. So far life was aimless and creedless, but unconsciously he was looking for something in life as a reality.

Having become a full-blown A.B. the query was "what to do?" He was offered a chance in an old established practise of an uncle in the law. He refused this, and while looking about taught at a large preparatory school. In 1884 when he went down for Cambridge he read *Esoteric Buddhism*, and then wrote to B. Keightley, saw Mohini, and was put on tbe track of Hindu philosophy, where he felt as if at home. Then he read all he could find on the subject, with no taste for phenomena, but the latter were also studied as a necessity. After three years of teaching he became restless and resolved on a new path, entering as an undergraduate at Oxford to read for classical honor and take up philosophy so as to get a fellowship and then come out for Theosophy.

After reading fourteen hours a day for five months, rest became necessary, and, the risk in the scheme seeming too great, he went to France to Clermont Ferrand and entered at a small university there, following the literary and philosophical lectures for six months. While there he was able to start many on Theosophy and Spiritualism, and had an epitome of discussions printed in French. This made a small riot, pulpits preaching against Spiritualism. From there he came back to London, taught once more for a year, then left, and met H. P. Blavatsky.

Two days after H. P. B. came to London in 1887, he met her at Norwood. She as usual asked him to stop; all seemed familiar as if he had known them all his life. He spent holidays at Lansdowne Road house, working as was possible. In July, 1889, he

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came to work under H. P. B. for good, giving up all else. Since then there he has been, and there he also lost that great and good friend whom to know was to admire and revere. No more can be said, as life is all before him, and perhaps he is destined to work long and well for the old T.S.

Mead is strong in word and manner; his eye is bright, clear, and sincere; his voice not unusual; his devotion undoubted. About the medium height, he is built for work and to last. All that we sorrowfully confess is that his hair is just beyond the auburn, like some sunset afterglow.

RELATIONS WITH MASTERS.

ONE of the first experiences of a new Theosophist just acquainted with the doctrine of Masters is a desire to be brought into contact with Them. As yet there can be no fitness, no claim, and the desire is born rather of curiosity or a natural ambition for a rare privilege. As acquaintance with real Theosophy expands, the desire abates, for the fact is perceived both that the privilege has not been earned and that its bestowal would be premature. Then with clearer views as to the actual functions of Masters and as to the immediate duty before the aspirant, comes full conviction that ample resources of ordinary kind exist for present light and strength, as also that relations will arise when, and only when, Masters discern both the need and the right. It may even be said that the fitter the preparation the less the desire, since increasing humility from sense of shortcoming averts the supposition that relations can be yet possible.

In a previous article there were stated the class to whom Masters vouchsafe proof of Their existence, and also Their object in so doing. The class is of those who have been zealous, faithful servants in Masters' Cause, and the object was needed help, sympathy, encouragement, or stimulus. What degree of service warrants the manifestation is of course a question for the donors alone to decide. No one else, the recipients least of all, is in position to conjecture.

Evidently relations may be, as to the workers, conscious or unconscious. The former would exist, in minor form, wherever a Master, by whatever method of communication He might be pleased to adopt, made clear the fact that He had observed the worker, had approved his devotion, and felt for him interest and care.

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Such an assurance would demonstrate several things;—that earnest service was certain to attract attention; that it would, when of sufficient amount to justify notice, receive it; that the interest would never cease while the service was maintained; and that it would be sure to manifest whenever circumstances called for help, sympathy, or active sustentation. At a more advanced stage—Chelaship, the connection would be of course distinctly avowed and the Chela be admitted to closer union, but how the avowal would be made, and what terms exacted, and what rules prescribed, must be unknown to us who are without this experience.

But unconscious relations may be just as real. They probably exist in every case where a human soul senses the value of spiritual things and feels an impulse to secure them, for the first flutter of spiritual life must be instantly discerned and welcomed by Those whose mission it is to disseminate such life throughout humanity and to foster its progress. Hence every aspiration connects with Masters and ensures responsive aid. When it so far asserts itself as to lead to active philanthropic work, particularly if in the Society which Masters have established as Their special agency for the spread of the Wisdom Religion at this era, the subject of it is brought more directly (as it is termed) within Their "ray", and thus is affected by the forceful warmth which streams along that. Ideas arise from time to time within his mind which seem quite normal to its usual workings, but which really have been sown there by a Superior; impulses start from no obvious cause, yet the actual cause is not suspected; affairs prosper, but are accounted for on ordinary grounds of energy and persistence. That a Master may be tracing out the course and facilitating its pursuance does not occur to the pilgrim. Yet all the time that influence may be at work, and, if it is unopposed by counter ones, may lead on to a stage of service and of merit where the unconscious help may be revealed to consciousness. Thus, as in evolution universally, there is the incipience of life, the gradual invigoration of that life, its emergence into active function, its efflorescence in visibility, its recognition as a fact.

But let us suppose that spiritual vitality, accompanied with that unselfish effort for others which is its evidence and test, has so far progressed that recognition of it is appropriate. Still there needs an occasion not less so. A superfluous demonstration would be counter to that wise law of economy ruling here as elsewhere in Nature. Masters, we are told, are "reädjusters", not continual interferers at every point and allowing no play to spontaneous movement or to maturing character, but wise overseers who inter-

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pose only when interposition is needful to avoid costly loss, to prevent serious mistake, to correct error, to recover from depression, to confer necessary strength, to give encouragement, to assuage doubt, to suggest duty, to arouse assurance. So long as men are fallible they are liable to exhibit fallibility, but thorough devotion gives Karmic claim to help against the fallibility's becoming disastrous and impairing the devotion. At the point where weakness threatens disaster and where Karmic right entitles to assistance, is an epoch justifying a disclosure from Masters. If everything is going well and if no adequate capital of merit has been accumulated, there is no reason for manifestation: in the converse condition, the reason is ample.

How, at such a point, is the manifestation made? Assuredly no one can presume to enumerate all modes, or even apparently fix limits to the action of Masters. There must be many means of which no one short of Mastership can conjecture. Yet in published Theosophical works, and in confidential utterances to others from Theosophists thus honored, it is certain that among those modes there must be *(a)* a message sent through an equally zealous member with an organism psychically fitted for receiving and transmitting it; *(b)* a written communication from a member already in relations with Masters and receiving direction to write it; *(c)* a written communication through and by an actual Chela acting under orders; *(d)* a direct message given by a known Chela and avowedly as message from a Master; *(e)* a precipitated paper effectuated directly by a Master or by a High Chela thus instructed; *(f)* vocal utterances through the physical body of a proper subject temporarily overshadowed or even fully occupied by a Master; *(g)* a communication by a Master himself to the interior being of the recipient, it being seized by intuition and by use of inner faculties. There is of course still another case *(h)*, that where a Master personally appears and speaks; but as this is known only in exceptional instances or where Chelaship actually exists, it has no place in the matter now considered.

To describe tests of genuineness in any or all the above modes must here be inpracticable. Much depends upon what the recipient antecedently knows of the transcriber or writer; much upon the circumstances of the specific case; much upon the intuition of the recipient; very much upon the character of the communication. The present treatment is only of cases where genuineness is amply evidenced to the one concerned.

The immediate effect of such a message is a mixture of humbleness and encouragement: humbleness that so much imperfec-

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tion still survives in one so honored, encouragement at the knowledge that a Master has deemed him worthy of His notice. The avowal of the notice is an avowal that relations exist, but as they only exist because of the worthiness thus indicated, the succeeding perception is *first*, that they will exist only so long as the worthiness is maintained, *second*, that they will be annulled whenever that worthiness sinks below the necessary level. Hence follows the conviction that the relations are henceforth on the responsibility solely of the disciple, the Master having already signified His readiness to continue them and the disciple being therefore the one to determine whether his conduct shall make possible the continuance. He has been invested with a privilege: it is for him to preserve or to forfeit it.

Succedent thereupon is a two-fold condition within. There is a new sense of the reality of Masters as a working factor in Theosophical life, and a very deep and heart-touching realization that the recipient's course has been upon the right path, imbued with the right motive, and thus far successful in its purport. His impulses have not been misguided, nor his aspirations visionary, nor his work deficient: all have been endorsed by an authority abundantly capable. Distrust would be both groundless and disrespectful; even uncertainty may be thrown away as unjust. The other conviction is of profound resolution that the course which has received such endorsement shall be pursued, that the relations it has evoked shall be maintained. And thus the effect of a conscious tie to Masters is a union of encouragement with determination.

As conscious relation with Masters is far more than a valued honor, being really of incalculable importance in spiritual progression, the question of its extension and strengthening has enormous moment. Obviously, anything which is incongruous with it, whether of interest, memory, imagination, desire, thought, whether in habits, pursuits, speech, action, needs abandonment as setting up vibrations not concordant and therefore hostile. Men are not perfect beings: if they were, they would not be here: and Masters do not expect a perfection which is necessarily non-existent. But they do expect at least an honest effort to correct all vibrations which antagonize Their presence and Their influence, even though human weakness ensures occasional slips. And in this correction, as otherwise, Their help is pledged to each such effort. Furthermore, the strengthening of the tie is greatly aided by frequent meditation upon Them and an attempt to sense vividly Their nearness, for this actualizes Them in the mind,

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gives Them reality as living presences around and within, makes the tie more close and palpable. Thought, as Theosophy ever emphasizes, is a most potent agent, creating forms, vivifying them, perpetuating them. And when exercised upon existing entities such as Masters, it gives them interior reality, force, influence. Daily the hindrances to their aid abate, the relation becomes habitual, the consciousness of it normal.

How shall relations with Masters be attained? Simply through the performance of duty. There is no other recipe for any good. But duty is a highly inclusive term. It means all that is owed to oneself and one's Higher Nature, all of self-discipline and purification and advance; and it means all that is owed to others, to generous help of the race, to the work of the Theosophical Society. It covers all obligations, but its fulfilment secures all blessings.

Are relations with Masters to be avowed? Certainly never for self-satisfaction, even less for pride or glory. Such a state of mind would vitiate them at once. It cannot be said that at no time, in no circumstances, for no purpose, may this be done, for *Esoteric Buddhism* and not a few other Theosophical publications have had of necessity their groundwork in such relations, but for ordinary Theosophists, not called by obvious duty to proffer personal experience in support of doctrine, there is a silence which is golden. It is no hardship, since the more sacred of life's chapters are not opened on the highway; it is not useless, since it avoids cavil by the jealous and the scoffing; and it is not unwarranted, since the most richly endowed of men are the least assertive or proclamatory,—the very Masters Themselves..

ALEXANDER FULLERTON, F.T.S.

THE SYMBOLISM OF THE UPANISHADS.

I.

STUDENTS of the Oriental Theosophy, which finds its highest expression in the Ten Upanishads, are met at the outset by a serious difficulty which has proved a real stumbling-block in the way of many earnest disciples, and has almost completely veiled the true meaning of these most ancient mystical books to all who have approached them in a purely literary or philological spirit.

This serious difficulty, which is caused by the symbolism of the Upanishads, requires two qualifications for its solution: first, some knowledge at first hand of the interior truths and realities

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represented by these symbols ; and secondly, a certain acquaintance with the symbology of the great religions of antiquity. This ancient symbology is marked by such a uniformity in countries and times as widely separated as those which gave birth to the Vedas and the Book of Job, the Mysteries of Osiris and the Apocalypse, that, in view of these resemblances, not only is one led to infer an identity of inspiration underlying all ancient symbolism, but also that an acquaintance with the method of expression of one ancient faith will often give clear insight into the darkest passages of another.

The source of this original identity of inspiration is not far to seek: for all the ancient religions treat of the same subject, the mysteries of the interior development of man, and the understanding of the universe which is reached in the course of that interior development. It is evident that a complete and exhaustive understanding of the ancient scriptures and the mysteries of inner life which are hidden beneath their symbols can be attained only by those whose inner unfoldment has gone so far as to identify them with the spirit in which these ancient scriptures were written, the universal spirit of wisdom and goodness. But though a complete understanding of the whole meaning of books like the Upanishads is thus impossible for all but the highest and holiest Sages, one cannot follow the path of interior development, of the inner light, with earnestness and integrity, without gaining some insight into the hidden meaning of the symbols ; and this, added to an acquaintance with other scriptures, may make clear much that seemed hopelessly obscure.

The best way to illustrate this is by a concrete example ; and we cannot do better than begin with the Katha Upanishad—the "Secret of Death," as one translator calls it—which is distinguished for its purity and beauty of style and its universal application to human life, not less than for its avoidance of mere technical and scientific treatment of certain special powers and potencies of the inner life, such as one finds, for instance, in the Chhandogya and Brihadaranyaka Upanishads. The Katha Upanishad begins :

Vâjashravasa, verily, seeking favor, offered in sacrifice all he possessed. He had a son, also, by name Nachiketas. Him, though still a child, faith entered, when the offerings were brought. He meditated :

—These have drunk water, eaten grass, given milk, and lost their strength. Joyless worlds he gains who offers these. He addressed his father :

—To whom, then, wilt thou give me ? said he. Twice, thrice he asked him.

—To Death I give thee, said he.

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It would not be contrary to the spirit of these ancient scriptures to find a meaning in the names of Nachiketas and his father. Vâjashravasa may mean "one who sacrifices according to tradition or ritual", while Nachiketas may mean "one who has lost the desire for sensation". But without insisting upon this, we may turn to the general meaning of father and son. A son, in the symbolism of the Upanishads, means a new birth; either spiritual regeneration, or simply reïncarnation ; this meaning of the new life which faith had entered, or of the soul in that new life, is represented here by Nachiketas. His father is the past birth, or the condition before the spiritual rebirth, which offers an inadequate sacrifice.

The lean cattle, who have "given milk and lost their strength", represent either worldly enjoyments or the physical powers which enjoy them ; just as perfect, well-nourished cows represent the spiritual powers which succeed them. Vâjashravasa, the type of the soul in the former or unregenerate birth, offered up these lean cattle, the physical enjoyments ; Nachiketas, his son, the new or regenerate birth, perceived that this offering was inadequate ; the offering needed was not the sacrifice of worldly enjoyments, but the sacrifice of self.

[Nachiketas meditates .]

— I go the first of many ; I go in the midst of many. What is this work of Death, that he will work on me to-day ?

Look, as those that have gone before, behold so are those that shall come after. As corn a mortal is ripened ; as corn he is born again.

[Nachiketas comes to the House of Death. Nachiketas speaks :]

— Like the Lord of Fire, a pure guest comes to the house. They offer him this greeting :

Bring water, O King Death!

Fair hopes and friendship, truth and holy deeds, sons and cattle, all forsake the foolish man in whose house a pure guest dwells, without food.

What is the House of Death to which Nachiketas comes ? It has two meanings. The first and universal meaning is the physical world, the "world of birth and death" to which the soul comes in each new life. The second, more special, meaning is the underworld, visited by the spirit of the neophyte at initiation.

[After three days, Death returns. Death speaks :]

— As thou, a pure guest and honorable, hast dwelt three nights in my house without food — honor to thee, pure one, welcome to thee — against this, choose thou three wishes.

[Nachiketas speaks :]

— That my father may be at peace, well-minded, and with anger gone towards me, O Death ; that he may speak kindly to me, when sent forth by thee ; this of the three as my first wish I choose.

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[Death speaks :]

— As before will he be kind to thee, sent forth by me ; by night will he sleep well, with anger gone, seeing thee set free from the mouth of Death.

The three nights which Nachiketas passes in the House of Death have also two meanings ; the first, the universal meaning, in which the three nights are the "three times", present, past, and future, the three conditions to which everything is subject in this physical world, the House of Death. The special meaning refers to the initiation in which the soul "descended into hell, and rose again the third day". One of the three wishes of Nachiketas refers to each of these "three times"; the first, "that the father may be at peace", refers to the past ; the meaning of "father" being the same as before.

[Nachiketas speaks :]

— In the heaven-world there is no fear ; nor art thou there, and fear comes not with old age. Crossing over hunger and thirst, and going beyond sorrow, he exults in the heaven-world.

The heavenly fire thou knowest, Death ; tell me it, for I am faithful. The heaven-worlds enjoy undyingness. This as my second wish I choose.

[Death speaks :]

— To thee I tell it ; listen then to me, O Nachiketas, learning that heavenly fire. Know thou also the excellent winning of endless worlds, for this is hidden in the secret place.

He told him then that fire, the source of the worlds, and the bricks of the altar, and how many and what they are. And he again spoke it back as it was told ; and Death, well pleased, again addressed him.

The next three verses, which speak of the triple fire as part of a ceremony, are evidently a later addition ; they are therefore omitted here. It is possible that they take the place of older verses which spoke too clearly of the sacred fire and were therefore omitted in the later manuscripts. But the secret of the triple fire may be revealed by the words, "he told him that fire, the source of the worlds, and the bricks (of the altar), how many and what they are" ; the triple fire being here the Higher Triad, the unmanifested three that underlie creation, preservation, and regeneration ; as also the being, consciousness, and bliss of the Self, the Âtmâ. The altar being the manifested world, which is crowned by the unmanifested three. The square altar is thus the lower quaternary, the bricks being the four or seven planes or worlds of manifestation. The triple fire and the square altar would thus be the triangle above the square in symbolism, the triangle being the same as the Egyptian pyramid, also connected with "pur" or fire. The "speaking back" is the reflection of the seven in Nachiketas, the individual soul.

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[Death speaks :]

— This is the heavenly fire for thee, Nachiketas, which thou hast chosen as thy second wish. They shall call this fire thine. Choose thy third wish, Nachiketas.

[Nachiketas speaks :]

— This doubt that there is of a man that has gone forth ; "he exists" say some, and "he exists not" others say. A knowledge of this taught by thee; this of my wishes is the third wish.

[Death speaks :]

— Even by the gods it was doubted about this ; not easily knowable and subtle is this law. Choose, Nachiketas, another wish. Hold me not to it ; spare me this.

[Nachiketas speaks :]

— Even by the gods, thou sayest, it was doubted about this ; nor easily knowable is it, O Death. Another teacher of it cannot be found like thee. No other wish is equal to this.

This third wish is the essence and crown of the whole Upanishad. Not the first wish "that the father may be at peace," that the past may "sleep well"; nor the second wish, the heavenly fire, are the true mystery of the Secret of Death.

The words, "the doubt that there is of a man that has gone forth," evidently bear two meanings. They refer first to the death of the body, and the doubt as to the survival of the personality. But this is not the deeper meaning. Nachiketas has confidently looked forward to the time when he shall be "released by Death" and "freed from the mouth of Death"; and has spoken of "the heaven-world which enjoys immortality"; so that he does not doubt as to the immortality of the soul, in its ordinary sense of the individual survival after death.

It is not this physical death, but the death which precedes the true spiritual rebirth and inward illumination ; the death of the passions and selfishness, of personal desire, which must be passed through before the initiation by the spirit is reached ; what Paul calls the "death to sin, and the new birth to righteousness"; the death which comes only once, while the physical death comes many times ; the turning-point of the soul, after it has reached its extremest limit on the outward path. This is the death whose secret Nachiketas asks. The "man that has gone forth" would be, in this sense, the Jivânmukta, "for whom there is no return", who has entered Nirvâna, of whom the gods have doubted ; "'he exists' say some, 'he exists not,' others say."

Of this secret there is no teacher but Death ; the death of selfishness must be passed through before an understanding can be reached of that true undyingness "which is not immortality but eternity"; and which may be reached in the midst of life, long before the time of physical death has come.

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[Death speaks:]

—Choose sons and grandsons of a hundred years; and cattle and elephants and gold and horses. Choose the great treasure-house of the world, and live as many autumns as thou wilt.

If thou thinkest this an equal wish, choose wealth and length of days. Be thou mighty in the world, O Nachiketas. I make thee an enjoyer of thy desires.

Whatsoever desires are difficult in the mortal world, ask all desires according to thy will.

These beauties, with their chariots and lutes—not such as these are to be won by men—be waited on by them, my gifts. Ask me not of dying, Nachiketas.

This answers to the offer made by the Lord of the House of Death to another neophyte, who, like Nachiketas, "descended into hell, and rose again the third day"; the offer of the kingdoms of this world and the glory of them. It would seem that the knowledge and power which make the spiritual rebirth possible are great enough to render certain the winning of any lesser prize, if the ambition to be mighty on the earth remains. These alternatives are offered, therefore, by the power which, if they are refused, will become the Initiator.

[Nachiketas speaks:]

—By to-morrow these fleeting things wear out the vigor of a mortal's powers. Even the whole of life is little; and chariots and dance are in thy power.

Not by wealth can a man be satisfied. Shall we choose wealth if we have seen thee? Shall we desire life while thou art master? But the wish I choose is verily that.

Coming near to the unfadingness of the immortals, a fading mortal here below, and understanding it, understanding the sweets of beauty and pleasure, who would rejoice in length of days?

This that they doubt about, O Death, what is in the great Beyond, tell me of that. This wish that draws nigh the mystery, Nachiketas chooses no other wish but that.

C. J.

(To be concluded.)

DISAPPEARANCE OF ASCETICS AT WILL.

WE often read of Yogees and Rishees disappearing on a sudden; a moment before, they were speaking to a king or his ministers, their mission ends and they disappear. How could they do so? Did they appear in their Mayâvi Rupa? Could they dissolve their physical bodies at will and re-form them? I was often confronted by these questions but could not answer satisfactorily; many of our Saints have thus disappeared, a few even after the Mahommedan Conquest of India. One was seen to enter a tem-

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ple for the apparent purpose of worship, but was never seen to come out again; the temple had but one door and no windows; he was living near the temple long since—in his physical body; his work ended, he disappeared on a sudden.

2. Now it must be understood that in all such phenomena what is absolutely necessary is a developed and trained will and a strong power of concentration practiced for a long time. The Yogi simply hypnotizes the persons present and passes out unobserved. To a person thus trained it is only necessary to concentrate on the thought that his body is without a rupa, and as a strong-scented essence when opened in the midst of an assembly affects all present, that focalized thought sends out rays on all sides and affects or hypnotizes those standing near; and they do not see the Yogî, though he might pass by them or be close to them. That this can happen has been already proved in France and other places by hypnotic experiments.

3. But no such successful concentration is possible without preliminary training, without long practice. In those days they never tried to know something of every thing, but each tried to *excel in that which appeared best suited to his nature.*

4. The Yogees in those days mixed more freely with men, and perhaps the conditions were more favorable then. It was only after the battle of Kuru Kshettra and the death of Sree Krishna that they retired to thenceforth live in a secluded sacred spot where the influence of the Black Age would not be felt.

5. And now Antardhanam, as such disappearance is called, is no longer regarded by our Indians, educated in the science of the West, as belonging to the realm of truth and reality, until western hypnotism, a monster infant of occult laws, shows them that Antardhanam is not an impossibility after all.

6. But that power of Concentration, that preliminary training are no longer to be found in us. We aim at knowing all about everything, can talk on a variety of subjects which must have bewildered many a sage, had they been living still, and we are always *active* and talking, and imagine that we are progressing.

7. Thus in the Yoga Sutra of Patanjali we find in the twenty-first Sutra of Bibhuti Padu that on concentrating on the rupa of our body, its visibility being suspended, there is no more union with the power of seeing, and Antardhanam is accomplished. Now it must be understood that in order that we might see an object three things are necessary, viz.: 1. The visibility of the object; 2. Our power to see; and 3. The union of the two. If, for instance, there be no transparent media between our eyes

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and the object to be seen, the first condition is wanting and we do not see it; if, again, the object is visible but our eyesight is not strong enough, we do not see it because condition No. 2 is not fulfilled. It sometimes happens that being deeply absorbed in thinking we sometimes do not see an object though perfectly visible to us and our eyes directed towards it; in this case there is no union between the two. To make an object invisible, therefore, we should cut off this *union*; in order to do this, the minds of others must be affected, and this is done by a trained and concentrated will.

KALI PRASANNA MUKHERJI.

Barakar, India, September 10, 1893.

ED. NOTE.—The aphorism of Patanjali on the subject of this article is No. 21, Book II, and in the American edition reads as follows:

By performing concentration in regard to the properties and essential nature of form, especially of the human body, the ascetic acquires the power of causing the disappearance of his corporeal frame from the sight of others, because thereby its property of being apprehended by the eye is checked, and that property of sattva which exhibits itself as luminousness is disconnected from the spectator's organ of sight.

In the old edition and in that published later by M.N.Dvivedi, the word used for concentration is sanyama. This is to be translated as concentration, and also "restraint", which comes to the same thing. The aphorism raises the issues made by modern science that no disappearance is possible if the object be in line with a normal eye and there be light and the like. Hypnotism has for some made the modern view a little doubtful, but many deny hypnotism, and the cases of disappearance in those experiments have all been but disappearances for the senses of but one person who is admittedly under some influence and is not normal in organ and function. The author cites alleged cases of complete disappearance of ascetics from the sight of normal persons normally exercising their senses. It is not a case of hypnotism collectively or otherwise, but should be distinguished from all such. In hypnotic cases normal function is abated and the mind imposed with an inhibiting idea or picture which seems real in action to the subject. In the cases of the ascetics there is left to those about perfect control of their organs and senses, the powerful mental action of the ascetic bringing into play another law, as indicated in the aphorism, which prevents the senses, however normal, from seeing the form of the ascetic. Form, it is held by the occultists of the school to which Patanjali must have belonged, is an illusion itself, which remains for the generality of people because they are subject to a grand common limitation due to the non-development of other than the usual senses. It would seem that all clairvoyance might prove this, as in that it is known by the seer that every form visible to our eye has extensions and variations in the subtler parts of its constitution which are not visible on the material plane. The illusionary nature of form in its essence being meditated on, one becomes able, it is held, to check the "luminousness of *sattva*" and thus prevent sight. This does not mean that ordinary light is obstructed, but something different. All light, gross or fine, is due to the universal *sattva*, which is one of the qualities of the basis of manifested nature. And besides showing as ordinary light, it is also present, unseen by us it is true, but absolutely necessary for any sense-per

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ception of that sort, whether by men, animals, or insects. If the finer plane of this luminousness is obstructed, the ordinary light is none the less, but the result will be that no eye can see the body of that person whose mind is operative at the time to cause the obstruction of the luminous quality mentioned. This may seem labored, but it is in consequence of our language and ideas that such is the case. I have known some cases in the West of disappearances similar to those mentioned by the foregoing article, and in *Secret Doctrine* and, I think, *Isis Unveiled* are some references to the matter where the author says the power conferred by this is wonderful as well as full of responsibility. While very likely no Theosophist or scientist will be able to use this power, still the cases cited and the explanation will go towards showing that the ancient Rishees knew more of man and his nature than moderns are prone to allow, and it may also serve to draw the attention of the mind of young Indians who worship the shrine of modern science to the works and thoughts of their ancestors.

BUDDHA AND A DEVA.*

THUS I have heard. On a certain day the Blessed one (Buddha) dwelt at Srasvati, at the Jeta grove, in the garden of Anatapindaka. When the night was far advanced, a radiant celestial one (Deva), whose countenance was exceedingly sublime and whose refulgent splendor illuminated the whole of the grove, approached the Bhagavat (Buddha) and worshipped him, standing aside. He then addressed the Bhagavat in verse—What is the sharpest sword? What the deadliest poison? What the fiercest fire? What the grossest darkness?

Bhagavat replied in verse—A harsh word is the sharpest word; covetousness, the deadliest poison; anger, the fiercest fire; ignorance, the grossest darkness.

The Deva asked: Who does gain the greatest benefit? Who does lose the most? What is the most invulnerable armor? What the best weapon?

Bhagavat replied: He is the greatest gainer who gives to other, and he loses the most who receives from other. Patience is the most invulnerable armor; wisdom the best weapon.

Deva: Who is a thief? What is the most precious treasure for the wise? Who is a robber (not only on the earth, but also in the heaven)?

Bhagavat: Evil thought is a stealer; virtue, the most precious treasure for the wise. Immorality is a robber, not only on the earth but also in the heaven.

* A Sutra, translated from the Chinese by M. Matzuyama. From Tracts of Buddhist Prop. Soc. of Kyoto, Japan.

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Deva: Who enjoys the greatest happiness? Who is the richest? Who is the noblest? Who the most ignoble?

Bhagavat: He whose desires are moderate is most happy; he is richest who is contented; the virtuous is noblest; the vicious is basest.

Deva: What is that which is attractive? What is that which is disgusting? What is the most horrible pain? What is the greatest enjoyment?

Bhagavad: Good is attractive; evil, disgusting. Of all the pains, the hell is the most tormenting; the deliverance from re-birth is the height of bliss.

Deva: What wish is right and proper? What wish is wrong and improper? What is the most violent fever? Who the best physician?

Bhagavat: Emancipation from transmigratory existence is right and proper to wish for; but not all the evil desires. Concupiscence is the most violent fever; Buddha, the best physician.

Deva: What power is able to ruin all the world? By what influence is all the world confused? What makes us forsake our friends? What does prevent our being born in the heaven?

Bhagavat: It is by ignorance that all the world is ruined, and by sceptics that it is confused. A cruel, covetous heart causes us to forsake our friends. Our attachment to agreeable objects renders it impossible for us to be born in the heaven.

Deva: What is it that neither fire can burn, nor water corrode, nor wind crush down, but that is able to make good the whole world? What was secure from the attack of a malefactor who would come to take it away?

Bhagavat: Blessing!

Deva then asked and said: Now I have only one doubt left to be resolved; pray clear it away for me:—Who has been, is, and will be the greatest self-deceiver?

— Bhagavat answered and said: Whoever possesses great riches, and yet fails to use them for promoting his blessings, has been, is, and will be the greatest self-deceiver.

The Deva, having heard the words of the Bhagavat, was full of exceeding joy, and worshipped him, throwing himself down at his feet. And he disappeared suddenly from the presence of the Bhaghavat.

"There are three branches of the law. Sacrifice, study, and charity are the first".—*Chandogya Upanishad.*

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THEOSOPHICAL CORRESPONDENCE CLASS.

SOME WORK OF THE CLASS.

THIS Class was started in the American Section for the purpose of helping the members in the course of study and in all matters pertaining to the Society. Very soon after the first notice was given members began to come in, and at this date, December, one hundred and forty-six persons have joined, coming from all parts of the Section. No authority is claimed, and members are helped by comments made on answers and by references to books and articles. At the same time it is likely that a large index or reference book may result from the work, referring to all sorts of articles and subjects in the whole field of T.S. literature. This in itself will be a valuable thing to have, and if means and energy warrant it might finally be gotten out in book form.

In the first list of questions the following among others was put:

What is the basis, genius, and spirit of the T.S. constitution?

Its object was to direct the mind to the organization itself, and to give an opportunity to personally with each one point out certain matters which ought to be better understood than they are, as the replies demonstrate. Some sample replies are here given without names.

39. I have been a member of the T. S. for eight years, and have never seen its constitution *nor ever heard of any.*

42. The basis of Theosophy is the revelations by letters and speech from Mahâtmas; its genius and spirit, the teachings of eternal truths of nature and universe.

62. Its basis is the establishment of a Universal Brotherhood. Its genius is to awaken the sleeping soul of man to a knowledge of its true powers, its true work, its true destiny. To arouse and stimulate to action the untried, undeveloped forces of the soul. To lift man out of the illusions of matter that he may make a more steady and rapid progress toward his spiritual development and perfection. To teach him to estimate correctly between material and spiritual progress, just how much one is worth in comparison with the other and just *what* ends are *to be obtained with one or the other.*

Its spirit is to eliminate selfishness, to inspire in the individual a beneficent, universal love of humanity in preference to a selfish, personal love. To persist in an increasing endeavor to purify the soul, lift the aspirations, ennoble the thoughts, not so much for the sanctification of self, as for the sake of purity and righteousness as principles of the Divine Will and for the maintenance of the Divine Harmony. And also for the psychical influences unconsciously engendered by holy thought and holy living. To eradicate error, false concep

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tions, mistaken interpretations. To annihilate prejudice and all systems of hasty, unjust conclusions. To follow out the golden rule "Do unto others as you would be done by." To incite to an exact uprightness *in all things*. To cultivate tolerance, patience, gentleness, sweetness, humility, and devotion in the cause of others.

41. The basis, genius, and spirit of the Theosophical Society is unselfishness, or the Fatherhood of God and the Brotherhood of Man.

69. The basis of the T.S. is a belief in the unity of all life, spiritual and physical; its genius that this unity of all life brings us into such relations directly or indirectly with other races, nations, and brother men as to cause any injury done by one to another to mutually affect other races, nations, and men upon the earth. Its spirit is that of compassionate sympathy for, and mutual helpfulness to, all beings.

90. The basis, genius, and spirit of the T.S. Constitution are expressed in the first object and in its motto, "There is no Religion higher than Truth". It would unite men of all creeds and races in a bond of brotherhood and mutual toleration upon the common ground of Truth, which is the nucleus about which all creeds and dogmas have crystallized.

58. Sincere and earnest belief in the Masters of Wisdom seems to me to be the basis of the Theosophic Constitution.

9. The basis of the T.S. is the Brotherhood of Man; its spirit is entirely unsectarian and has no creed or dogma to promulgate; respectful tolerance is shown to all religions, creeds, and races of men; the genius of the T.S. is the desire to uplift humanity to a higher level.

33. Oneness, development, charity.

The above are fairly representative of all, and of the general spirit of this Section. They show that all have missed the gist of the question, which was directed to the organic law under which we work, but at the same time demonstrate that the true idea of the movement as a human development is pretty well understood. If the question had been as to the movement apart from the Constitution of the Society, all the replies would have been very good. Number thirty nine apparently saw the precise point from the reply that he or she had not even heard there was a Constitution. But that also illustrates another thing, that it is possible to proceed vigorously with such a work as ours even if the members do not think there is any organic law. Of course it would not do for officials to be ignorant of the Constitution, but it appears that if men are working as so many in the T.S. do work the law need not be known, inasmuch as they become in themselves the right law. However, the way to have replied properly to the question as put is something like the following:

"The Basis: *(a)* Equality of members irrespective of caste, sex, color, race, or creed; *(b)* Autonomy or self government of all Branches and Sections; *(c)* Federation, in which, though each Branch and Section governs itself, all must act in conformity to the general Constitution; thus the Branches of a Section are

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under the jurisdiction of the federated Section and governed by its general law, which in turn must conform to the law of the whole T.S.

In addition to the foregoing, the basis, genius, and spirit of the organic law or Constitution are autonomy, equality, non-sectarianism, non-dogmatism, absence of creed, and tolerance of opinion. The objects of the Society *are the aim* to which the Constitution is directed.

The Theosophical movement as distinguished from its Constitution is based on fraternity and unity, its genius is the pursuit of truth and tolerance, its spirit is unselfishness leading it to spread the truth with tolerance and to work for the uplifting of the race.

From all the above a branch might exist as one of the T.S. and be composed wholly of members who had a specific belief, provided they did not force it on others nor claim for the belief the endorsement of the organized Society".

LITERARY NOTES.

NOVEMBER LUCIFER gives Dr. Buck's paper, "Theosophy historically considered as underlying all Religions and Sacred Scriptures," read before the Parliament of Religions. "The Battle of Salamis" is a vivid description by one who was killed during the course of it. "Ibsen's works in the light of Theosophy" is begun, as also a fine article on "Ancient Egypt". Mr. Mead's "Intuition" opens auspiciously, but lapses into mere quotation from the *Bhagavad Gita*, so that, although closing well and quoting a beautiful Persian legend, it is far less instructive than it might have been. "Theosophy and Theosophists" is true enough, but not as able as Mr. Kingsland's productions usually.—[A. F.]

NOVEMBER THEOSOPHIST. "Old Diary Leaves XX" deals with the teaching given to and the Occult experience of Stainton Moses, with some curious facts as to the persistence of the "Lodge scent", especially as to H.P.B's hair. "The Esoteric Significance of the Ten Avatars" begins very well and might be of exceeding interest, but is not. The second Avatar of Vishnu, the Kurma (tortoise) is described without any reference to a tortoise at all. "Phenomena of Slade while sleeping" narrates most singular incidents occuring when that famous medium was unquestionably asleep. "The Doctrine of Maya and the Hindu Scriptures" is a very able article, in the style and worthy of Mansel, and is specially interesting because denying that the doctrine is ever explicitly put forth in Hindu sacred books. The summation on pages 99 and 100 of the actual doctrine taught is singularly fine, admirable for condensation, clearness, and rationality, and is most gratifying to Westerns who, no less than the learned writer, believe in a "Universal Spirit, intelligent and eternal, omnipresent and omnipotent", who "wills" the "process of evolution called laws

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of Nature". The treatment of "liberation" and illusion is equally satisfactory. "American Indian Jugglers" narrates astonishing feats, probably a revelation to most persons in the U.S. The editorial comment on the second paper following is very nice, though it misses the point of the paper itself, and also fails to perceive that the objection had been therein anticipated and met. Sepharial gives the "Horoscope of H.S.Olcott, P.T.S.", and the subject of it makes the needful corrections. Like other astrological readings, it is a mixture of singular accuracy with as singular error. The *Theosophist* is quite right in thinking the *Forum* too expository of the views of two persons (however differing!), and if it has any recipe for cajoling or extorting contributions from F.T.S. in general, that recipe would be as welcome to the two as to their readers. "Cuttings and Comments" is a delightful addition to the *Theosophist*.—[A.F.]

THE NORTHERN THEOSOPHIST is a new periodical without locality stated, but the last line of the last page (8th) says that communications may be sent to Middlesbrough, apparently in England. The editorial is remarkably sensible and good, and there are other worthy contents. Price is only a penny. Bertram Keightley is announced to lecture through the Northern Counties early in January, which means a great boon to that region.—[A.F.]

THEOSOPHICAL SIFTINGS, Vol. VI, No. 12, gives two papers, "The Legend of the Grail" and "Karma", both by Mr. R. Machell and both charming in matter, spirit, and diction. The former states the original of the various legends and explains their symbolism Theosophically, all in a sweet and gracious style which makes them the more attractive. It reminds of Miss Hillard. "Karma" is not less delightful, and most clearly explains the bearing of the great Law on questions of Justice and Prayer, showing with peculiar lucidity the error of supposing that help to sufferers is a necessary interference with Karma. But should not the word "not" on line 8 of page 13 be expunged? There is a mixed metaphor on the last page, and the curious (however common) mistake is made of using "fruition" as if it meant "fructification" instead of "enjoyment", but such delightful papers can well excite the envy of even the sternest verbal critic.—[A.F.]

THEOSOPHY; ITS AIMS AND TEACHINGS, by J.H.Fletcher and S.G.P.Coryn, is a pamflet of 15 pages treating excellently well the main truths of Theosophy in form for popular comprehension. Under distinct heads these are clearly and tersely expounded, the whole constituting a good work for distribution, though a little peremptory in tone. There is one assertion requiring emphatic rebuke, —"Theosophists are Pantheists". No one has the right to make such an assertion of a whole body when, as is well known, it is true of only a part, and the assertion is thus not only false but audacious. It would be instantly repudiated by many of the more devout Theosophists, and, by some of the more logical, repudiated with indignation. F.T.S. who undertake to appropriate to their own little schools the whole term "Theosophy" incur something much more serious than exposure by a reviewer,—the danger of repelling and revolting from the Wisdom Religion thoughtful inquirers who as yet do not know that a pamfleteer is not the T. S.—[A.F.]

SECRET DOCTRINE. Volume one of the new edition of *Secret Doctrine* is now ready, and a copy has been sent, charges paid, to all subscribers who have complied with the conditions under which the reduced rate, $10.50 per set, was offered. Volume two, it is now thought, can be sent out in January: as to the

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Index, we have not information sufficient to assign a date on which it will certainly be ready.

KEY TO THEOSOPHY, IN SPANISH. Brother Josè Xifre of Madrid, Spain, has translated and published in Spanish H.P.B's book under the title of *La Clave de la Teosofia.* It is from the establishment of Julian Palacies, Calle del Arenal, num 27, Madrid, Spain, from where it may be had. It has a portrait of H.P.B. There is a prologue by the translator in which is a short statement of the Theosophical movement. He says that all the miseries of the race flow from selfishness and ignorance, and that our object is to do away with these by enforcing Universal Brothorhood and giving the truth as to man's nature. There are also a good glossary and appendixes. The latter give the facts about the Society so as to inform inquirers. Spanish address is "Revista Teosofica", Cervantes 6, pral. Madrid. We hope it will have a wide circulation among Spanish readers.

Mirror of the Movement.

AMERICA.

MR. BURCHAM HARDING arrived at Syracuse, N.Y., on 21st November, and was entertained by Mr. Underhill and Mrs. Clarke. Besides the usual Branch meetings, parlor talks were given at the houses of Dr. Walsh, Mrs. Myers, Mrs. Goodrich, Mrs. Kenyon, and others. Sunday, 26th November, lectured at Butler's Hall, which was crowded. Sunday, Dec. 3, occupied the pulpit at the May Memorial Church by invitation of the pastor, Dr. Calthorpe, and spoke on Theosophy to a large and appreciative audience.

This branch was organized last October by the united efforts of Dr. Dower and Mr. Gerhardt, and has already enrolled between 40 and 50 members. The meetings are well attended and great interest is aroused among many leading inhabitants. A strong spirit of harmony and desire for greater knowledge of Theosophy is exhibited.

December 11, passed the day at Cornell University, Ithaca, N. Y., among the members of a class recently formed for the study of Theosophy. Reached Jamestown, N. Y., December 12. This branch has awakened to new life, a headquarters has been taken on a leading street, where one of the members will reside. The hall will seat about 100. A syllabus of discussions will be used at the usual weekly meetings, public lectures will be given on Sunday evenings, besides classes for study. For the convenience of the numerous Swedish inhabitants, it is proposed to hold classes in that language.

On Sunday, 17th, occupied the pulpit of the Congregational Church at the usual morning service. There was a good attendance. In the evening lectured at Skandia Hall on "Theosophy in the Bible." Parlor talks have been given each evening at the members' houses, and the outlook is very encouraging.

ARYAN T. S. had Sunday evening lectures in December: 3d, *Man, Visible and Invisible*, Wm. Q. Judge; 10th, *The Moneyed Poor*, H. Alfred Freeman; 17th, *Witchcraft*, Leon Landsberg; 24th, *Theosophy as a Religion*, Alexander Fullerton; 31st, *Magic*, Henry T. Patterson.

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NEW ENGLAND THEOSOPHICAL CORPORATION. This is a corporation which has been formed in Boston by members of the T.S. there and in its vicinity for the purpose of acquiring a headquarters and forwarding the general practical good of the movement. They have a house at 24 Mt Vernon St., near the State House and the famous Common. The President is Geo. D. Ayers, Vice Pres., Robt. Crosbie, Sec., Miss M. Guild, Treas., Fred. L. Milliken. The Directors are taken from the membership of the Branches. By means of this corporation all the New England Branches can, if they wish, unite in all practical work, and there is a large field for it in the New England States. Members of the Society will live in the house, and from rents thus obtained, as well as from other theosophical practical matters, the income to run it is expected to come.

THE TOLEDO BRANCH has been favored by a visit from Mr. Claude F. Wright, and from Friday Nov. 24th until the following Tuesday afternoon he was indefatigable in holding meetings and talking with members. He has left not only a lasting impression upon the hearts of Toledo F.T.S., but a reminder of his visit in the form of numerous Theosophical symbols, with which he decorated the walls of Lotos Hall. Since its organization, not one year ago, the Branch has added six names to its roll, now numbering thirty-one. In spite of the loss of the President by death and the removal of the Vice-President from the city, the work continues with unabated interest, each member seeming to feel an added responsibility. The word "Service" has been adopted as the watchword of the Branch, and will soon be placed by the fine portrait of Madame Blavatsky which adorns Lotus Hall.

BROOKLYN T. S. had Sunday evening lectures in December: 3d, *Man's Place in Nature*, Jos. H. Fussell; 10th, *Evolution Through Re-birth*, Wm. Main; 17th, *The Heaven of Theosophy*, Alexander Fullerton; 24th, *Talmudism and Theosophy*, Leon Landsberg; 31st, *Memory*, Harrie S. Budd.

"H.P.B." T.S. had Sunday evening lectures in December: 3d, *Magic*, H. T. Patterson; 10th, *Vibrations*, Jas. H. Connelly; 17th, *Visible and Invisible Man*, Wm. Q. Judge; 24th, *Man's Place in Nature*, J. H. Fussell; 31st, *The Moneyed Poor*, H. Alfred Freeman.

CHICAGO'S LECTURE BUREAU has been strengthened by the addition of another member, Miss Eva F. Gates, who is the sixth speaker enlisted for regular duty. During December the following lectures have been given: "Theosophy in Practice," Miss Pauline Kelly; "Law of Re-birth," Mr. R. D. A. Wade; "Life Is What We Make It," Miss Eva F. Gates; "Theosophic Ideals," Mr. George E. Wright; "Life, Here and Beyond," Miss Leoline Leonard; "Christmas Thoughts," Mrs. M. M. Thirds. During his recent visit Brother Claude F. Wright adorned the walls at headquarters with several Theosophical symbols, among the paintings being the Society's seal and the winged globe. Additional furnishing for our rooms includes a new outfit for the platform and a piano.—(*Communicated.*)

PACIFIC COAST ITEMS.

WILLAMETTE T. S., Portland, Oregon, had Sunday evening lectures in December: 3d, *Clairvoyance and Dream States*, A. Schutz; 10th, *English Mystics*, Mrs. M. E. Martin; 17th, *Reincarnation*, Mrs. M. J. Robinson; 24th, *Socrates and the Grecian Philosophers;* 31st, *Life and Work of Madame Blavatsky*, Mrs. A. R. Read.

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THE LAST DAYS OF NOVEMBER were spent by the Pacific Coast Lecturer in Stockton, California. T. S., informal public and other meetings were held. A lecture on "Satan—Good and Evil" was given December 3d to an interested audience. Stockton Branch has a library and headquarters. Heretofore branch and public meetings have been held as one. But the Branch decided to separate this into two. Branch meetings will hereafter be held during the week, at which more systematic study will be had. The regular Sunday evening public meeting will be continued, but with the added factor of doing that kind of work which appeals particularly to beginners and the general public. The intention is in future to engage more actively in both branch and public work. Help will be received from the Pacific Coast Committee Lecture Bureau, and indications are hopeful.

MACON T.S., Macon, Georgia, has elected as President Mr. Iverson L. Harris, and as Secretary Mr. Walter T. Hanson, Bibb Manufacturing Company.

EUROPE.

A SCANDINAVIAN SUB-SECTION has been organized under the Presidentship of Dr. G. Zander. Some 250 members of T.S. residing in Sweden, Norway, Denmark, and Finland are on its roll. Ten charters have been recently issued to new Lodges in these countries, and the activity seems to be steadily increasing. In one small town Mr. Algren drew an audience of over 500 people.

THE NORTH OF ENGLAND FEDERATION of the T.S. has been formed by some of the northern Lodges to organize the spreading of Theosophy in that part of the country, and to review and compare the work done there. A quarterly meeting of the Federation was held on November 4th in Bradford; delegates attended from the Bradford, Athene, Harrogate, Leeds, Liverpool, Manchester City, Middlesbro', and other Lodges. Mrs. Isabel Cooper-Oakley was present from Headquarters. A special supplement was issued with the December *Vâhan* giving a report of this meeting. The principal subjects discussed were: philanthropic work in the neighborhood of Lodges; presswork and correspondence; the education of Theosophists, young and old; the correspondence scheme started by the General Secretary, American Section; Finance. This second meeting of the Federation was characterized throughout by much good feeling and enthusiasm.

BLAVATSKY LODGE, LONDON, has been very active of late in spite of the absence of its President, Mrs. Besant. *The Ocean of Theosophy* is still discussed at the Saturday meetings. Of the Thursday evening open lectures, one given by Dr. A. Keightley on *The Action of the Lives* was thought to be of special interest as showing how much could be adduced from microscopic research in support of various Theosophic tenets. Mrs. Keightley's paper entitled *What Proof have We?*, Dr. Wynn Westcott's on *The Rosicrucians, their Religion, Ethics, and Policy*, Mr. Mead's on *Gnostic Christianity*, and Mrs. Cooper-Oakley's on *The Voice of the Silence* were perhaps the most appreciated of any others lately given in this Lodge. A "Question Box" has been put up in the Hall, and members are invited to insert written questions for reply at the meeting following the one at which they are read out.

A LOTUS CIRCLE has been started at Headquarters on lines similar to those followed in America. This has been done owing to the exertions of Miss A. M. Stabler of the H. P. B. Branch in Harlem. Already considerable success

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has attended the innovation. Workers here are consequently once more indebted to American enterprise.

THE DUTCH LODGE, next to the Swedish, shows the greatest signs of health and steady progress amongst the foreign Branches. The Amsterdam Headquarters has been recently enlarged, and now has a room which will easily seat a hundred persons or more. Propaganda is not confined to existing centres only, but the war is vigorously carried into the enemy's camp—Antwerp, Haarlem, Rotterdam, and other at present untheosophical towns being visited in turn. University students in Holland seem to listen with more readiness than elsewhere. In England a halo of conservatism surrounds them which is hard to break through.

INDIA.

THE WORK of two young men, members of the T.S. at Bellary, deserves notice. They are R. Jagannathiah and T. Swaminatha, who have been publishing the *Bodhini* but have turned their attention now chiefly to a vernacular publication fund and work for the T.S. in the vernaculars of the district. This has been very uphill work, and they deserve praise for continuing, and also further help from those who can give it. In 1887 they started the Sanmarga Samaj, its declared objects being, in fact, a rendering of those of the T.S. so as to bring them home to those who read only in Tamil and Telegu. That effort brought them in touch with the masses, and now they have gone further. A free Sanscrit school was started and a pandit secured for it, and now some twenty students are on the roll. The school was recently raised to high school standard, and the government has recognized it as "Advanced". An improvement is proposed by them in the way of adding a place for boarding poor students who are now willing but unable to attend. To cover this they have begged rice and grains from people and have also obtained promises from a village to keep it up. They find the villagers true to their promises, but many difficulties impede the way. They need tracts and leaflets in the language, and this calls for printing, which now has to be done far away and is costly. They expect to have five new students from the proceeds of the rice donations. These are all to be educated Theosophically so as to be able to preach and explain symbols, ceremonies, and the like, and thus by giving rational explanations to wean people from dogmatic and theological views. The plan also includes a Theosophical Journal for the villagers who would collect at night to hear it read and expounded to them by the preachers of the Samaj. This is unusual in the West, but is a custom in India. It is also proposed to issue translations in Tamil and Telugu of T.S. books and thus bring those to the people. All this sort of work is just what is needed. It is hoped by them and others that it may lead in time to an actual vernacular section at work for and under the T.S. Any one who feels moved to help this work should send a remittance to Secretary of Sanmarga Samaj, Bellary, India. The literature and lectures of T.S. in English reach only those who know that tongue, but this work if fully carried out will reach down through the whole mass of India's peoples and bring the light of Theosophy there where it is as much needed as anywhere, and indeed for India it is more needed there than in any other stratum of society. The work ought not to be opposed because it was not started by the T.S., as it was and is done by members who are devoted and who desire to reach the people gradually in the only way possible for them.

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MRS. BESANT IN INDIA.

The very gratifying news has reached here that Mrs. Besant is now actually on Indian soil. She sailed from Marseilles in company with the Countess Wachtmeister, and arrived at Port Said after but little really bad weather. At Aden, beyond the Red Sea, a message of greeting was received from Col. Olcott, and then the steamer proceeded to Colombo, where the Col. had gone to receive the illustrious visitor. During the voyage Mrs. Besant gave several Theosophical lectures by request, taking opportunity to give the Anglo-Indian officials on board a taste of the venerable literature of the land they are ruling without understanding. At Colombo Mrs. Besant was waited upon by Col. Olcott, Mr. d'Abrew, Mrs. Higgins, and others, and a most enthusiastic reception vouchsafed. Particulars of her Indian tour may be expected in later PATHS.—[A.F.]

CEYLON.

THE SANGAMITTA GIRL'S SCHOOL at Colombo, Ceylon, has been inspected by the Government official, who pronounced it *the best on the whole Island.* This abundantly vindicates the choice of Mrs. Higgins as Principal. The School is in great need of financial aid, but also of a lady-teacher to assist Mrs. Higgins, the pupils now numbering one hundred and seven, of whom twenty four are boarders. It is thought that within five years there may be from two hundred to three hundred schools in Ceylon under influences more or less Theosophic, the popular movement having rapidly extended. If there was money to make these schools absolutely free, the work of educating the future mothers in Ceylon, already so practical and useful, would be of unspeakable value. The General Secretary will always most gladly forward any contributions for the Sangamitta School.

ADYAR DEFALCATION FUND.

In addition to the money acknowledged in December PATH, the following has been received:

Brahmana T. S.	$5.00	Dr. A. B.	$3.00	M. J. B.	$5.00
Col. W. L	10.00	S. S. C.	1.00	M. P.	2.00
Dr. S. E. W.	5.00	C. H.	1.00	H. W. G.	2.00
J. G.	2.00	Seattle T. S.	2.00	A. O. R.	2.00
J. S.	2.00	X. N. McK.	1.00	G. A. B.	1.00
Vyasa T. S.	5.00	A. M. S.	20.00	J. R. P.	12.50
R. O. R. B.	1.00	Dr. J. D. B.	10.00	C. H. M.	1.00
M. J. R	12.50	E. B.	5.00		
Dr. R. A. B.	2.00	A. S. B.	10.00		$123.00

Already acknowledged, $320.30. Total to December 19th, $443.30.

Live in the pure light of the Higher Self, which alone can save thee from the enemy.—*Daily Items.*

OM.

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AUM

HENCE one whose fire is burned out is reborn through the tendencies in mind; according to his thoughts he enters life. But linked by the fire with the Self, this life leads to a world of recompense.—*Prashna Upanishad.*
Dust thou art and to dust thou shalt return.—*Genesis.*

THE PATH.

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The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine, by whomsoever expressed, unless contained in an Official Document.

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

UPANISHADS ON RE-BIRTH.

THE above quotation from *Prashna Upanishad* gives the old doctrine, the same as in Buddhism, that re-birth is due to mind and to the tendencies therein. "Whose fire has burned out" means the fire of life expiring. "According to his thoughts" does not refer to what one wishes to have for rebirth, but to the seeds of thought left in the mind from the thinking of each hour of life; these in a mass make a tendency or many tendencies which on coming out either keep the soul to that family in all modes of thought and act or tend to segregate the soul from the circle into which it was born. "This life leads to a world of recompense", because by the fire of life it is linked to the Self, which being thus bound goes after death to the state where recompense is its portion. The alternation to and fro from one state to another for purposes of compensation is not the attainment of knowledge but the subjection to results eternally, unless the soul strives to find the truth and becomes free, and ceases to set up causes for future births.

A Jewish tradition says that Adam had to reïncarnate as David and later as the Messiah; hence "to dust thou shalt return".

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THE SYMBOLISM OF THE UPANISHADS.

II.

THE first part of the Katha Upanishad, if we have interpreted its symbols aright, taught the descent of Nachiketas—the soul—into this outer world, graphically described as the House of Death; its lingering there for three nights, which are the three times, past, present, and future, that condition everything in the House of Death; there confronted by Death, the prince of this world; the soul is offered three wishes, one for the past, one for the present, one for the future. The first is the quiescence of the past and the tranquil return of the soul to the source whence it fell into the "mouth of death", the second, the secret of the three fires on the four-fold altar, or the three divine energies which underlie the four-fold world of manifestation, the world of the present; the third is the secret of the Great Beyond, that real world to which the soul's true life belongs, and whence it has strayed into this House of Death.

The first two wishes have been already satisfied; the third is treated of in the second and third parts of the Upanishad, which we shall translate and comment on as before. In the second part, the speaker is Death the Great Initiator; not the body's death, but the death of the lower self, which alone can open the doors of the Great Beyond. What lies behind that door is told as far as words can tell it; it is the eternal mystery, which remains hidden in secret, and everlastingly unrevealable for all who have not passed the initiation—or "new beginning"—of the death of the lower self.

[Death speaks:]

—The better is one thing; the dearer is another thing; these two draw a man in opposite ways. Of these two it is well for him who chooses the better; he fails of his object who chooses the dearer.

The better and the dearer approach a man; looking closely at them, the Sage discerns between them. The Sage chooses the better rather than the dearer; the fool chooses the dearer, through lust of possession.

The better is what belongs to the real world, the Great Beyond. The dearer is what belongs to this unreal world, the House of Death, in whose gift are "wealth and length of days, the great treasure-house of the world, and the beauties with their chariots and lutes"; representative of the ideals of the lower self. The better and the dearer are the blessedness and the happiness, in Carlyle's inimitable chapters of *Sartor Resartus* which speak of

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the Everlasting No, the Center of Indifference, and the Everlasting Yea; where with matchless vividness and power are depicted the death of the lower self and the new birth of the soul. These two, the better and the dearer, draw every man in opposite ways; every man, that is, has the longing for Death's fair gifts; and also the incipient sense of the Great Beyond, called, in its negative aspect, Conscience, but which becomes positive, as intuition and growing omniscience, when Death's Initiation has been passed through.

[Death continues:]

—Thou, indeed, understanding dear and dearly loved desires, Nachiketas, hast passed by them. Not this way of wealth hast thou chosen, in which many men sink.

Wide apart are these two minds, unwisdom, and that of which the knower says "it is wisdom". I esteem Nachiketas to be one seeking wisdom, nor do manifold desires allure thee.

Others, turning about in unwisdom—self-wise, thinking they are learned—and fools, stagger, lagging in the way, like the blind led by the blind.

The Great Beyond gleams not for the fool, led away by the delusion of possessions. "This is the world, there is no other", he thinks; and so falls again and again under my dominion.

The understanding of desire is the deep and irrevocable conviction, based upon the experience of innumerable lives, innumerable incarnations, that desire can never be satisfied; that the gratification desired is never actually touched, but remains each time just one step out of reach. Like fruit under a glass case, the object of desire is never seized, but every effort towards perfect gratification is stopped by an irresistible barrier. The essential nature of desire is that it actually is never gratified, but every effort at gratification leads to another and this again to another. Every attempt at gratification is at once a disappointment and the father of a new desire. To this understanding of desire, which is the last ripeness of the lower self before it falls off the tree of life, must be added another qualification, the firm steady will, which, after the conviction of the futility of desire has been fully reached, gives effect to that conviction by checking the little children of desire, as they are born in the mind and run down through emotion into action. These three worlds, the world of mind, of emotion, and of action, are the "three worlds" which are to be conquered by the neophyte, and the first, that of the mind, must be conquered first. When this is done, the outward actions of desire, robbed of their motive power, will cease of themselves; their continuation would show, not that the soul had risen above the body, of whose mere outward acts it was inde-

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pendent, but that the first of the three worlds, the mind where the children of desire are born, was still unconquered and unclean. The delusion that a pure soul may accompany impure action is a part of that unwisdom which brings men "again and again under the dominion of death". Then Death speaks of the Great Beyond :

—That is not to be gained even for a hearing by many ; and, hearing it, many understand it not. Wonderful is the speaker of it, blessed is the receiver ; wonderful is the knower of it, blessed is the learner.

Not by a baser man is this declared ; but it is to be known by much meditation. There is no way to it unless told by another, nor can it be debated by formal logic.

The comprehending of this cannot be gained by debate ; but when declared by another it is dearest to a good understanding. Thou hast obtained it, for thou art steadfast in the truth, and a questioner like thee, Nachiketas, is dear to us.

That which many do not even gain for a hearing is the Voice of the Silence, the first glimmer of the inner light which shines in the soul and illumines the Great Beyond. Many who hear it understand not ; they follow the "promptings of conscience" blindly and haltingly, knowing not that this is the first gleam of the light that lightens the world. "The speaker of it" is the Higher Self, which brings the light to the soul ; the hearer of it is the soul which receives that light. The Higher Self is the "other that tells it" ; without being told by that other, it cannot be known ; but whenever the hearer is ready, the teacher is ready also ; when the soul is purified and reaches out toward the light, the light will certainly appear.

[Death speaks :]

—I know that what is called precious is unenduring ; and by unlasting things what is lasting cannot be gained. Therefore the triple fire was chosen by me, and instead of these unenduring things I have gained what endures.

Thus saying, and having beheld the fulfilment of desire, the seat of the world, the endless fruit of sacrifice, the shore where there is no fear, great praise, and the wide-famed world, thou, Nachiketas, hast wisely passed them by.

The lasting thing which cannot be gained by the unlasting is peace, which can never come from the gratification of desire, but only from the kindling of the triple fire, the three-fold Higher Self, of Being, Bliss, and Knowledge. The words "the fulfilment of desire" refer to Death's offer in the first part of the Upanishad. The seat of the world is the "Kingdoms of this world and the glory of them" ; the fruit of sacrifice or good deeds is the rest in Devachan—the shore where there is no fear ; all this, Nachiketas, understanding its unlasting character, had passed by

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[Death continues:]

—But that which is hard to see, which has entered the secret place and is hidden in secret, the mystery, the Ancient; understanding that bright one by the path of union with the Inner Self, the wise man leaves exaltation and sorrow behind.

A mortal, hearing this and understanding it, passing on to that righteous subtle one and obtaining it, rejoices, having good cause for rejoicing; and the door to it is wide open, I think, Nachiketas.

"The Mystery, the Ancient" is the Higher Self, which for the unenlightened is hidden in the secret place, the beyond, above the ordinary consciousness of the soul; it is the ancient, because the Higher Self is the power which again and again causes the incarnation of the personality through a vast series of lives, and thus, as the Ancient of Days, it is endless both backwards and forwards. It is to be found by the path of union with the Inner Self, the bridge so often spoken of in the Upanishads. This bridge, which the disciple must cross by becoming it, is really the identification of the personality with the life of the Higher Self by perfectly following its dictates and assimilating its nature; by the perfect obedience through which alone there is liberty.

A mortal learning this obedience and understanding it, and then becoming himself the path by identifying himself with the law of the path, reaches that Subtle one, where is eternal joy and not that lower exultation which is merely the opposite of grief; this exultation and grief being the two sides of the lower, personal self, while joy and peace are of the Higher Self and have no opposites; for the Higher Self is beyond the world of opposites, heat and cold, sorrow and exultation, and the rest. As the law is always waiting for obedience, the door is always open.

[Death speaks:]

—What thou seest to be neither the law nor lawlessness, neither what is commanded nor what is forbidden, neither what has been nor what shall be, say that it is THAT.

That resting-place which all the Vedas proclaim, and all austerities declare; seeking for which they enter the service of the eternal; that resting-place I briefly tell to thee.

It is the unchanging Eternal; it is the unchanging Supreme; having understood that eternal one, whatsoever a man wishes, that he gains. It is the excellent foundation, the supreme foundation; knowing that foundation, a man grows mighty in the eternal world.

The Higher Self is again defined as that which is free from the pairs of opposites; that which is neither the righteousness of the ritual law nor yet the unrighteousness of breach of that law; neither the performance of ritual nor its neglect; but a new life,

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a new yet ancient being, above the virtue and vice of the ritual law, because it dwells in the Great Beyond, while the law of ritual is, at best, for this world or for Devachan. The Higher Self is also the resting-place declared by the Vedas, because it rests above the personal life, while the personal life goes through endless alternations of birth and death; as the Higher Self, being a facet of the Infinite One, contains within itself the infinite; he who has gained it possesses all things, and therefore possesses whatever he may desire.

[Death speaks:]

—The knower is never born nor dies; nor is it from anywhere, nor did anything become it. Unborn, eternal, immemorial, this ancient is not slain when the body is slain.

If the slayer thinks to slay it, if the slain thinks it is slain, neither of them understands; this slays not, nor is slain. Smaller than small, greater than great, this self is hidden in the heart of man.

He who has ceased from sacrifices and passed sorrow by, through the favor of that ordainer beholds the greatness of the Self.

Though seated, it travels far; though at rest, it goes everywhere; who but thee is worthy to know this bright one, who is joy without rejoicing?

The "knower" is again the Higher Self, which knows all things. It is the ordainer, because it is the will and power of the Higher Self which ordains the incarnations of the personality and directs the whole series, with a single purpose, from beginning to end; correcting one life and supplementing its deficiencies in those that follow. Though seated, though at rest, it travels far, from one end of the chain of births to the other; it is everywhere, in every birth, because it overshadows and ordains them all.

[Death continues:]

—Understanding this great lord, the Self, the bodiless in bodies, the unstable in stable things, the wise man cannot grieve. This Self is not to be gained by speaking of it, nor by cleverness, nor by much hearing. Whom this chooses, by him it is gained; and the Self chooses his body as its own.

He who has not ceased from evil, who is not at peace, who stands not firm, whose emotions are not at rest, cannot obtain it by understanding. Brahman and Kshattriya are its food; its anointing is death; who knows truly where it is?

This final clause reïterates the truth that through the death of the lower self, and perfect integrity, and through these only, the path to the Self can be known; that Self whose food is Brahman and Kshattriya—knowledge and power; and whose anointing comes only through the death of selfishness. When selfishness is dead, then that Self chooses the purified soul, which gradually becomes one with it, in the resting-place which all the Vedas sing.

C. J.

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HYPNOTISM.[1]

WHAT is the hypnotic force or influence? What really happens when a hypnotic experiment is performed? What is proved by it? What force is exerted that, after making a man sleep, rouses him to a false wakefulness in which he obeys a suggestion, seems to lose his identity, becomes apparently another person, speaks a language he knows nothing of, sees imagined pictures as real ones? How is it that in this state his physical body follows the operator's suggestion and becomes blistered by a piece of paper which possesses no blistering power, sneezes when there is no actual titillation of the olfactory nerves, shivers over a hot stove, and perspires if it be suggested that a block of ice is a mass of fire?

All this and very much more has been done in hypnotic experiments, just as it was done many years ago by mesmerizers, electro-biologists, and wandering fascinators of all sorts. Then it was outside the pale of science, but now since physicians renamed a part of it "hypnotism" it is settled to stay among the branches of psychology theoretical and applied. The new schools, of course. went further than the first did or could. They added a species of witchcraft to it by their latest claim to be able to externalize and localize the nerve-sensitiveness and hence mental impressionability of the subject; to put it in his photograph or within a glass of water, so that if the former be scratched or the latter touched, the patient at once jumped or screamed. This is the old way of making a wax image of your form and sticking pins in it, whereupon you pined and died; men and women were burned for this once. This, while interesting and important if true, possesses the interest of a nightmare, as it suggests how in the near future one's picture may be for sale to be blistered and stabbed by an enemy, provided the extraneous localization of sensibility is first provided for. But the other experiments touch upon the great questions of identity, of consciousness, of soul, and of personality. They raise an issue as to whether the world be physical and mechanical, as Descartes thought, or whether it is fleeting and a form of consciousness existing because of thought and dominated by thought altogether, as the Theosophists modern and ancient always held.

Professor James of Harvard has published his conclusion that experiments in hypnotism convince him, as they have con-

[1] This article was originally written for the N.Y. *World*, at request.

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vinced many, of the existence of the hidden self in man, while the French schools dispute whether it is all due to one personality mimicking many, or many personalities wrapped up in one person and showing one phase after another. Facts are recorded and wonderful things done, but no reasonable and final explanation has been made by the modern schools. Except here and there they, being ignorant of man's hidden real nature and powers, or denying the existence of such, see no cause for alarm in all these experiments and no danger to either society or the individual. As the true evolution of man's inner powers at the same rate and time concurrently with all other racial and planetary evolution is not admitted by these schools, they cannot perceive in the future any possibly devilish use of hypnotic powers. The Theosophist, however, suggests an explanation for the phenomena, points to similar occurrences through history, and intimates a danger to come if the thinking world does not realize our true nature as a being made of thought and consciousness, built in and on these, and destructible by them also so far as his personality is concerned. The danger is not in knowing these things and processes, but in the lack of morality and ethics in the use of them both now and in the future.

One theory for use in explaining and prosecuting hypnotic research is about as follows. Man is a soul who lives on thoughts and perceives only thoughts. Every object or subject comes to him as a thought, no matter what the channel or instrument, whether organ of sense or mental center, by which it comes before him. These thoughts may be words, ideas, or pictures. The soul-man has to have an intermediary or connecting link with Nature through and by which he may cognize and experience. This link is an ethereal double or counterpart of his physical body, dwelling in the latter; and the physical body is Nature so far as the soul-man is concerned. In this ethereal double (called astral body) are the sense-organs and centers of perception, the physical outer organs being only the external channels or means for concentrating the physical vibrations so as to transmit them to the astral organs and centers where the soul perceives them as ideas or thoughts. This inner ethereal man is made of the ether which science is now admitting as a necessary part of Nature, but while it is etheric it is none the less substantial.

Speaking physically, all outer stimulus from nature is sent from without to within. But in the same way stimuli may be sent from the within to the without, and in the latter mode is it that our thoughts and desires propel us to act. Stimuli are sent

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from the astral man within to the periphery, the physical body, and may dominate the body so as to alter it or bring on a lesion partial or total. Cases of the hair turning grey in a night are thus possible. And in this way a suggestion of a blister may make a physical swelling, secretion, inflammation, and sore on a subject who has submitted himself to the influence of the hypnotizer. The picture or idea of a blister is impressed on the astral body, and that controls all the physical nerves, sensations, currents, and secretions. It is done through the sympathetic nervous plexus and ganglia. It was thus that ecstatic fanatical women and men by brooding on the pictured idea of the wounds of Jesus produced on their own bodies, by internal impression and stimulus projected to the surface, all the marks of crown of thorns and wounded side. It was self-hypnotization, possible only in fanatical hysterical ecstacy. The constant brooding imprinted the picture deeply on the astral body; then the physical molecules, ever changing, became impressed from within and the *stigmata* were the result. In hypnotizing done by another the only difference is one of time, as in the latter instances the operator has simply to make the image and impress it on the subject after the hypnotic process has been submitted to, whereas in self-hypnotization a long-continued ecstasy is necessary to make the impression complete.

When the hypnotic process—or subjugation, as I call it—is submitted to, a disjunction is made between the soul-man and the astral body, which then is for the time deprived of will, and is the sport of any suggestion coming in unopposed, and those may and do sometimes arise outside of the mind and intention of the operator. From this arises the sensitiveness to suggestion. The idea, or thought, or picture of an act is impressed by suggesting it on the astral body, and then the patient is waked. At the appointed time given by the suggestor a secondary sleep or hypnotic state arises automatically, and then, the disjunction between soul and astral body coming about of itself, the suggested act is performed unless—as happens rarely—the soul-man resists sufficiently to prevent it. Hence we point to an element of danger in the fact that at the suggested moment the hypnotic state comes on secondarily by association. I do not know that hypnotizers have perceived this. It indicates that although the subject be dehypnotized the influence of the operator once thrown on the subject will remain until the day of the operator's death.

But how is it that the subject can see on a blank card the picture of an object which you have merely willed to be on it?

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This is because every thought of any one makes a picture; and a thought of a definite image makes a definite form in the astral light in which the astral body exists and functions, interpenetrating also every part of the physical body. Having thus imaged the picture on the card, it remains in the astral light or sphere surrounding the card, and is there objective to the astral sense of the hypnotized subject.

Body, soul, and astral man properly in relation give us a sane man; hypnotized, the relation is broken and we have a person who is not for the time wholly sane. Acute maniacs are those in whom the disjunction between astral man and soul is complete. Where the hypnotized one remains for months in that state, the astral man has become the slave of the body and its recollections, but as the soul is not concerned, no real memory is present and no recollection of the period is retained.

The varied personalities assumed by some subjects brings up the doctrine of a former life on earth for all men, The division between soul and astral man releases the latter from some of the limitations of brain memory so that the inner memory may act, and we then have a case of a person reënacting some part of his former life or lives. But a second possibility also exists,—that by this process another and different entity may enter the body and brain and masquerade as the real person. Such entities do exist and are the astral shells of men and women out of the body. If they enter, the person becomes insane; and many a maniac is simply a body inhabited by an entity that does not belong to it.

The process of hypnotizing is as yet unknown in respect to what does happen to the molecules. We claim that those molecules are pressed from periphery to center instead of being expanded from the inside to the surface. This contraction is one of the symptoms of death, and therefore hypnotizing is a long step toward physical and moral death. The view expressed by Dr. Charcot that a subject is liable to fall under the influence at the hands of anyone should be admitted, as also that in the wake of the hypnotizer will be found a host of hysteriacs, and that it all should be regulated by law is unquestionable. I go still further and say that many persons are already in a half-hypnotized state, easily influenced by the unprincipled or the immoral; that the power to hypnotize and to be sensitive to it are both progressive states of our racial evolution; that it can and will be used for selfish, wicked, and degrading purposes unless the race, and especially the occidental portion of it, understands and practices true ethics based on the brotherhood of man. Ethics of the

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purest are found in the words of Jesus, but are universally negatived by Church, State, and individual. The Theosophical doctrines of man and nature give a true and necessary basis and enforcement to ethics, devoid of favoritism or illogical schemes of eternal damnation. And only through those doctrines can the dangers of hypnotism be averted, since legislation, while affixing penalties, will not alter or curtail private acts of selfishness and greed.

WILLIAM Q. JUDGE, F.T.S.

WHAT PROOF HAVE WE?[1]

MR. CHAIRMAN, *Friends:* Before entering upon the question of the evening I shall ask your permission to make use, temporarily, of the pronouns "you" and "we". By the use of the pronoun "you" I shall for the moment designate persons outide the Theosophical Society, who might or might not be enquirers about, or interested in, the Eastern Teachings. By the use of the pronoun "we" I shall designate all members of the Theosophical Society, and I will beg you to remember that I recognize in reality no such distinction; that I make use of this nomenclature for the purposes of clear illustration only, and that experience has shown full well that there are many devoted Theosophists who have never heard that word, and many using the word who have not even grasped the outermost significance thereof.

The question of the evening is "What proof have we?" Now this question is being asked daily more and more, is pressing upon us from all sides. For this reason, before entering into any argument as to the nature of proof itself, I wish to examine into the bearing and the reason, in short the justification, of this question; I wish to see what reason there is in its being put to us at all. And above all it is necessary to know *why* it is put to us and who are the persons who bring it forward. For at the very outset of his entrance into the Theosophical forum (and by "forum" I mean that place wherein a man may speak of his convictions—and be heard), the Theosophist finds himself almost immediately confronted by this question of proof. Too often the question converts the forum into the arena; the place where the combat as if for life, or for that which is dearer than life, goes on. The rightfulness of this question naturally becomes our first concern. When we speak of our belief you press up to us demanding this

[1] Address to Blavatsky T.S., London, by Mrs. J. C. Keightley.

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proof. What right have you to make that demand? There are two things which constitute a man's right: first, there is his need of a thing—his real need; that constitutes a right in the eyes of any moral community; *secondly*,—and a bad second,—there are the rights of custom. Let us examine the lesser rights first, viz.:—the rights of custom.

Are you accustomed, then, in your daily life to demand the proof of things before you can accept them? Do you demand proof of the purity of the water you drink, of the food you eat, of the financial investments you make? On all these depend health, life, immunity from care. Do you go to the root of each subject, examining each for yourself, or do you take the asseveration of one or another expert on the subject? You do examine, I know, but do you examine to the very root? No! What journeys, what expense, what knowledge would that not involve! Hence the custom has arisen of accepting the verdict of an expert number of our fellow beings upon such points: each such person is supposed to have examined more or less into the subject, though he may or may not have done so. Have you ever heard the story of the aged gentleman who determined to take nothing without absolute proof and who was therefore found at midnight still longing to partake of his early cup of coffee, usually taken before rising, because the busy chemist called in had not yet had time to decide whether milk, sugar, and coffee were pure? Would you not, then, be quite as belated in your daily life if you were to undertake to obtain unimpeachable proofs for yourselves? It has hence come about that you believe many an improbable thing without proof. You trust your friends, your wives, your societies, your churches, your scientists, yes, even your theologians, at times, without proof. It would be rare to find a man who would admit that he did not believe the world moves round the sun, and yet what *proof* has he of that? None. He has not even the knowledge necessary to obtain the real proof, that proof which is found alone in a man's own experience. In the same way he has accepted the presence of life, or lives, in the air and the water. He has accepted many a problem, many a discovery in this scientific age; he feels that to deny these would also make him a laughing-stock. And if we ask him "What proof have you of this or that?", he gives us in reply some well-known name. To such a point has this practice been carried that Prof. Tyndall said some years ago in the United States that in his belief the testimony of a number of veracious witnesses constituted ample proof. We can give you this, and the world-known names besides

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if you will, in support of Theosophy, but you would not accept; you probably would laugh at it. In our opinion you would be quite right in doing so. Nevertheless I point out to you that in thus meeting us at the outset with a demand for proof, you are setting up as a right that which you do nct ask of any other department of the world's knowledge, except in a very few rare circumstances which I shall specify hereafter. To take up another point of the subject; not long ago I met a gentleman well-known in all English-speaking countries as a literary man of wide and varied accomplishment. He spoke to me of certain matters in which I felt deep interest. So deep indeed was this interest that later on I said to him "Can you give me any proof of what you advance?" What was his reply? It was this: "I did not ask you to believe the statements I was then putting forward, as matters of interest, of conversation, of what you please; I repeat, that I did not seek your belief, consequently you have no right to ask proof of them. Proof may only justly be asked of a man who is endeavoring to secure your adherence to what he puts forward".

This I believe in the common tenet. Consequently, the Theosophist, young or old, educated or non-educated, wise in experience or just entering upon that experience, official or non-official, has an entire right to put forward his belief with all the eloquence and earnestness he can muster to the task without laying himself open to any charge of dogmatism, without giving you any right to demand his proofs. In order to be dogmatic he would have to make two assertions. *(a)* "These are the lines of my belief and I will never alter them, never enlarge them; they shall never grow fuller or wider than they now are. *(b)* I insist upon your accepting this present statement of mine as the only truth". If he have not unmistakably done these two things, he triumphantly escapes the charges of biased minds who see dogmatism in his earnestness and narrowness in his eloquent definition. I think if you will follow out these lines it will be plain to you that custom does not sanctify this demand so, pressed upon Theosophists; no, not even that hallowed Custom which has been erected as a goddess in our midst but which changes her fashion and face with every year. Even the legal rule demands that the accuser, the challenger, shall prove his case.

In coming to a man's *need* of proof we touch upon deeper ground. I do not mean to say by this that the need is deep in every man; as we have in fact seen, it rarely is so. But let us suppose a man who has gone forth from all accustomed modes of thought, self-banished, as it were, from the normal realm of

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mind. Hungering for food, food for that man who is "the man that was and is and shall be, for whom the hour shall never strike", he comes and asks us "What proof have you of these things?" To *his* need we must perforce turn a compassionate ear. And yet, how little can we do; for, look you, we are not divided from him in thought, or heart, or experience by any will whatsoever of our own. It is the mere fact that we have touched what he has not touched, that we have seen where his eyes were closed, that we have heard while he listened to another voice, it is this fact which makes the difference between us. It is not a difference of higher or lower, of greater or lesser knowledge, of superiority or inferiority; it is simply the difference of experience, as colorless as the difference between rates of vibration; we have evolved to a different point, or by differing means, and our conclusions vary from his because the content of our consciousness varies from his. But in a moment, in the flash of an eye, he may see all his past by another light, by the inner light, and may find himself transported much further along the great evolutionary path than we ourselves now are. All our knowledge is relative, and where a point of time makes up the situation, another point of time may alter its uttermost foundation.

When, further, a man has a real need of anything in this world, what does he ordinarily do? Let us suppose that he wished to ask of a chemist, of the shoemaker at his awl or of the miner shut out from daylight and health in his pit; what would happen then? We can fancy him going to the miner and saying, "I want proof of the geological strata in which your ore lies; proof that yours is the proper method of excavating: proof that this ore which I see at the mouth of the pit has really been brought up by you and by no other and from the place which you describe". What is the answer? A jeer and a curse, perhaps. Or perhaps a question, "Are you a miner? If you be, come on down and see for yourself". And if you are not, a further jeer. So with the shoemaker. He shows you his finished article; but if you ask him to demonstrate to you that it was made precisely so and so, from the skinning of the dead beast and the tanning of the leather up to the final fashioning that fits for it the child's dainty foot, a stare of surprise will be the least and the most courteous reply you can expect. Or fancy yourself entering the laboratory of Crookes or of Tesla or Edison and demanding proofs of his latest discoveries. Let us again take the Artist, the Sculptor, or any earthly creator you may choose, into this conclave, and let us in fancy ask him for the much-sought-for proof. They may show

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us the finished thing; they may demonstrate all its parts; is that proof? No! No! How do we know that it was made as they say; by the methods they describe; with the materials they claim; under the conditions that they assert? We would have to obtain their formula, or what science calls their working hypothesis, we would have to take that home with us, and, securing just the same conditions, just the same materials, work out by their methods, duly prescribed, to their exact results. This being so, the first question they would ask of us is this, "Are you a man of my trade?"; and finding we were not, they too would turn aside from us with a more or less courteous putting-off as the case may be. It is clearly evident that every man who has attained, in any department of life, knows one primary thing, and that is, that no man can understand those results which are *his* proofs unless he also knows the working hypothesis and has experience of the trade.

What I am coming to is this. In order to have your proof, you must work for it. In all this great universe there is no proof obtainable except by work; whether work of the body; work of the eye; work of the mind, that great overseer which sums up the results of all other classes of work; work there must be or proof there is none. And, speaking for myself, I honor, I may say I revere, the man or woman strong enough, patient enough, determined enough to get proof. For the only proof lies in man's own experience. There is no other that does not melt away like the hoar frost on the mountain, like the foam dashed from the turbulent sea.

It thus comes about that the attitude of the Theosophist, or indeed of any really thinking person, is the attitude imposed by Nature herself. To know a thing you must be it; you must have experience of it. When the Theosophist quotes from the Christian Bible those most occult words, "Lead the life if ye would know the doctrine", he is not putting you off because of any lack of proof of his own, because of any want of power of speech or eloquence, because he cannot point out the work, the method of work, or the way. No; he is uttering one of the eternal verities, and great Nature herself sustains him. Experience you must have, before you know a thing in its depth and breadth and length. In matters of the mind this experience may be purely mental, as in matters of sympathy; but mental experience in certain souls is at once the most objective and most evident of all experiences. Hence when you ask us for proof we know well that you are asking what you ask of very few. We know well that

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you rarely put your theologians or scientists or great artisans or inventors or mechanics or laborers—no, not even your statesmen or your women—to this test. Nevertheless, the true Theosophist, recognizing that he is in part his brother's keeper, will not return the answer of Cain, who cried "Am I my brother's keeper?", but, on the contrary, he will meet you with a fact in nature—the fact that you must work for your proof even as he worked, and that without such work the facts which he may offer will never become an integral part of your experience, will never be accepted by the thinking man within you as a truth in which he has part.

And now let me ask, What is proof? In Western lands there is a maxim, "The law is common sense." Let us, then, have recourse to this embodied common sense in order to make out our reply. Last week I asked one of the ablest barristers in London for a definition of proof. After a little puzzlement he said that the best reply he could make me would be that proof was "evidence sufficient to satisfy the Court." That sounds well; but Courts vary. There are some inquirers who assert that the production of phenomena would be sufficient proof of all the teachings of the East. This reminds us of the tale of the two Rabbis, the first of whom was endeavoring to prove to the second that he knew more of the Supreme Being than his friend. In proof of this the learned Rabbi No. 1 offered to cause the walls of the temple where they sat to fall down. The second Rabbi placidly remarked: "Friend, that would prove that thou didst indeed know how to cause walls to fall down, but it would prove nothing else." Moreover, a law of the human mind very often commented upon would render such phenomena valueless. I am again reminded of another tale, the newest parrot story as imported from America (with the profanity discreetly left out, for the parrot not being intentionally, or, as we may say, consciously, profane, I think this little attention is due to him in a Theosophical Lodge). My parrot lived in a shop of a seller of fireworks, and was used to seeing very brilliant specimens of coruscations set off for the benefit of intending purchasers. These gave him great delight. In fact, he became quite hardened to them and began to regard them with an air of cynical and accustomed habit. One day, however, the shop blew up; the parrot found himself landed in a distant and barren field, minus his feathers (for he did not take his wardrobe with him on that rapid journey). Scratching his naked head with his bleeding claw, he exclaimed: "Ain't it wonderful! What *will* happen next?" This attitude is that of the phenomena seeker

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who, witnessing more and more, desires the repetition of the same experience over and over, but a little stronger each time; as witness the Spiritualists, who with all their remarkable phenomena have built up no real philosophy. But I will not take up your time by enlarging further upon this head, but shall be happy if anything I may have said will serve as a text which you can follow out in your own mind. And to those to whom the whole discourse may appear dull I would offer a prescription embodied in two of George Herbert's most exquisite lines addressed to the Church-goer:

> "And, if the preacher weary,
> God takes the text and preaches patience."

I am quite sure if you learn paitence, Sovereign Patience, from my discourse, you will have learned a virtue greater than any I have within my gift.

Since, then, we find that phenomena are not proof, the nature of proof still remains unexplained. What proof does the Law offer? In almost all cases witnesses come forward and detail the narrative which Court and Jury hear. Take, for example, a murder case. Is the murder shown? No! Is it described? Not always. A tale is told by more or fewer witnesses. Told to whom? To what? To the minds of the Jurymen and the Court, and the Mind, the eternal witness, hears, weighs, sums up, judges, condemns or sets free. Here, then, we have the Law. The oracular embodied common-sense of the land recognizes that proof is subjective and not objective, and that the mind of man is the sole arbiter, the sole judge, and that the evidence upon which he makes up his verdict is evidence cognixable by the mind of man alone, valid to him alone; that mind is indeed the power behind the throne. For, mark you, if the minds of the Jury differ in any case, the Jurymen in the minority who have not seen the case from the standpoint of the majority acquire no condemnation therefor. They are not reproached—not justly reproached, at all events, because they have not seen the case as others do and have not derived the same conclusions from the same evidence. All that is said is that their minds have not acted upon the evidence normal to the majority. And yet even in the history of the Law these minorities have proved to be right with the passage of time. Innocent men have been hung on the verdict of a majority. Take another point: the Law itself recognizes the constitutional inability of two or more minds to see an event alike. Bribed and perjured witnesses always tell the tale exactly alike; by this peculiarity the Law recognizes them. Veracious witnesses, being so many different

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minds, have each seen a different side of the occurrence. And in this guise we have the Law itself unconsciously acknowledging that every mind is at a different standpoint of evolution from every other. In this lies the reason why each person must gain his own proof through his own experience. To what, now, do these facts lead us? To this: in this highly civilized day, in our *very* Christian countries, you will take the life of your fellow-beings on subjective proof when you will not for one instant receive the same as valid at the hands of your fellow Theosophists.

If, then, the Theosophist chose, as I doubt not he would choose, to disregard the peremptory nature of this demand for proof and the fact that it is seldom asked except for argumentative purposes, which, as everyone knows, end in mere contention; if he chose, I say, to give serious attention to the question, his natural reply would be this: What is that for which you demand proof? Is it for the whole bulk of Theosophic teaching? Is it for the existence of Masters? Is it for the reality of phenomena? Now of the latter question I think we have already disposed, but there is one thing more which might be said, and it is this: If you are not yourself master to some extent of the laws lying behind nature, or operating through nature, you do not know whether any phenomena which may be produced before you consist in (A) mere mesmeric or hypnotic phenomena causing you to see what has no temporary existence at all, or (B) the actual phenomena in which something has been created by the use of occult or hidden Law, which something did not exist in objective form at all before. It is thus clear that only to the Adept, who needs it not, can valid proof of this kind be given, and that those who ask for it are ignorant in the deepest sense of ignorance. To be ignorant and to know it is a depth; but to be ignorant and not to know it is a greater depth still. Now again, as to proof, as to the existence of a Great Lodge or Hierarchy of Wise Beings. On this I purposely touch very lightly: and I may say, indeed, that if any one came to me saying that I had published my belief in Theosophical teachings and were to ask "Have you any proof?" I should reply: "For myself? Yes! Certainly I have proof. For you? No! For you I have none at all." You would mistake if you were to call this pride on my part. The reply would arise wholly from the knowledge that no man can in any sense be the savior of another man. Each man must arise and must get his own proof, with the help, perhaps, if he be working, of his fellow-workmen. But of proof as to the existence of the Elder Brothers of the race, I may permit myself to make one very common-sense remark, as

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it appears to me. Reverse the case. Say that I am living in Thibet and that I am asked as to the existence of certain living, very prominent, very highly evolved and able men, residents of America, but who have been known to visit other lands. I tell the Thibetans of these men; they ask for proof of their existence. I show pictures. They are not proof. I show letters. They are not proof. I call upon other men and women who have seen them to testify. Their word too is denied. I point to the religious and other books of America to show that a knowledge of these men has existed for a long period of time. This too is not proof. I call upon our learned men, who admit that the existence of such highly evolved men was always part of the belief of the residents of the country. My Thibetans shrug their shoulders at this mass of testimony and remain unconvinced. And any one of you, if you were standing by me, would no doubt say to me, "In heaven's name why not leave them to their ignorance?" Now this is precisely what I should do; in fact, I should never have proceeded so far as this imaginary picture points out. And why? Because it is part of my experience that no one gets any living proof that way, and I should not waste my time in attempting the impossible. It is not that I know more than the supposed inquirer. It is that the content of my consciousness is not the content of his consciousness and never can become so by any effort of mine. He will have to live and work and get the proof himself, as I did, if I have it at all. And when we add to this fact, that the proof of a man's being a Mahatma or Great Soul has to do with the interior and mysterious processes of the soul itself; that the soul alone recognizes the Great Soul; that such a Being is first met upon the plane of soul, and there only at first; I think you will concede that this subject of proof becomes a very difficult one, and that you must be content to leave me to what you may, if you please, call my delusions; or else you may accept the working hypothesis of living the life if you would know the doctrine, and work out thereby the matter to its ultimate conclusion. For other means than life and work there are none. Other proof of the existence of Great Souls, mastering the bodies in which they dwell, having communion with mankind travailing in pain on the one hand, and with the great boundless freedom of spirit on the other; other proof, I say, than that your soul first touches Their souls, th re is none. There never will be any other proof until you have first mastered that truth and have learned to know the intangible eternal presences by a proof more sure than the presence of evanescent form.

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Or, again, the proof asked may be that of certain fundamental propositions of Theosophy, such as those laid down in the Secret Doctrine. These are first, the existence of a boundless, eternal Principle of life; second, the universality of the law of periodicity, or Karma; third, the spiritual identity of all souls with the Over-soul. Such proof can be sought, and can, so far as my own experience goes, be found in every department of life. I admit that in this so-called scientific age the merest weaklings are so inflated with the rabies of science that they think they must have scientific proof of everything, and hence would deny what may be called proof by analogy. Science herself, laboriously great but often true, treats us no better. But permit me to take a case in point, an illustration from a lecture recently delivered in this hall on what are called "The Lives." In that lecture it was shown that science demonstrated certain action and reaction always taking place in the unit, as it is called, of protoplasmic matter. It was also shown that this series of action and reaction was precisely the same as those given in the Secret Doctrine relative to the action of the life-principle in regard to the Solar systems, worlds, man, and even the constituent cells of his body. Now, as I say, science would refuse us the right to this proof by analogy. But let us see if we cannot wrest it from her own utterance. For what says science further, after postulating this unit of protoplasm and definite actions and reactions taking place? Science shows at once this fact, that the whole visible universe is built up of a series of just such units. In this conclusion, then, she herself gives us that proof in regard to the universe to which we have laid claim. Or take another case. In the same lecture it was said that protoplasm, the basis of all life, was built up of certain well-defined chemical constituents, but that if you put those constituents together in their exact proportions, living protoplasm would not result. What would be absent? Life would be absent. The scientist claims that there is no such thing as life *per se*, life in itself. But may we not fairly claim that if the absence of life or motion prevents this chemical structure so carefully builded up after the living model, from being alive, it is a fair conclusion that there is a something called Life whose absence makes the difference between a living thing and a dead thing, as science uses the terms "life" and "death." I speak advisedly of the terminology of science, for to the Theosophist Life and a change in the modes of Life alone are known.

Going thus rapidly over the whole ground of proof, what I would finally suggest to my fellow Theosophists is this: The

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proof that is wanted is proof of the great spiritual side of life and that which in all directions underlies the visible and material. Now the proofs of life are everywhere. They are found in all occupations, in all departments of life, in all sciences, in all arts; they are best found in the beings of whom life itself is composed. Take, for instance, the question of evolution, that great moot-point which is said to have been the chief among the discoveries (re-discoveries I should call them) of this century. You may find it everywhere. You may find it in statecraft, in the tendency away from warfare and towards arbitration. You may find it in the trades, in the tendency away from monopoly and towards co-operation; yes, even in the limited co-operation of monopolists, which is its most dangerous form. You may find it in education; in the tendency, growing greater every hour, to give the same advantages to both sexes. You may find it in theology, in that these later days have seen the study of comparative theology, in part adopted, in place of that method where a man learned only his own form of belief and, at most, the best argument of other schools, in order to be able to refute. You may find it in the indnstrial life of cities; in the custom, growing daily greater, of embracing the sale of all manner of goods in one shop, instead of employing that shop as a place where only one species of goods could be obtained. You will find it in the drama, which, opening at the beginning of the century with the statuesque method of the Greek stage, and passing through the romantic, the melodramatic or intensely real, the ideal (as in some plays of Tennyson and others of his school), has finally culminated at the close of the century in a school of playwrights who show all the situations of life arising out of and caused by the complexities of character of that thing painfully created, life after life by man: I mean, the heart of man itself. That heart has built up the whole of life about us. It is responsible for all the strange alternations, struggles, differences, and tragedies of life. The latter-day dramatist has seen it; the prophetic seer has sung it for centuries also. If you turn to music, if you turn to painting, evolution is still plainly discerned. If, then, Theosophists wish to point out such proof relative to the ancient Eastern beliefs as may serve as sufficient basis for a man to begin to work upon, let them turn to the various departments of life and demonstrate the first faint clues of greater riddles in them. Not a mother among her children, not a workman by his bench, not a photographer spreading his film ready for the transforming fingers of the light to create some radiant image and cast it out of space upon the glass, not any man

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or any woman working anywhere but can bring some material from his or her place of life with which to build broad and wide the base of this universal temple which we can and will raise to the skies. Do not look abroad in things unknown to you for proof; seek that proof of the building spirit, the living spirit, the unseen all-powerful workman, in the Life of which you are part; and having discerned Him behind his customary mask, bring to us the faithful image of that which you have seen. The mother, observing the birth of character with the child, watchful of the development of the mere animal mind, joyous discerner of the first unfolding of the immortal soul, can put together argument for Reincarnation, for the belief that the strong character already shown in infancy—character dissimilar to that of all the ancestry perhaps—has been moulded by many a prior life. In the inter-correlation of forces, the behavior of energy, its conservation and interaction, the scientist can find still other proof. When the microscopist can find no bacteria present in a speck of matter placed under his most powerful lens, the photographer, preparing a plate sensitized to the action of the rays of the ultra-violet only—the unseen rays whose action and existence can only be demonstrated by chemistry—the photographer, I say, photographing by these rays, produces pictures of living and moving bacteria to which the wonder-revealing lens was blind. The astral ray revealing the lower astral forms—is it not a fitting sequence? And H. P. Blavatsky said that the greatest proof of occult theory would be found along biological and chemical lines. The schoolboy reads in his Natural Philosophy the first law of motion: "Action and reaction are equal and opposite in direction." It is true of emotion as well. And it reveals the Law of Karma. H. P. Blavatsky pointed out the path. We should each seek to give our own proofs. No more is needed. No more can be asked. The proofs lie within yourselves; your daily acts fecundate them, your lives are their heralds. You have but to speak them. There is not one of us from whom all the rest may not learn something of proof, were that proof but brought before them. And is it not a duty which we owe to our belief, to demonstrate the real amplitude of its base?

Or perhaps it is proof of our ideals that men ask. What kind of proof, think you, would hold good of an ideal? I can conceive no other proof than its action upon the life. Were I asked, "Who are these men who have attained in ever so small measure to some proof of these great truths?" I would make answer thus: They are those who have looked upon a far star beyond the tem-

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pest. They are those who have worked and toiled and waited, who being crushed have arisen, who having fallen have struggled and have arisen again and again. They are those who have done this for the sole and pure sake of the realization of an ideal which assures them that the salvation of one is inextricably bound up in the salvation of all. They are those who have seen the mighty image of Unity and Harmony far beyond the contemplation of the mere mortal mind, and who work on towards it regardless of themselves, caught up in the glory of that immortal ideal. For the proof of a man is his life. The proof of an Ideal is its life in the soul.

FACES OF FRIENDS.

CLAUDE FALLS WRIGHT was born September 18th, 1867, in Dublin, Ireland. His mother is an English woman, a member of an old Cheshire family. His father was the nephew of a well-known Crimean General named Falls. He was educated at the High School in Harcourt Street, Dublin, where many well-known Irish theosophists were also taught. Preparing to enter the Civil Service in England he passed one grade, but while waiting for an appointment became an accountant in an Assurance Company. When he was eighteen years old he entered the Royal College of Surgeons to study medicine, but had not completed the first year before he heard of Theosophy through Charles Johnston. This subject then claimed his attention and he went over to London at the age of twenty to see H. P. B., afterwards asking her to advise him about going to India, to which she replied, "Do not go, but come to me and I will teach you", but saying he must first form a Branch, if possible, in Dublin. Acting on this, he gathered persons together, and finally a Branch was formed, which was opened by Brothers Judge and A. Keightley. Since then he has devoted himself entirely to the Society.

He was with H. P. B. for three years, and beside her at the time of her leaving this earth. At one time he was one of her secretaries, and at another time manager of the Duke Street Publishing Company, now the T. P. S. Almost every picture and ornament in H. P. B.'s room he put up at her request, as well as constructing many of the shelves for them. During the first and last visit H. P. B. paid to No. 17 Avenue Road, next door to the Headquarters, she leaned on Brother Wright's arm as he showed her around the place, and at the time of her death he knelt beside

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her holding her left hand, and as she passed away took the ring from off her fourth finger. For a long time he was also Secretary of the Blavatsky Lodge in London. After the death of H. P. B. he came to America, arriving in New York seven months to a day after that eventful hour. Since then he has been traveling about the United States, as far north as Minneapolis and south to New Orleans, working at the Headquarters in Madison Avenue when in the city of New York. A great many members of the Society are now personally acquainted with Brother Wright, and his efforts for the Branches have been productive of great benefit, not only to him but also to the organization. His efforts in the Theosphical field in America entitle him to a place in this gallery, as he has visited most of the Branches on the east coast and far to the west, lecturing in the cities visited to large audiences and helping all centres in plans and organization for the purposes of further study. His work in this direction is invaluable and not only is his coming looked for, but constant calls are made for visits. Although Claude Falls Wright is young he has an ancient look due to a slight baldness; his voice is pleasant and insinuating and his birth gives him that touch of humor which enlivens the dullest subject.

PLOT AGAINST THE THEOSOPHICAL SOCIETY.

IN the issue of this magazine for July, 1893, we gave a hint of the conspiracy against the Society, and now will outline a little more. The plot extends from India to America, taking in *en passant* what enemies it can find in Europe. A Parsee in India gave as many private and confidential papers as he could procure, meanwhile professing love of humanity. These were sent to an American citizen on the Pacific Coast who is engaged in the task of collecting all sorts of matter consisting of old tales and secondhand statements so as to put them in a book to be miscalled a history of the T.S. Such is the present title, though it may be changed later on. The price cannot be given as the size is not known. The value of this collector's historical faculty can be gauged by the following extracted from the English paper *Light* of December 9th, 1883. Speaking of H. P. Blavatsky he says:

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The opponents of Madam B. in India were very anxious to have the matter tested in the country and did all they could to have it legally determined; but Madam and the Theosophists could not be induced to go into court. On the very day she was to be supœnaed as a witness by the opposition she left India and never returned thereto.

Almost precisely the reverse of this is true. Madame Blavatsky was most eager to bring prosecution for libel against the slandering journals, so eager that at first all remonstrance was powerless. It was represented to her that no Court could be a fitting resort for decision in cases involving Occult matters, and that every attempt would be made by counsel to throw ridicule on the topics most sacred to Hindus. She was at last only brought to relinquish her purpose by Col. Olcott's assurance that he would resign the Presidency of the T.S. if she persisted. (*Theosophist* of July, 1891). Hence no suit was brought and no witness subpœnæd. Imagine the value of a "History" composed of items with quality like the above! It takes more than purchased titles to make a historian.

A number of private letters and some fanciful imitations of such will be used in the book in order to show the members of the T.S. as fighting like a pack of wolves for place and power. There is a slightly comic effect in this upon any one who knows the T.S. as it is. There are no salaries, no imposing offices, no popular homage, no opportunity for self-aggrandizement. Theosophy being opposed to conventional beliefs, the more prominent the Theosophist the greater the odium he receives. The real consequence of official station in the T.S. is hard work, and it seems singular that men should wrangle and fight for that!

In truth, the calibre of soul which fits men to pursue the business of getting private letters from those receiving them under seal of confidence, and then using them to misrepresent and belittle the living and the dead, is not such as to lead to fame or even general esteem. The burrowing animals do not rank high among fauna. As the plot goes on, other details will be made public, for there can be no possible objection among Theosophists to swell the publicity which ensures contempt for vilifiers, but as yet it has not a very formidable appearance.

Some newspapers and certain organizations aid this plot indirectly, all claiming to be working for the good of the race. The Psychical Research Society is one of such. It frequently occupies itself with discussions of old private letters written by H. P. Blavatsky in order to show her as an imposter, though in trying to do this they arouse the presumption that she must have had unlimited means and innumerable agents in all lands who were in

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all sorts of governmental offices, and also that she outranked most men of the day in her personal knowledge and memory.

This can do no great harm. In one case lately at a dinner where the agent of the P. R. Society was, in New York State, he retailed many things directed against her and the T S, and then the company requested Brother Harding, who was present, to tell them all he could of Theosophy. So there the vituperation resulted in a whetting of the minds present for Theosophical food. In India the *Times* prints letters not signed with real names that attempt to show Annie Besant on the brink of a cataclysm that will shatter her life and show her what a dupe she has been of the present officers of the T S for which she works. But she goes on unmoved, rousing up all India, so that the people begin there also to adore her; and knowing herself whereof she speaks, this branch of the attack is of no avail. It encourages Theosophists, while it must be rather depressing to the conspirators to know that one of the Governors in India asked Annie Besant lately to draw up plans for reform and educational work among the Hindus, requesting her as an F.T.S. to stay there and carry them out. This is not a fiction, like the basis on which the plot rests. So we may keep all our courage undiminished.

OF FUNDS AND PROPERTY.

IT was thought by some at one time in the history of the Theosophical Society that a society fund was an indispensable prerequisite to the growth of the movement. This was a natural idea to a Western man because most of the achievements of the West are the result of the use of money, but if one has a good knowledge of human nature and remembers what has happened in other organizations it must be evident that, while money is necessary in order to get bread to eat, it is not entirely necessary for the work of the Theosophical Society. The Roman Catholic Church is probably the most powerful religious body, controlling vast sums of money and owning the best property everywhere, but its great achievements have been in the line of fostering dogmatism and chaining the minds of men; its latest one a few months ago consisting in compelling St. George Mivart, who is a Roman Catholic, to recant what he said in a prominent review tending to show that eternal damnation is impossible. The Meth-

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odist and other Churches of the dissenting side of Christianity sustain large missionary enterprises for which they get millions of dollars from their adherents, and the result is that they pay the salaries of many missionaries, enabling their secretaries at home to accumulate money, produce but few converts abroad, and keep up the breach in brotherhood between the East and West by fostering the idea that the heathen are unregenerate and damned. If the Theosophical Society as an organization had always possessed a fund and property, there would always be those who, moved by selfish motives, would struggle to gain possession of the money and the use of the property for their own benefit. But without a fund belonging to the treasury, the Society has steadily grown in influence and numbers. This is because instead of money to fight for we have had an inspiring ideal, and instead of corporate funds to work with we have had devotion which causes the members to use in the work of the organization their own private means untrammelled by the treasury rules. Thus the Society is poor, and it is sincerely to be hoped that it will always remain without a fund as a temptation to the cupidity of man.

The Headquarters in America, situated in New York City, is a piece of property the title to which is vested in the local Branch, which is a corporation formed for the purpose of holding the property. It does not belong to the Theosophical Society, but it is devoted, under the same spirit of devotion as has moved all true Theosophical workers, to the uses and the benefit of the T. S. The Headquarters in London belongs also to a body of persons, not to the Theosophical Society. Exceptionally, the Headquarters in Adyar belongs as a centre to the Theosophical organization as a whole. It has been said by some that all donations, all legacies, all bequests of property, all general acquisitions of all property for the T. S. work should be to and for the Theosophical Society as legal beneficiary, but with this view I for one cannot agree. The funds that are used in the work, outside of the necessary funds belonging to the various Sections and spent during the year should remain the property of private persons who devote them to the uses of the Society freely and in whatever direction their conscience permits. If we accumulate a large corporate fund we will also accumulate around it those human beings who unconsciously as well as deliberately conceal their motives, who ask to be allowed to work so that they may be paid, and who as members of the whole body owning the fund might have a right to demand its division. May Heaven defend us from such a state of things! If persons have money which they desire to devote in large sums to

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the Society's work, they should either use it themselves in the lines of that activity or deliver it over to such devoted workers as have shown that their guide in life is self-sacrifice for the whole.

Take a few concrete examples. In the American Section, for instance, salaries are not paid, unless you call board and lodging a salary to certain persons who are without means. There are workers in the official departments of that Section who spend their entire time from early morning till night, and all the money they can spare over their actual necessities, in toiling for the Theosophical Society without a salary and at the same time giving out of their means to the needs of the work. In England it is the same. There Mrs. Besant and others work unceasingly for the Society, she supporting herself and contributing all that remains of her earnings to the needs of the Society. H. P. Blavatsky did the same. Col. Olcott did also and is still doing it. Thus in every direction the real lasting and beneficial activities of the Society are carried on by those who, willing to work for it, do not ask a salary; and those of them who possess means do not wish to be trammelled by rules and regulations relating to a general fund which will always be source of annoyance and a temptation to the wicked. In our history of many years we have had this proved in the case of a treasurer in India who, having the small general funds under his control, stole all that he could lay his hands upon. He was but a mortal thrown into the midst of temptation. If the money were his own and he were working in the Society with it, he would not steal it for he could not.

We ought not to encourage large donations to the treasury, but should spread abroad the principle that private means should be liberally given to the tried ones for use in their discretion when the giver does not know how or has not the opportunity to use it himself. Let them do as has been done; just as one man gave H. P. Blavatsky $5000 for the Girls' Club at Bow, London, for which it was judiciously used by Mrs. Besant as agent; or as another gave a large sum to help start a headquarters; or like another in giving the money to print quantities of tracts and pamphlets; or as another who paid over from time to time to an official enough to sustain a well-tried, devoted, but penniless worker in further hard travelling and speaking for the Cause. In this way devotion becomes more valuable than millions of money; those who are capable of speaking and writing but have no means will be enabled to go on by others who, favored by material fate, have a surplus. But make a large treasury fund, and then no barnacle or drone could be shaken off once it had fastened on the

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old ship, because he would have a voice in the management of means. Again, those captious, suspicious persons who always know the date of a penny or the number of a bill would harrass those who had the spending.

Again, our poverty and lack of earthly applause and reward have saved us from cranks and sectarians who, subliminally attracted by wealth, would prate of doctrine and duty while they stood guard over the cash-box. In the strength of our ideal and devotion is our power, and that work which is done without reward or the hope of it and without the blighting influence of a debit and credit account goes further and lasts longer than any which is given as return for a money consideration.

REINCARNATION IN JUDAISM AND THE BIBLE.

THE lost chord of Christianity is the doctrine of Reïncarnation. It was beyond doubt taught in the early days of the cult, for it was well known to the Jews who produced the men who founded Christianity. The greatest of all the Fathers of the Church—Origen—no doubt believed in the doctrine. He taught preëxistence and the wandering of the soul. This could hardly have been believed without also giving currency to reïncarnation, as the soul could scarcely wander in any place save the earth. She was an exile from Paradise, and for sins committed had to revolve and wander. Wander where? would be the next question. Certainly away from Paradise, and the short span of human life would not meet the requirements of the case. But a series of reïncarnations will meet all the problems of life as well as the necessities of the doctrines of exile, of wanderings for purification, of being known to God and being judged by him before birth, and of other dogmas given out among the Jews and of course well known to Jesus and whoever of the seventy odd disciples were not in the deepest ignorance. Some of the disciples were presumably ignorant men, such as the fishermen, who had depended on their elders for instruction, but not all were of that sort, as the wonderful works of the period were sufficiently exciting to come to the ears of even Herod. Paul cannot be accused of ignorance, but was with Peter and James one of several who not only knew the new ideas but were well versed in the old ones. And those old ones are to be found in the Old Testament and in the Commentaries, in the Zohar, the Talmud, and the other

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works and sayings of the Jews, all of which built up a body of dogma accepted by the people and the Rabbis. Hence sayings of Jesus, of Paul, and others have to be viewed with the well-known and never-disputed doctrines of the day held down to the present time, borne well in mind so as to make passages clear and show what was tacitly accepted. Jesus himself said that he intended to uphold and buttress the law, and that law was not only the matter found in the book the Christian theologians saw fit to accept, but also in the other authorities of which all except the grossly unlearned were cognizant. So when we find Herod listening to assertions that John or Jesus was this, that, or the other prophet or great man of olden time, we know that he was with the people speculating on the doctrine of reïncarnation or "coming back", and as to who a present famous person may have been in a former life. Given as it is in the Gospels as a mere incident, it is very plain that the matter was court gossip in which long philosophical arguments were not indulged in, but the doctrine was accepted and then personal facts gone into for amusement as well as for warning to the king. To an Eastern potentate such a warning would be of moment, as he, unlike a Western man, would think that a returning great personage would of necessity have not only knowledge but also power, and that if the people had their minds attracted to a new aspirant for the leadership they would be inflamed beyond control with the idea that an old prophet or former king had come back to dwell in another body with them. The Christians have no right, then, to excise the doctrine of reïncarnation from their system if it was known to Jesus, if it was brought to his attention and was not condemned at all but tacitly accepted, and further, finally, if in any single case it was declared by Jesus as true in respect to any person. And that all this was the case can, I think, be clearly shown.

First for the Jews, from whom Jesus was born and to whom he said unequivocally he came as a missionary or reformer. The Zohar is a work of great weight and authority among the Jews. In II, 199 b, it says that "all souls are subject to revolutions". This is metempsychosis or *a'leen b'gilgoola;* but it declares that "men do not know the way they have been judged in all time". That is, in their "revolutions" they lose a complete memory of the acts that have led to judgment. This is precisely the Theosophical doctrine. The Kether Malkuth says, "If she, the soul, be pure, then she shall obtain favor . . . but if she hath been defiled, then she shall wander for a time in pain and despair . . .

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until the days of her purification". If the soul be pure and if she comes at once from God at birth, how could she be defiled? And where is she to wander if not on this or some other world until the days of her purification? The Rabbis always explained it as meaning she wandered down from Paradise through many revolutions or births until purity was regained.

Under the name of "Din Gilgol Neshomes" the doctrine of reïncarnation is constantly spoken of in the Talmud. The term means "the judgment of the revolutions of the souls". And Rabbi Manassa, son of Israel, one of the most revered, says in his book *Nishmath Hayem:* "The belief or the doctrine of the transmigration of souls is a *firm* and *infallible dogma* accepted by the whole assemblage of our church with one accord, so that there is none to be found who would dare to deny it . . . Indeed, there is a great number of sages in Israel who hold firm to this doctrine so that they made it a dogma, a fundamental point of our religion. We are therefore in duty bound to obey and to accept this dogma with acclamation . . . as the truth of it has been incontestably demonstrated by the Zohar and all books of the Kabalists."

These demonstrations hold, as do the traditions of the old Jews, that the soul of Adam reïncarnated in David, and that on account of the sin of David against Uriah it will have to come again in the expected Messiah. And out of the three letters ADM, being the name of the first man, the Talmudists always made the names Adam, David, and Messiah. Hence this in the Old Testament: "And they will serve Jhvh their God and David their king whom I shall *reäwaken* for them." That is, David reïncarnates again for the people. Taking the judgment of God on Adam "for dust thou art and unto dust thou shalt return", the Hebrew interpreters said that since Adam had sinned it was necessary for him to reïncarnate on earth in order to make good the evil committed in his first existence; so he comes as David, and later is to come as Messiah. The same doctrine was always applied by the Jews to Moses, Seth, and Abel, the latter spelt Habel. Habel was killed by Cain, and then to supply the loss the Lord gave Seth to Adam; he died, and later on Moses is his reincarnation as the guide of the people, and Seth was said by Adam to be the reïncarnation of Habel. Cain died and reïncarnated as Yethrokorah, who died, the soul waiting till the time when Habel came back as Moses and then incarnated as the Egyptian who was killed by Moses; so in this case Habel comes back as Moses, meets Cain in the person of the Egyptian, and kills the latter.

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Similarly it was held that Bileam, Laban, and Nabal were reïncarnations of the one soul or individuality. And of Job it was said that he was the same person once known as Thara, the father of Abraham; by which they explained the verse of Job (ix, 21), "Though I were perfect, yet would I not know my own soul", to mean that he would not recognize himself as Thara.

All this is to be had in mind in reading Jeremiah, "Before I formed thee in the belly I knew thee; and before thou camest out of the womb I sanctified thee"; or in Romans ix, v. 11, 13, after telling that Jacob and Esau being not yet born, "Jacob have I loved and Esau have I hated"; or the ideas of the people that "Elias was yet to first come"; or that some of the prophets were there in Jesus or John; or when Jesus asked the disciples "Whom do men think that I am?" There cannot be the slightest doubt, then, that among the Jews for ages and down to the time of Jesus the ideas above outlined prevailed universally. Let us now come to the New Testament.

St. Matthew relates in the eleventh chapter the talk of Jesus on the subject of John, who is declared by him to be the greatest of all, ending in the 14th verse thus:

> And if ye will receive it, this is Elias which was for to come.

Here he took the doctrine for granted, and the "if" referred not to any possible doubts on that but simply as to whether they would accept his designation of John as Elias. In the 17th chapter he once more takes up the subject thus:

> 10. And his disciples asked him saying, Why, then, say the scribes that Elias must first come? And Jesus answered and said unto them; Elias truly shall first come and restore all things. But I say unto you that Elias is come already, and they knew him not but have done to him whatsoever they listed. Likewise shall also the Son of Man suffer of them. Then the disciples understood that he spake unto them of John the Baptist.

The statement is repeated in Mark, chapter ix, v. 13, omitting the name of John. It is nowhere denied. It is not among any of the cases in which the different Gospels contradict each other; it is in no way doubtful. It is not only a reference to the doctrine of reïncarnation, but is also a clear enunciation of it. It goes much further than the case of the man who was born blind, when Jesus heard the doctrine referred to but did not deny it nor condemn it in any way, merely saying that the cause in that case was not for sin formerly committed, but for some extraordinary purpose, such as the case of the supposed dead man when he said that the man was not dead but was to be used to show his power over disease. In the latter one he perceived there was one

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so far gone to death that no ordinary person could cure him, and in the blind man's case the incident was like it. If he thought the doctrine pernicious, as it must be if untrue, he would have condemned it at the first coming up, but not only did he fail to do so, he distinctly himself brought it up in the case of John, and again when asking what were the popular notions as to himself under the prevailing doctrines as above shown. Matthew xvi, v. 13, will do as an example, as the different writers do not disagree, thus:

When Jesus came into the coasts of Cesarea Phillipi he asked his disciples, Who do men say that I am? And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias or one of the prophets.

This was a deliberate bringing-up of the old doctrine, to which the disciples replied, as all Jews would, without any dispute of the matter of reïncarnation; and the reply of Jesus was not a confutation of the notion, but a distinguishing of himself from the common lot of sages and prophets by showing himself to be an incarnation of God and not a reïncarnation of any saint or sage. He did not bring it up to dispute and condemn as he would and did do in other matters; but to the very contrary he evidently referred to it so as to use it for showing himself as an incarnate God. And following his example the disciples never disputed on that; they were all aware of it; St. Paul must have held it when speaking of Esau and Jacob; St. John could have meant nothing but that in Revelations, chap. iii, v. 12.

Him that overcometh will I make a pillar in the temple of my God, and *he shall go no more out.*

Evidently he had gone out before or the words "no more" could have no place or meaning. It was the old idea of the exile of the soul and the need for it to be purified by long wandering before it could be admitted as a "pillar in the temple of God". And until the ignorant ambitious monks after the death of Origen had gotten hold of Christianity, the doctrine must have enobled the new movement. Later the council of Constantinople condemned all such notions directly in the face of the very words of Jesus, so that at last it ceased to vibrate as one of the chords, until finally the prophecy of Jesus that he came to bring a sword and division and not peace was fulfilled by the warring nations of Christian lands who profess him in words but by their acts constantly deny him whom they call "the meek and lowly".

W.Q.J.

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LITERARY NOTES.

DECEMBER THEOSOPHIST. "Old Diary Leaves XXI" continues the copious attention given to Mr. Stainton Moses and the spirit messages he received, but space is found for four passing references to H. P. B., one of them as a "psychic". "The Truth of Astrology" is a most remarkable case of correct horoscope in the Bhrigusamhita leaves. "Idealism" is a very able and profound article, though somewhat contradictory at times. "N.D.K." states some important facts which acquit H.P.B. of Mr. Sinnett's charge that she extorted private papers from a recipient and then used them in the *Secret Doctrine*, and then contributes valuably to the Mars and Mercury discussion. "Theosophy and Indian Social Reform" is a trifle vague, but seems to be pointing aright. "Modern Indian Magic and Magicians" narrates a singular instance of obsession and its cure, and also two cases of *Ashtavadanam*, the faculty of doing eight different things at the same time.—[A.F.]

DECEMBER LUCIFER. The fine article on "Ancient Egypt" is concluded. "Building for Eternity" is by Mr. Mead, and expands one's conception of his own expanding soul. It quotes too much, but is vigorous and warm and telling. Mrs. Vera Johnston, H.P.B's niece, begins a weird, Frankenstein-like story of great power. Che-Yew-Tsang's second paper, "Some Modern Failings", is one of the most delightful things ever appearing in *Lucifer*,—or, indeed, anywhere. Common-sense, bright, even at times sparkling, full of thought and wisdom and practical tuition, it arouses envy of the magazine which has such a contributor. One unfortunate assertion mars it,—that thought on another's fault draws elementals which arouse the same fault in the critic. This is to say that elementals can force one to become what one dislikes ! Besides, how do we correct our faults but by observing their nature as displayed by others? Yet one slip does not much damage so noble a paper. "The Mahayana as taught by Buddha" is short and of small consequence. That "all things are mind itself" is one of those fanciful extravagances not likely to delude heads called in America "level". Mrs, Frederica Macdonald has rallied from Mr. Mead's gentle chastisement and begun to misrepresent again. Neither the brimstone lake of Scripture nor the mild exposure of *Lucifer* seems adequate to affright that hardy soul. There is a certain dexterity in her fibs, as well as a neat literary expression, evidencing long and assiduous culture. "Honor to whom honor is due", but let us not forget the same Apostle's advice in Colossians III, 9th—[A.F.]

THEOSOPHICAL SIFTINGS, Vol. VI, No. 14, is "A Word on Man, his Nature, and his Powers", a lecture delivered by Mrs. Besant on the steamer to India, most happily taken down by a stenographer on board, most happily printed by the T.P.S. as one of its issues. Of course it is grand, noble, full of grace and truth, and the Great Soul speaks throughout in all its majesty and beauty. Oh that the Indian lectures could all be thus taken down and preserved for posterity !—[A.F.]

LIGHT OF THE EAST for November contains a singularly sensible article on the T.S. and the way in which Hindus regard it, giving it most generous credit for its great work in the West. Possibly, however, some readers may doubt whether it is "known to every good Theosophist" that Damodar and Subba Rao and "a whole host of others" were "far more spiritually advanced than the Madame herself". The final paragraph is very funny,—except to Mr. Sinnett and Col. Olcott, whose respective assertions as to Mars and H.P.B's ignorance of reincarnation are airily disposed of in most Occidental manner. "They will blaze out in good time", winds up jauntily the writer. On page 67 is a pungent rebuke to such as think Brahm to be unconscious.—[A.F.]

THE AUSTRAL THEOSOPHIST is a sixteen-paged monthly to be issued by the Victorian Theosophical League, Austral Buildings, Collins st. East, Mel-

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bourne, for the service of Theosophy in Australasia. It expects contributions from England, America, and India, and will give the notes, reviews, and discussions fitting its mission. The price through Australasia is sixpence a month or six shillings a year; price elsewhere is not stated. It begins in January, 1894.

THE IRISH THEOSOPHIST has added four pages to its size and two-pence to its cost. It is to give special attention to Theosophy for children, and cordially commends the Lotus Circles of America.

BORDERLAND for January has the usual large and varied collection of papers, Hypnotism and Spiritism having special space. In the Theosophical section a most generously ample review is given to the Countess Wachtmeister's book, with copious quotation. It is certainly a great thing for Theosophy at this date that it possesses the fair treatment and even kindly notice of a man so eminent as Mr. Stead, one, too, who so clearly perceives that that cannot be charlatanary which is beloved by a soul with the unsurpassed truthfulness, sincerity, and intelligence of Annie Besant.—[A. F.]

THE SANDUSKY REGISTER of December 31st gives over two columns to a verbatim report of Mrs. Edith Lockwood's essay before the Cincinnati T.S. upon "The Seven Planes of the Universe and the Relation they bear to the Seven Principles in Man".

THE STRIKE AT SHANE'S is the prize story of the American Humane Education Society, and tells how the animals on a farm succesfully struck to obtain better treatment. The moral of kindness to animals is good for humans of every age, and is admirably impressed by this well-done tale.

ASTROLOGY, by Walter R. Old, is a series of three lectures delivered before the Mylapur Literary Society of Madras, followed by a horoscope of Queen Victoria and predictions about her up to October, 1895, at which date her demise is hinted at as probable. It is an able book, erudite, written in Mr. Old's accomplished style, not extravagant in its claims, and in some places, as in the treatment of free-will, of excellent argument. Page 22 is more than fine; it is eloquent. The book is stronger as an exposition of Astrology than as a defense of it; for the attempt to prove that the incidents of human life are caused, or even signified, by stellar relations presents logical difficulties appalling to all but the most sanguine natures. Mr. Old gives many singular instances of correct prediction, yet these are merely curious until we know their proportion to *in*correct prediction. Has any writer ever furnished such? Astrology will always have attraction for the poetic and the imaginative, but more prosaic minds will be as little likely to seek history and biography in planetary space as to extract sunbeams from cucumbers. Hence the hope of displacing the Government Meteorological Bureau by an Astrological is slim indeed.—[A.F.]

TRANSACTIONS OF THE SCOTTISH LODGE T S, PART IX.—This number is at hand and is extremely valuable and interesting. This Lodge has in it such men as Brodie-Innes. It is a Christian Lodge. This Transaction deals with Zodiacs, Astronomy, and Astrology, giving also some very fine plates of ancient Zodiacs, for which alone it is valuable. Price is sixpence, but this number will be about fifty cents, as the plates are extra. The articles distinctly show the immense antiquity of the Indian and Egyptian Zodiac, and incidentally one must see that the Christian religion merely depicts old sun worship. However we have no desire to convert the Scottish Lodge. The work of the Lodge is accurate, regular, and workmanlike, with very small deviations from the plan on the board.

TRANSACTIONS OF THE LONDON LODGE, NO. 19 is by Mr. A. P. Sinnett, and upon "The Pyramids and Stonehenge". Mr. Sinnett's contention is that disclosures from the Astral Light by competent Seers show that Adepts departing from Atlantis settled in Egypt and long ruled it as Adept-Kings, the greater pyramids being erected under their supervision about 200,000 years ago, for initiations as well as the preservation of certain valuable objects of occult character from dangers of earthquake or submergence. Yet the pyra-

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mids were under water during one great subsidence of that part of Egypt. Stonehenge was built by Adepts from Atlantis much later, 100,000 years ago, and for a simple public worship, in contrast with the luxury of the deserted Atlantis. The massive stones there, in the pyramids, and at Baalbec were not raised by mechanical process, but by levitation through occult knowledge. Some of the ceremonies at Stonehenge, clairvoyantly revealed, are described. The lecture is most instructive, and is of course in the charming style which makes Mr. Sinnett so envied. As H.P.B. several times said these things, substantially, of Stonehenge and Pyramid, this is not the first promulgation of the idea.

Mirror of the Movement.

AMERICA.

MR. BURCHAM HARDING arrived at Buffalo, N, Y., December 20th, and attended a meeting of the Saturn Club, one of the leading social clubs. Mr. Hodgson lectured upon the "Destructive work of the Psychical Research Society," fifty minutes out of the hour being occupied by a repetition of his worn out so-called "exposure" of H. P. Blavatsky. At the close of the lecture Mr. Harding was allowed to reply, after which questions about Theosophy were put until midnight. The only subsequent reference to the lecture was made by a Spiritualist who contradicted what Mr. Hodgson had stated. The following evening Mr. Hodgson addressed the Liberal Club at their monthly banquet, and again Mr. Harding was allowed to follow him on Theosophy. We must be deeply grateful to Mr. Hodgson for advertising Theosophy, for as the result of his efforts the Universalist Church opened the pulpit on the following Sunday, and there are now three classes at work in Buffalo studying Theosophy. On December 31st at Rochester Mr. Harding occupied the Unitarian pulpit in the morning, addressed the People's Ethical Society in the afternoon, and spoke at the Second Universalist Church in the evening, all three places being crowded. On January 7th he occupied the pulpit at the First Universalist Church at Rochester, and spoke in the evening in the City Hall on "Universal Brotherhood." Three large classes (about fifty persons) are formed to study Theosophy in Rochester, the classes at Rochester and Buffalo working as Branches of the League of Theosophical Workers. On January 10th Mr. Harding lectured before the Saturn Club at Buffalo. On January 14th at Albany, N. Y., occupied the pulpit of the First Christian Church both morning and evening. On the fifteenth he attended, by invitation, the monthly meeting at Albany of the Universalist pastors of the surrounding district. They seemed greatly interested in Theosophy, asking questions for nearly two hours, and it will probably lead to their studying the subject.

CLAUDE FALLS WRIGHT lectured before the Chicago Branch November 19th on "Occultism in Daily Life". November 20th he attended a *conversazione* at the rooms of the Society. November 22d he addressed the Toledo Branch. November 23d he lectured in Lotus Hall, Toledo, on "The Mission of the Theosophical Society". "Reincarnation" was the subject of his address the next night, Friday. Saturday he lectured on "Occultism". Sunday, November 26th, on "Dreams". Monday he addressed the Toledo Society on "H.P.B." Tuesday he gave the Branch some practical hints for its working. On Wednesday he addressed a meeting of the members of the Columbus, Ohio, Branch in Dr. Henderson's rooms. Friday, December 1st, he lectured at the Y.M.C.A. rooms on "Theosophy". "Reincarnation" was the subject of his address the next night in the same hall. Sunday, December 3d, he lectured three times; morning and evening at the Universalist Church. Columbus, on "Theosophy", and in the afternoon in the Masonic rooms on "H.P.B." On Tuesday, December 5th, he addressed the Cincinnati Branch on "Dealings with the Dead". Wednesday he left for Memphis. On Thursday, December 7th, he addressed a meeting of the Memphis Branch at the Peabody Hotel.

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Friday he lectured on "Occult Development" at the Lumber Exchange Building. In Mrs. Pittman's drawing rooms the next night he lectured before the Branch on "The Masters". "The Basic Principles of Theosophy" was the topic of an address on Friday at the Lumber Exchange Building. On Monday, December 18th, he delivered an address in the Opera House, Vicksburg, Miss., on "Theosophy". Tuesday he addressed meetings in the afternoon and evening at the Carroll Hotel. On Wednesday, December 20th, he lectured on "Occultism" at the Commercial Club Rooms, and the next day he left for New Orleans. Friday, December 22d, he addressed a meeting of the New Orleans Society in Mrs. Gehl's drawing rooms. December 23d he delivered a public lecture on "Theosophy" at the Woman's Club. Sunday evening he addressed another meeting of the members of the Society. Christmas Day he held a joint meeting of the Vyasa and Saraswati Branches. December 26th he delivered a public lecture on "Reincarnation". December 28th he lectured on "Occultism". December 29th he held a meeting of the Saraswati Branch to consider methods of work. December 30th he delivered a public lecture on "The Masters and H.P.B." On Sunday he addressed a meeting in Vicksburg, Miss., and on Tuesday, December 9th, he gave a public lecture on "H.P.B. and the Masters" in Memphis, Tenn. He then returned to New York.

CONVENTION, AMERICAN SECTION.

The Eighth Annual Convention of the American Section will be held on the twenty-second day of April, 1894, at the city of San Francisco, Cal., as decided by the Executive Committee. All the branches on the Pacific Coast have been consulted, and as former Conventions were held at Chicago, Boston, and New York, except the first one (which was very small) at Cincinnati, it seems wise and good to have this one at San Francisco. It will begin the second series of seven years for this Section. The General Secretary will attend from New York, and some others in the East have said they will try to arrange to go. A delegate is expected from London to represent Europe in the person of Mr. E. T. Hargrove, who has for some time been giving assistance at the London Headquarters.

All Branches in good standing are entitled to be represented by a delegate either from the Branch or appointed by it from the general membership. Delegate means also president, but presidents who are delegates should have the resolution of the Branch so appointing them. It is suggested as well that all Branches not able to send a delegate from their own list should appoint a delegate from among the California members, so that as many Branches as possible may be actually represented in person. The General Secretary, or Dr. Anderson, 1170 Market Street, San Francisco, or the Committee at 1504 Market Street, San Francisco, will furnish names of persons who would act as delegates in such cases. It will be well, therefore, to send to either of the said persons an open paper of delegation to be filled by them, or a delegation to some known persons there. But to prevent duplication of names it is better to leave to the Committee or Dr. Anderson or the General Secretary the filling in of names. The chief work of the Convention will be, outside of the usual routine business, to have a good series of meetings at which speakers will deal with Theosophy and Theosophical work.

As at the same time there will be held a Mid-Winter Fair, which, it is said, will have a Congress of Religions, the Pacific Committee of the T. S. has asked that the Society be represented therein, and we understand the application has been granted. This will have place on or about the days of the Convention, so that a series of interesting sessions no doubt will be held, thus giving a wider spread to the Theosophical movement there.

Reports from Branches should be in the hands of the General Secretary in time for him to condense and add to his report; they are not printed separately.

The programme will be made up next month, and it is expected to have the best speakers we can get to deal with Theosophical topics. One session will certainly be devoted to discussion of best branch work and propaganda.

PACIFIC COAST ITEMS.

THE PACIFIC COAST COMMITTEE have issued to all Theosophists upon the Coast a very urgent appeal for the support of the Lecturer, expressing

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strongly his great services to the cause and the importance of continuing them. They say that through his work not a city or town of any size has failed to hear the truths of Theosophy, and that the press reports of his lectures have been invaluable. Certainly the sustentation of lectureships is one of the most effective works open to the American Section.

EUROPE.

ENGLISH LODGES report steady progress. Regular meetings, both for the public and for members, are being held with increased attendance during the winter months. North London Centre has been chartered as a Lodge, this making the eighth Lodge in the London district. Timely aid was given this new venture by a public meeting held in the neighborhood, at which Miss Stabler, of New York, and C. Collings, of Bow Lodge, lectured with considerable success.

LONDON HEADQUARTERS' STAFF is now convalescent. The work has never been interfered with in spite of persistent illness.

NORTH OF ENGLAND FEDERATION, T. S., will hold its third quarterly Conference at Manchester on February 3rd. A large gathering of Theosophists is expected, and it is hoped that both Mrs. Cooper-Oakley and G. R. S. Mead will be able to attend from Headquarters.

BERTRAM KEIGHTLEY is at present making a lecturing tour in the North of England. A correspondent writes from Manchester: "We have had a most interesting visit from Bertram Keightley. We had nearly seventy at our Lodge meeting (Manchester City) to hear him. His address was a treat." Equally good accounts come from other towns he has visited. Bradford, Harrogate, Leeds, and Middlesbrough will be the chief centers of his propagandist efforts.

THE BOW LODGE, London, have arranged to give a tea to 150 ragged children from the poorest part of their neighborhood — the poorest in London. The tea is to be followed by a Christmas tree, and it is hoped that besides the usual orange and fire-cracker it may be possible to give to each child some warm garment.

HOLLAND still shows increasing willingness to listen to anything that concerns Theosophy. One of the best known weekly papers in Amsterdam publishes the contents of the Dutch *Theosophia*, and has now asked for a regular contribution of Theosophical articles. Other newspapers make long extracts from the columns of our representative magazine, which was formerly tabooed by the press and the retail trade alike. The children's weekly meetings, held at the Amsterdam Headquarters, are now regularly attended by some forty-four children of from six to thirteen years of age. This far exceeds anything we can show on the same lines in England. T.

SWEDEN. In Sweden a good deal of work is being done. We hear that Mr. Tnnes Algren goes about as he can speaking. In one place at the North he had 600 for audience. But as expenses are heavy and Sweden poor, he wants to get as many cancelled stamps as he can and sell them for the purpose of aiding the work. All members in the U.S. who wish to do so may send such old stamps to the address of Gabriel Magnusson, 404 West 48th st., New York City. This is a good work. Mr. Magnusson will forward them to his fellow countryman.

NOTICES.

WANTED.—An F.T.S. who wishes to complete a set of *Lucifer* makes the following proposition: For Nos. 1, 2, 3, and 5 of Volume I, and Nos. 7 and 8 of Volume II, he will pay 50 cents per number, and in addition for each number thus secured will donate $1.00 for the support of the T.S. Or he will take Volumes I and II complete and pay 50 cents per number and contribute $10 to the support of the T.S.

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Another F.T.S. desires to complete a set of the PATH and offers 50 cents each for the following numbers: Volume II, No. 10; Volume III, No. 4; Volume IV, Nos. 10 and 11. Information may be sent to the PATH Office.

INDEX TO PATH, 8 VOLS.

A complete Index to the first 8 volumes of PATH, ending with March, 1894, is being made up with great care. If a sufficient number of readers send in advance orders payable in March, or after notification, to justify the expense of publication, the Index will be issued at 50 cents in paper.

THE SUPPORT OF THE T.S.

Considering all the circumstances, I am very glad to report some gain duriug the past two months, although I am much disappointed in not being able to make the total amount at least $1,000 by the first of the New Year. If every subscriber to the Fund will take it upon himself to mention the matter to one or more members, I am confident that a very satisfactory increase can be made, and at once. I feel very certain that one reason why we have not advanced more rapidly is that a great many members either do not know of or do not understand the object of the Fund. To any such I wish to say: Write to me asking any questions you choose, and I will take only pleasure in explaining everything to you. I am deeply grateful to all who are coöperating with us, and I want to be grateful to a great many more.

My report to date is as follows:

New subscribers in the ten-cents-per-month class: R.F., C.E.S., H.E., A.M.T., B.L. Total, per year, $6.00.

New subscribers in the twenty-five-cents-per-month class: E.F.H., L.P. Total, per year, $6.00.

New subscriber in the fifty-cents-per-month class· C.M. Total, per year, $6.00.

New subscribers in the one-dollar-per-month class: Mr. and Mrs. W.T.P. Total, per year, $24.00.

Total subscribers previously reported, 68. New subscribers since, 10. New total, 78. Total value of fund, first year, previously reported, $809.85. Amount pledged by new subscribers, $42.00. Profits from sales of badges by me, $10.00. Total value of Fund, first year, to date, $861.85.

G.E.H.

247 Green st., DAYTON, OHIO, *January 10, 1894.*

Items paid direct to General Secretary, $1.30. Disbursements, postage, etc., by G.E.H., $2.40. Receipts to G.E.H. since last account, $173.80.

Received January 13, 1894, from G.E.H., $173.80, as above.

WILLIAM Q. JUDGE,
General Secretary.

ADYAR DEFALCATION FUND.

In addition to the money acknowledged in January PATH, the following has been received in American Section:—

Genl. J. B.	$3.00	M. W. O.	$2.00	H. J. L.	$2.00
H. M. D.	5.00	F. L. D.	1.00	M. E. F.	100.00
W. L. G.	3.00	Pleiades T. S.	6.00	M. F. H.	5.00
M. S.	3.00	R. O. R. B.	1.00	L. H. F.	5.00
R. F. T.	1.00	P. B.	5.00	H. D. P.	1.00
A. M. W.	2.00	C. H.	2.00	B. W.	7.50
K. M. T.	3.00	V. N.	10.00		
					$166.50

Already acknowledged, $443.30. Total to January 22d, $609.89. Remitted to India January 22d, $289.80. Previously remitted, $320. Total remitted, $609.80.

WILLIAM Q. JUDGE,
General Secretary.

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THEOSOPHICAL CONGRESS FUND.

SUPPLEMENTAL ACCOUNT.

Surplus given in report of October			$ 138.02
DONATIONS since:			
October 27, R.S.D.,		$ 5.00	
31, Narada T.S.,		10.00	
November 25, European Section,		18.11	
27, Indian Section,		2.59	35.70
			$ 173.72
ADDITIONAL DISBURSEMENTS:			
Excess over estimate of printing and binding in paper,		$ 45.50	
Binding 500 in cloth,		65.00	
Railroad travel,		24.15	
Postage and express,		57.85	
Packing-cases for London,		5.00	
		$197.50	
Deduct above sum,		173.72	
Deficit to be met by sales,		$ 23.78	
Sales up to December 31, 1893,	$104.69		
Surplus, December 31, to be accounted for,			$ 80.91

RECAPITULATION.

Cash reported October,	$1208.20	Printing,	$ 535.50
American Section fund,	100.00	Binding (cloth),	65.00
European, 1st donation,	730.00	Mailing, packing,	62.85
Donations herein,	35.70	Travel,	723.77
Sales of reports,	104.69	Travel from India,	710.56
	$2178.59		$2097.68
		Surplus from sales,	80.91
			$2178.59

NEW YORK, *December 31, 1893.*

At the April, 1894, Convention American Section, I will ask for a special audit of the accounts of this fund and publish the report thereafter, and will then pay over the surplus in the way most desired by the three Sections.

WILLIAM Q. JUDGE,
Vice-President T.S.

CIRCULATING THEOSOPHICAL LIBRARY.

Patrons are invited to insert in their catalogues the following books added since last announcement: No. 240, *Heroic Enthusiasts*, Vol. I, Bruno; 241, *ditto*, Vol. II; 242, *Autobiographical Sketches*, Besant; 243, *Earth Burial and Cremation*, Cobb; 244, *From Adam's Peak to Elephanta*, Carpenter; 245, *Lucifer*, Vol. XI; 246, *T.P.S. Pamflets*, Vol. V; 247, *Buddha and Buddhism*, Mills; 248, *Sound and Music*, Zahm; 249, *Theosophist*, Vol. XIV, Part 1; 250, *Theosophy and Psychological Religion*, Max Müller; 251, *Reincarnation*, Anderson; 252, *Theosophical Forum*, Vol. IV; 253, *Ocean of Theosophy*, Judge; 254, *Death, and After?* Besant; 255, *History of the Doctrine of a Future Life*, Alger; 256, *Lucifer*, Vol. XII; 257, *Ramayana*, Vols. I–III; 258, *Path*, Vol. VII; 259, *Theosophist*, Vol. XIV, Part 2; 260, *The Theosophical Congress Report.*

As all objects enter the mind as thoughts and are seen by it as thoughts alone, so in the thought of the mind is the bond to many lives.—*Daily Items.*

OM.

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AUM

HEAVEN is long enduring and earth continues long. The reason why heaven and earth are able to endure and continue thus long is because they do not live of or for themselves. This is how they are able to endure. Therefore the sage puts his own person last, and yet it is found in the foremost place; he treats his person as if it were foriegn to him, and yet that person is preserved.—*Lao-tze.*

THE PATH.

VOL. VIII. MARCH, 1894. No. 12.

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 SYMBOLISM OF THE UPANISHADS.

III.

THE third part of the Katha Upanishad continues the teaching of Death to Nachiketas, which has already been followed through the first two parts:

—Those who know the Eternal, the five fires, and the triple flame tell of the shadow and the light entering the cave through the long age, and drinking the reward of good deeds in the world.

No better sentence for illustrating the symbolism of the Upanishads could be chosen. The first words hardly need an explanation. They need, rather, realization in the inmost recesses of the heart. But who are the knowers or practicers of the five fires? These words allude to an ancient penance, when the ascetic stood bare-headed between four fires, in the blazing heat of the Indian sun. But this penance in itself is symbolical. The five fires are the five senses, or the five powers of sensation, which make up the phenomenal, illusory world; and it is the heat of these five fires of delusion which the true ascetic must learn to withstand. The knower of the triple flame is he who knows the Higher Self, the triple Âtmâ, or the triad Âtmâ, Buddhi, and Higher Manas; that is, Spirit, Soul, and pure reason. What,

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then, are the shadow and the light that these three tell the knower of the eternal, he who withstands the five fires of sense, and he who knows the triple flame of the Higher Self? We may discern the meaning by the words which follow. The shadow and the light enter the cave, or the hidden world, and enjoy for a long age the fruit of good deeds done in the world. The shadow and the light are, therefore, the Spirit, and its vehicle the soul, which, entering into the hidden world of Devachan after death, reap the good Karma of the past life.

[Death continues :]

—Let us teach to Nachiketas what is the bridge of sacrificers, the unperishing Eternal, and the fearless shore of those who seek to pass over.

The bridge by which the sacrificers of self pass over to the shore where there is no fear, the resting-place of the unperishing Eternal, is the link between the Higher and the lower self; it is the latent power of the lower self to rise to the Higher Self, and thus to cross over from the outer world which is its field of life to the inner world of the Higher Self.

—Know that the Self (Atmâ) is the lord of the chariot; that the body (Sharira) is the chariot; know that soul (Buddhi) is the charioteer; and that mind (Manas) is the rein.

They say that the organs (or impulses) are the horses; and the external world of objects is their road. As the self is yoked to mind and the impulses, the wise say the Self is the enjoyer. But he who is unwise, with mind not bound to the Self (that is, with lower Manas preponderant), his impulses are ungoverned, like the charioteer's unruly horses. But he who is wise, with mind ever bound to the Self (with higher Manas preponderant), his impulses are controlled like the charioteer's good horses.

In this simile of the chariot, Buddhi governs kama through Manas, under the inspiration of Atma. The reins are well in hand, the horses are controlled, when Manas is recipient of the light of Âtmâ, through the mediation of Buddhi; when the lower aspires to the Higher Self. It will be remembered that in the *Bhagavad-Gîtâ* Krishna is the charioteer or Buddhi.

—But who is unwise, unmindful, and ever impure, obtains not that resting-place (and goal); but falls back into the world of birth and death.

But he who is wise, mindful, and ever pure, he indeed reaches a resting-place from which he is not born again.

He who has wisdom for his charioteer, keeping mind well in hand, reaches the end of the path, the supreme resting-place of the evolving power.

The impulses are higher than the senses; mind (Manas) is higher than the impulses; soul (Buddhi) is higher than mind; and the Great Self (Mahâmâtmâ) is higher than Buddhi. Higher than this Great is the Unmanifested. Higher than the Unmanifested is the Logos (Purushas). Than the Logos none is higher; that is the prop, the Supreme Way.

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The "unwise, unmindful" is again he whose lower mind (Manas) is not dominated by the Higher. For only with this domination and preponderance of the higher mind over the lower, by which the center of life passes from the lower mind dominated by desire (kama-manas) to the higher mind dominated by Spirit Soul (Âtmâ-Buddhi-Manas) is the final goal reached; for the center of life thus leaves a temporary and unstable dwelling for one that is eternal and fixed; and thus the end of the path is reached, the supreme seat of the power which evolves the worlds.

— The hidden Self does not shine forth in all beings; but is seen by the keen and subtle soul of subtle seers.

Let the wise man restrain voice (creative power) and mind; let him restrain them by the Self which is wisdom. Let him restrain this wisdom by the Self which is great; and this let him restrain in the Self which is peace.

This is the secret of the triple Self, the three-fold Âtmâ; its three sides are Wisdom, Power, and Peace. These correspond to the three sides of the Self, Sat, Chit, Ânanda, or Being, Consciousness, and Bliss, in the classification of the later Vedantins.

Then, having taught the final secret, the bridge across to the Great Beyond, and the way to cross over, and the nature of the Self that dwells on the other side, Death bids Nachiketas:

— "Awake, arise! having obtained thy wishes, understand them. The wise say the path is hard to traverse, like the keen edge of a razor". Then, having won the soundless, touchless, formless, unfading, the everlasting, that has neither taste nor smell, the beginningless, endless Eternal, that is beyond the Great, he is released from the mouth of Death.

And the Initiation is ended; the lesson of death is learned. The Upanishad concludes:

— This is the immemorial teaching declared by Death to Nachiketas. Declaring and hearing it, the wise grows great in the world of the Eternal. He who causes this supreme secret to be heard in the assembly of those who seek the Eternal, or at the time of the union with those who have gone forth builds for everlastingness; he builds for everlastingness.

A last word as to the meaning of this "union with those who have gone forth". The Sanskrit word used is Shrâddha, the yearly sacrifice to the spirits of ancestors in the ascending line; when the sacrificer is united in spirit to his forefathers in the other world. But the inner meaning is that union with spiritual ancestors in the ascending Guru parampara chain which is described in the last chapter of the "Idyll of the White Lotus". This union with the spirit of the Great Ones who have gone before is the Great Initiation, the theme of the "immemorial teaching of Death". C. J.

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DIREFUL PROPHECIES.

THE whole mystic fraternity of Astrologers is now engaged in showing how the heavens portend great changes on this our earth. They agree with H.P.B., who said that her Eastern friends told her of coming cyclic changes now very near at hand. Beyond doubt there is some truth in all these sayings, although here and there the astrologers definitely prognostigating are not supported by fact. Sepharial, for instance, staked his reputation on the death of the Prince of Wales, which did not come off, and now where is the reputation? Just as good as ever, for astrologers know that either the judgment of the astrologer may be at fault from sundry causes, or that the birth-hour may be wrong, or that some saving aspect of the stars has been overlooked. Great earthquakes like that of Zante or the one in Kuchan come up, and the astrologers, while they regularly in those years foresaw earthquakes, did not seem able to locate them for any spot. They were afraid to say Persia for fear it might be in London. But earthquakes were foretold. A steady prognostication of disturbance has been indulged in, and this general outlook would seem right. The disturbances were expected in the realm of mind, morals, and religion by those true astrologers who seldom speak, and the increase of crime like that of bomb-throwing justifies each month the general prediction. Seismic disturbance is the physical sign of disturbance in the moral, psychic, and mental fields. This is an old axiom in the East. In the record of the earthquake said to have taken place when Jesus died we have the Christian reflection of the same idea.

That earthquakes, floods, and great social changes would go on increasing has been known to Theosophists since the day Tom Paine saw psychically "a new order of things for the human race opening in the affairs of America", before the revolution. And ever since the increment of disaster has been great. The motto adopted by the makers of the Union—"A new order of ages"—was an echo from the realm of soul to the ears of men on earth. It marked a point in the cycle. The record of the disasters during the years since then would be found appalling. It takes in Asia and Europe, and would show millions of sudden deaths by violent earth-convulsions. And now in 1894 even Herbert Spencer, looking at the mental and social fields of human life, says in a magazine article:

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A nation of which the legislators vote as they were bid and of which the workers surrender their rights of selling their labor where they please has neither the ideas nor the sentiments needed for the maintenance of liberty. . . . We are on the way back to the rule of the strong hand in the shape of the bureaucratic despotism of a socialistic organization and then of the military despotism which must follow it; if, indeed, some social crash does not bring the latter upon us more quickly.

Evidently this deeply philosophical and statistical writer feels the pressure in the atmosphere of social and material life. There is much unconscious prophecy in what he says. Earthquakes and deaths from them are dreadful, but they can be avoided when their probable place is known. But social earthquakes, moral pestilence, mental change belong to man, go with him where he goes; and cannot be averted by any alteration of place.

In the *Illustrated American* a writer on astrology gives definite prophecy of disaster. He erects a figure of the heavens for noon of November 12, 1894, showing a conjunction of Sun, Uranus, Venus, and Mercury in Scorpio, with Saturn only fifteen degrees away. Astrologically this is very bad. With the moon at the full in Taurus—the bull—it is ominous of floods and earthquakes. But we may add that in the psychic Zodiac it shows floods and heaving in the moral and social structure of the poor orphan man. Uranus and Saturn are bad planets anyway; they are erratic and heavy, subtle, dark, and menacing. This writer predicts ominously, but remains indefinite as to place. We will add that dying nations like those of Persia and China will feel most whatever physical effects shall be due; and in Europe, while there will be physical disturbance, the greater trouble will be in the social and governmental structures.

The astrologer then runs forward to December 30, 1901, when he says six planets will be in one sign and in a line, with a seventh opposite on the same line projected. This, it is said by such an ancient sage as Berosus, will bring a flood when it takes place in the zodiacal sign Capricornus, as is to be the case in 1901.

Many Theosophists believe these prognostications, others deride them. The former ask what shall we do? Nothing. Stay where you are. If you remove, it is more than likely you will run into the jaws of a blacker fate. Do your duty where you find yourself, and if from your goodness you are a favorite of the gods you will escape, while if you are not their favorite it is better for you to die and take another chance at bettering your character. Death will come when it will, and why should we fear, since it is "a necessary end". Theosophists too often occupy themselves with these woful lookings into the future, to the detriment of

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their present work. They should try to discover the fine line of duty and endeavor, leaving the astrologers of to-day, who are more at sea than any other mystics, to con over a zodiac that is out of place and calculate with tables which delude with the subtle power that figures have to lie when the basis of calculation is wrong.

WILLIAM Q. JUDGE.

A NOTE ON REINCARNATION.

IT is possible that since in our Western thought there is a good deal of hesitation about accepting the idea of reincarnation, involving, as it does usually, the belief in a previous objective state of existence of which no direct evidence can be offered and no memory remains, much might be done towards making the way plain by more constantly insisting on the simple fact of incarnation. Once people begin to think of themselves as dual entities, part physical and part non-physical, and of the non-physical being incarnated in the flesh in the ordinary course of Nature's providence, the further idea of a repetition of the process will easily creep into acceptance. Christians cannot reject incarnation in respect of Jesus of Nazareth. By-and-bye they will apply it to themselves. Belief in reïncarnation will follow naturally. Let us teach that we are descended from the right hand of the Father, and that our destiny lies upward again towards that everlasting seat.

I have not met in my Theosophical reading any treatment of one aspect of reïncarnation which has impressed me in considering the objection of failure of memory of past lives. While not a linguist I have devoted some attention to languages, and have been interested in many curious facts concerning idioms, and in the complete representation of ideas obtained in translating from one language to another. In the first place take the Irse, or Irish Keltic. The idiom requires that in giving expression to sensations such as hunger, thirst, fear, happiness, etc., the verb is used with prepositional pronouns. "I fear" would in Irish be literally expressed as "Fear is on me;" "I am hungry" as "Hunger is on me"; "I wish it" as "It is a wish with me". In the other case, take the salutations of various nations. We ask "How do you do?" or "Howdy?" according to our academic or provincial training. The Frenchman enquires "How do you carry yourself?" The German wonders "How goes it?", and the Chinese "Have you eaten rice?" All these indicate the same underlying idea, but a different method in each case of conceiving and expressing it.

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I do not purpose discussing the question of the possibility of conceiving an idea without giving it formal expression, but it is undeniable that the average man cannot think without words; he cannot have ideas until he has the means of expressing them. This is admitted by those who declare the English language deficient in terms fit to convey the force of the metaphysical conceptions found in the Sanscrit. Interesting light is also thrown on the subject in connection with the training of blind deaf-mutes, to whom a form or vehicle of expression is indispensable before reason manifests itself. The brain must be taught or trained to recognize certain symbols, either of form or of sound, before it can become a medium for the conveyance or expression of ideas.

But most of us speak only one language, and that English. We cannot understand a person speaking in a strange tongue, however clearly he conceives his idea in his own mind. The unfamiliar sounds convey nothing to the brain. Could one's brain respond directly to another's brain vibration, mere language would be unnecessary. It is probable that the idea would be transmitted directly without the circumlocution of mouth and ear. This appears to be indicated by what is called thought-transference, varied in Mr. W. T. Stead's experience of automatic writing.

Confined, then, as we are to one language for the recognition of ideas, and that a language scarcely four hundred years old, doubtfully intelligible even in Chaucer, it seems unreasonable to suppose that we could recognize the ideas we formed in the language of another birth until at least we were familiar with the language we actually used in that previous existence, or until such a cultivation of the brain had been successfully undertaken as would permit the direct reception of thought impressions from the astral matrix. Neither can it be denied that this is the case, since we all have ideas "occurring" to us, as we say, for which we cannot account, and which have no apparent origin in our immediate surroundings. May they not be a direct survival from other lives in which they had been promulgated in the speech of the nation and period to which we then belonged? This we could not deny or affirm in the absence of familiarity with the forgotten language. It would be of interest to make enquiry among linguists, especially among those versed in the dead languages of all ages, as to whether any of these old tongues presented readier channels of thought than others, or than the present mother-tongue.

It is evident that the most important point is the necessity of

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clearly conceiving ideas in themselves, rather than their aspects presented by idiom, or by the varying expression of different languages and thinkers. This of course involves the practice of concentration and the development and control of imagination, the creative faculty on the mental plane.

ALBERT E.S. SMYTHE.

FACES OF FRIENDS.

GEORGE EDWARD WRIGHT is an American and is now President of the Chicago T.S and the Central States Committee for T.S. work. He was born at Perrysburgh, Ohio, April 13th, 1851. His father, who was prominent in educational circles and author of several school-books, died in 1853, leaving a widow with four young children to support by her own exertions. This she did by teaching, and gave them a good education. George took a classical course at Beloit College and Cornell University. Upon leaving college he took up journalism as a profession, and in 1871 went to Chicago where he served as a reporter on several of the city papers, receiving promotion and recognition finally upon the Chicago *Tribune*. He represented this important daily at Philadelphia throughout the Centennial Exhibition in 1876, and the following year went to Europe as war correspondent, representing the Chicago *Tribune*, the New York *Times*, and the Cincinnati *Commercial* during the Russo-Turkish war. Returning, he served upon the editorial staff of the *Tribune*. In 1879 he married, and becoming dissatisfied with newspaper work retired from journalism permanently. In 1882 he founded the Chicago Stock Exchange, and was elected its first Secretary. This institution, keeping pace with Chicago's remarkable growth, has become immensely successful, and he has remained an active member ever since.

In 1886 the tragic death of a brother with unusual phenomena attending it drew his attention towards Occultism, and he began reading in that line, accumulating in this way one of the largest and most valuable occult libraries in the country. Taking up the study of chiromancy, physiognomy, astrology, and kindred sciences, he soon drifted into Theosophical literature, and there found the first really satisfactory solutions to the problems of life. He immediately joined the Theosophical Society, and has been unswervingly devoted to its welfare from that day. During the months of 1889-90, when the newspapers, especially of Chi-

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cago, were filled with abuse of Madame Blavatsky, Brother Wright kept conspicuously posted upon his desk in his public office the following notice:

H. P. BLAVATSKY!

Let the journalistic sots continue to slander, and all the little hounds and reptiles to assail! The time will come when her name will be vindicated and her philosophy appreciated.

Strong words these, but the provocation was great. And how soon has the prophecy been verified!

In 1892 Brother Wright undertook with the General Secretary to secure a place for the T.S. in the World's Parliament of Religions, with what success our readers are aware. He was appointed Chairman of the Committee of Organization, and worked faithfully until our Congress was finished and successful. At our various Conventions he has labored hard with the rest. We thought distant members might like to see the face of the Chairman of the local Committee of our Congress, and this is it.

THE FUNDAMENTAL BELIEFS OF BRAHMANISM IN CHRISTIANITY.

MOKSHA Shastra, or the Science of Emancipation or Salvation, is divided into three kinds; namely, Karma Yoga, Gnana Yoga, and Bhakti Yoga. This three-fold division is found in the Buddhistic writings. It is not unknown to the New Testament writers. We read in *I. Corinthians*, chapter xii, 8: "To some is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit".

2. To all of these systems the observance of the moral and ceremonial laws is necessary. The Ten Laws are called by the Brahmins the Dasa Dharma; they are called by the Buddhists the Dasa Sila; by the Christians they are called the Ten Commandments.

3. According to the Brahmins the cause of Sainsara or the misery of rebirth is Avidya or Ignorance. The Buddhists believe in the same doctrine. In Christianity we find a similar notion. We read in Ephesians, "We are alienated from God through ignorance and vanity of our minds".

4. To dispel ignorance the Brahmins and the Christians

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agree that we must renounce selfishness and the love of worldly objects.

5. The cause of misery, according to the Brahmins, is Avidya, which is defined in the Yoga Philosophy as the mistaking of non-eternal, impure, and painful things for eternal, pure, and pleasurable things. It is the mistaking the carnal for the spiritual, or the loving of the worldly objects instead of the soul. An allusion to this doctrine of the Yoga Philosophy is found in the New Testament. In Colossians, chap. ii, we read, "Why as though living in the world are ye subject to the ordinances? Touch not, taste not, handle not; which are all to perish with the using, after the commandments and doctrines of men; which things have, indeed, a show of wisdom in humility and neglecting the body". In Romans we read that the cause of sin is the *phronema sarkos*, or the lust of the flesh. We are told that the carnal mind is in enmity against God and cannot please God. The Greek phrase *phronema sarkos* is in Sanskrit *sarirabhimana*.

6. The universal laws of Causation and Evolution, which play a very important part in the writings of the Brahmans and Buddhists. are not opposed to the doctrines of Christianity.

7. The word which Sanskrit and Pali writers use to express Rebirth by Karma is *punarganmo*. In the New Testament we find the word *paliggenesia* is used to express Regeneration. As the word *paliggenesia* (Regeneration) is a derivative of the Sanskrit word *punarganma*, we may presume that the New Testament writers used the Greek word *paliggenesia* (regeneration) to express the doctrine of Rebirth by Karma.

8. Brahmins and the Buddhists are all opposed to a belief in blind faith or simple dogmas. We read in the New Testament, "Prove all things and hold fast to that which is good".

9. Bhakti Yoga or the doctrine of Sanctification by Faith plays a very important part in the Sacred Books of the Brahmins and the Buddhists. In the New Testament *pistis* (Faith), which is a derivation of Bhakti, plays the same important part.

10. The definition of Yoga according to the Yoga philosophy is the suppression or stopping of the constant changes of the mental states. In the New Testament we are told that the Soul finds rest when it is in a blissful state. Christ says "Take up my yoke and you will find rest". This is simply a translation of the second Sutra of the Yoga philosophy.

11. The doctrines of the Sermon on the Mount are beautifully summed up in the Yoga philosophy. According to it the surest way to attain enlightenment is:

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1. To love happiness.
2. To pity the miserable.
3. To take pleasure in the practice of virtue.
4. To disregard vice.

12. The following two stanzas, which have been taken and translated by the Buddhists and Christians, beautifully express the truths of Brahminism.

1. To abstain from evil, and to be constantly virtuous; to do good and to lead an excellent life; this is in fact the surest way to obtain emancipation.

2. Let no one do to another that which he will not like to be done unto himself. This, in short, is the duty or virtue which is binding upon all, though one may practice other things or not.

13. India was not an unknown land to the early Christians. There was some sort of commerce between Palestine and India. According to Eusebius and other early Christian Church historians, there were Christian churches in India, founded by St. Bartholomew and St. Thomas at Calimine. The word Calimine may be derived either from Chola Mane or Kairanini or Triplicane near Madras. The Syrian Christians of India call their saint Marthoma. The word Christ may be derived from either of the two Sanskrit words, Chrishna or Sreshta. In the New Testament the word Chrestos is translated "easy", as in the phrase "my yoke is easy". As every one knows, there is a good deal of resemblance between the lives of Chrishna and Christ.

14. In the New Testament the word Gospel does not always mean the life of Christ. When used by Christ himself the word must mean something other than his own life. The Greek word which is translated Gospel is *euaggelion* and literally means a good message. It exactly corresponds to the Sanskrit word *agama* used in the Yoga philosophy in a similar sense. The Sanskrit word used in the Yoga philosophy to express "universal" is *savanabhumna* or that which belongs to all countries or kingdoms. Therefore the Gospel of the Kingdom which Christ preached is the Universal Moral Laws. Again, the phrase "Gospel of the Kingdom" exactly corresponds to the Sanskrit phrase "Raja Vidya" used in the Bhagavad-Gîtâ. Again, the Greek word which is translated angel is *aggelos*. This word exactly corresponds to the Sanskrit word *Sma Agatos* or *Sugatas* or *Tathagatas* or *Mahâtmas* or those who bring good news. It is thus clear that while Buddha preached the Four Noble Truths or Chatur Vyahas, Christ preached the Gospel of the Kingdom, or the Universal Moral Laws or Yamas.

S. T. KRISHNAMACHARYA.

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IMMENSE ANTIQUITY OF AMERICA.

NO. II.

THERE were, scattered over the three Americas, remnants of departed civilizations, about which the natives discovered by Europeans knew little or nothing. Some of these monuments betoken an extreme age. Concerning those in Central America Baldwin said:[1]

No well-considered theory of these ruins can avoid the conclusion that most of them are very ancient, and that, to find the origin of the civilization they represent, we must go far back into the "deeps of antiquity". . . .

I refer to it (Catlin's *Lifted and Subsided Rocks of America*) on account of the very great antiquity it claims for the ancient American civilization. It represents that the advanced human development whose crumbling monuments are studied at Copán, Mitla, and Palenque antedate everything else in the human period of our globe, excepting, perhaps, an earlier time of barbarism and pastoral simplicity; that its history goes back through all the misty ages of prehistoric time to an unknown date previous to the beginning of such civilization in any part of the Old World. It is hardly possible to make it more ancient.

From this it would seem that America, rather than India, furnished the cradle. The traditions of the people go back quite a ways. According to l'Abbé Brasseur de Bourbourg:[2]

These traditions, traces of which are also to be met with in México, Central America, Perú, and Bolivia, point to the conclusion that man existed in these various countries at the time of the upheaval of the Cordilleras, and that the memory of that upheaval has been preserved.

That such an event must have taken place in a remote age is best understood by the geologist. Nadaillac was willing to admit that "Undoubtedly America bears witness to a venerable past", "without", he said,[3]

Admittting the claims of some recent authors, who are of the opinion that when Europe was inhabited by wandering savages, whose only weapons were roughly-hewn stone, America was peopled by men who built cities, raised monuments, and had attained to a high degree of culture.

Turning now to recognized geology, we find man given place in America in the Pliocene—perhaps the Miocene—age, as great an antiquity as he is assigned in the Old World. In California, a portion of which, according to the *Secret Doctrine*,[4] belonged to

[1] *Ancient America*, p.

[2] *Arch. de l'Exp. Scientifique du Mexique*, vol. i, p. 95.

[3] *Prehistoric America*, p. 13.

[4] Vol. ii, p. 328.

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Atlantis, numerous discoveries have been made which show man to have lived in that region in the most remote times. A fossil skull was found deep under the base of Table Mountain in Calaveras county, the whole mountain having been formed since the man to whom it belonged died. This is, as said by Prof. Winchell:[1]

By far the best authenticated instance of Pliocene man which has been brought to light. There is only a *presumption* which weighs against it; the skull is not inferior to that of existing races.

But as he acknowledged, presumption must not be arrayed against fact. Prof. Whitney, who made this discovery to become so well known, said in an address at Cambridge, Mass., April 27, 1878:

So far as human and geological evidence can go, there is no question but the skull was found under Table Mountain, and is of Pliocene age.

In 1872 he had written:[2]

Evidence is now accumulated to such extent that I feel no hesitation in saying that we have now unequivocal proofs of the existence of man on the Pacific Coast prior to the glacial period, prior to the period of the mastodon and the elephant, at a time when animal and vegetable life were entirely different from what they are now, and since which a vertical erosion has taken place . . . . Rest assured that the Calaveras county skull is not an isolated fact, but that I have a whole series of well-authenticated cases of the finding, in the same geological position, of either human remains or objects of human workmanship.

In a lecture delivered at Manchester, in June, 1879, Mr. H. A. Allbutt, Honorary Member of the Royal Anthropological Society, stated the following:

Near New Orleans, in one part of the modern delta, in excavating for gasworks, a series of beds, almost wholly made up of vegetable matter, were dug through. In the excavation, at a depth of sixteen feet from the upper surface, and beneath four buried forests, one on top of the other, the laborers discovered some charcoal and the skeleton of a man, the cranium of which was reported to be that of the type of the aboriginal Red Indian race. To this skeleton Dr. Dowler ascribed an antiquity of some 50,000 years.

He afterwards reduced the figure to 12,000; but on the other hand, Lyell believes the Mississippi to have flowed along its present course for more than a hundred thousand years,[3] so the former estimate may yet be demonstrated as the more correct. Says *Prehistoric America*:[4]

[1] *Pre-Adamites*, p. 428.

[2] *Revue d'Anthrop.*, 1872, p. 760.

[3] *Second Visit to the United States*, vol. ii, p. 188.

[4] P. 477.

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Amongst the most ancient human relics discovered on American soil may be ranked a skull brought to light by the works of a railway near Denver. . . Everything points to the conclusion that this skull dates from the same [paleolithic] period. . . . . This man lived in the midst of glaciers.

One of the most interesting discoveries—to the Theosophist, at least—was that of the gigantic footprints found during an excavation at Carson, Nevada, mentioned in *Secret Doctrine*, vol. ii, p. 755. Two of them, besides a *fac simile* of the whole, were on exhibition in the Anthropological Building at the World's Fair, and are undoubtedly human footprints, as any candid observer will admit. Someone assigned to them an antiquity of over 750, 000 years, which is a much greater age than ever before assigned by our geologists to any human relic. B. B. Redding said:

If it is ever proven they are human relics, they will actually upset all the scientific theories as to the age of man upon the earth.

They will upset such theories as to the *size* of that prehistoric man as well, and vindicate the *Secret Doctrine*, for the footprints are 18 inches long by 8 inches in width, representing proportionately twice the size of the man of to-day. The only conceivable reason why they have not been frankly judged human footprints is on account of their size. Thus it is but a matter of prejudice, for had they been only nine inches long, no such doubt would have arisen. However, if a giant, his stride was seemingly not much longer than that of the man of to-day, but it is possible that he was only strolling along. The pressure of the foot is too plain to give rise to the supposition that he had on large footgear. About a half-dozen such tracks going in one direction, with the right- and left-footedness plainly marked, ought to be convincing. Nor is it possible to say that he (or she) was walking on a surface that caved in, thus making the appearance of large feet, for there are hyena foot-tracks alongside which are not thus enlarged. There are also tracks of an elephaut, about which Prof. H. W Harkness said:

There can be no doubt about their character.

Nor should there have been any about the human footprints; and since on the fifteenth of last August over a dozen more admittedly-human footprints—though smaller ones—have been found in the same excavation, it puts this point out of discussion.

Turning to Central America, we have Dr. Brinton saying:[1]

The discovery of human footprints in volcanic rocks near the shore of Lake Managua, Nicaragua, in circumstances which seemed to assign to them a remote antiquity, has been announced for several years.

[1] *Proc. Amer. Philosophical Society*, vol. xxiv, No. 126, p. 437.

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The discoverer, Dr. E. Flint, by means of a diagram shows a vertical section of the quarry in which they were found, and gives his decision that[1]

The eruptions covering the southwest slope, and the disturbance caused by one along the ocean beach, elevating the coast range, afford us indisputable evidence of Pliocene man.

Brinton adds that "there can be no doubt of these being genuine footprints"; and that, since they indicate the use of sandals or moccasins, they "cannot be assigned to the earliest stages of human culture".

South America furnished some excellent evidences of the great antiquity of the "New" World aborigine. Under the *guano* (sea-fowl deposits) on the Peruvian islands at a depth of thirty to sixty feet were found idols, water-pots, mummies, gold and silver ornaments, vases, etc., while, as estimated, "the accumulation of the preceeding three hundred years since the conquest had formed only a few lines in thickness".[2] Commenting on this, H.P.B. said:[3]

If we confine ourselves to a strictly arithmetical calculation, then, allowing twelve lines to an inch and twelve inches to a foot, and allowing one line to every century, we are forced to believe that the people who made these precious gold vases lived 864,000 years ago! Leave an ample margin for errors, and give two lines to a century — say an inch to every hundred years — and we will yet have 72,000 years back, a civilization which — if we judge by its public works, the durability of its constructions, and the grandeur of its buildings — equalled, and in some things certainly surpassed, our own.

The subject of one of the most ancient human relics found in South America was discussed at the Eighth International Congress of Americanists, held in Paris in 1890.[4]

Dr. J. Villanova described a fossil man found by M. Carlos in the valley of the river de la Plata, associated with or near to a skeleton of a megatherium. . . . . Dr. Villanova has studied the question of fossil man in times of high antiquity as probably no other Spaniard and but few others in all the world have ever done.

The *Secret Doctrine* agrees with Prof. Orton in his decision that[5]

Geology and archæology are combining to prove that Sorata and Chimborazo have looked down upon a civilization far more ancient than that of the Incas, and perhaps coeval with the flint-flakes of Cornwall and the shell-mounds of Denmark. On the shores of Lake Titicaca are extensive ruins

[1] *Ibid*, p. 443.

[2] Dr. Heath: *Kansas City Review of Science and Industry*, Nov., 1878.

[3] *Theosophist*, vol, i, p. 161.

[4] *American Naturalist*, Aug. 1893, p. 758.

[5] *The Andes and the Amazon*, p. 109.

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which antedate the advent of Manco Capac, and may be as venerable as the lake-dwellers of Geneva. Wilson has traced six terraces in going up from the sea through the province of Esmeraldas toward Quito, and underneath the living forest, which is older than the Spanish Conquest, many gold, copper, and stone vestiges of a lost population were found. In all cases these relics are situated below the high-tide mark, in a bed of marine sediment, from which he infers that this part of the country formerly stood higher than the sea. If this be true, vast indeed must be the antiquity of these remains, for the upheaval and subsidence of the coast are exceedingly slow.

As explained more fully by Baldwin:[6]

This refers to the discoveries made on the coast of Equador in 1860, by James S. Wilson, Esq. At various points along this coast he found "ancient or fossil pottery, vessels, images", and other manufactured articles, all finely wrought. Some of these articles were made of gold. The most remarkable fact connected with them is that they were taken from a "stratum of ancient surface earth", which was covered with a marine deposit six feet thick. The geological formation where these remains were found is reported to be "as old as the drift strata of Europe" and "identical with that of Guayaquil in which bones of the mastodon are met with". The ancient surface-earth or vegetable mould, with its pottery, gold-work, and other relics of civilized life, was therefore below the sea, where the marine deposit was spread over it. This land, after being occupied by men, had subsided and settled below the ocean, remained there long enough to accumulate the marine deposit, and again been elevated to its former position above the sea-level. Since this elevation, forests have been established over it which are older than the Spanish Conquest, and now it is once more subsiding.

Assuming the facts to be as Mr. Wilson reports (and they have not been called in question), it follows that there was human civilization to a certain extent in South America at the time of the older stone age of Western Europe . . . . . The fact that may be considered in connection with another mentioned . . . . . namely, that the most ancient fauna on this continent, man probably included, is that of South America.

Thus the voice of geology proclaims it impossible (granting man's age on earth no greater than the accepted theory) to show that the first American people came from India. It is quite plain to the Theosophist that the only theory which will extricate our archæologists from their difficulties, when dealing with the problem of the peopling of the New World, is that of the sunken Atlantis, which H.P.B. took up so much room iu the *Secret Doctrine* to prove.

JOHN M. PRYSE.

[6] *Ancient America*, pp. 274-275.

NOTE to article "The Letter to the Brahmans" on page 385.

The report of the new revised constitution of 1894 prints among the affiliations with the Theosophical Society a memoranda of resolutions passed in May, 1887, by the Bharat Dharma Mahamandala, held at Hardwar, expressing sympathy with the Theosophical Society. That was a similar meeting to the one reported by Brother Laheri for November, 1893, but the two are far apart as to time.

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THE LETTER TO THE BRAHMANS.

IN April, 1893,[1] an open letter to the Brahmans was sent by William Q. Judge. It called them "Brahmans of India", because its writer holds that there are Brahmans of the past now living in Western bodies, and because the term "Brahman" more properly refers in reality to character than to birth. Copies of the letter were sent all over the T.S. in India. Many criticisms were offered, but none were received pointing to the addition of the words "of India". The letter was translated into Sanscrit, Bengali, and Hindi, and in that form was sent all over India.

Although some F.T.S., without corresponding with the Brahmans to whom the letter was directed, said that it was needless and that no idea existed among the orthodox Brahmans that the T.S. favored Buddhism as against other religions, and although the sender of the letter was chided for it, yet the many letters from the Brahmans who are not in the T. S. all state how glad they were to hear definitely that the T. S. was not to be confounded with a Buddhist propaganda. These letters are in Sanscrit, Hindi, Bengali, and English, and may easily be seen at New York.

In the second place the letter aroused discussion of an important point, for in the West the idea is prevalent that the T. S. is a Buddhist propaganda, and T.S. lecturers have to constantly combat this false notion. It is essential that the public shall not misconstrue us and say that because some doctrines given by Theosophists are Buddhistic therefore the Society is also.

So, carrying out the idea of this *Letter to the Brahmans*, Bro. Rai B. K. Laheri of Ludhiana, India, himself a Brahman and an F.T.S., went to the great Bharat Dharma Mandala held at Delhi in November, 1893, by the orthodox Brahman pundits, and laid before them the letter referred to. They discussed it and the T.S., and he reports that they passed resolutions to help the T.S., and showed they were satisfied that the Society is not a Buddhist propaganda. They then separated for their homes, to carry the letter and their own ideas thereon to the remotest corner of orthodox India. This result will of itself justify the letter. Western readers will the better understand when they know that this Mandala is a great orthodox Brahmanical gathering. They will see that the T. S. cannot afford to shut its eyes to the fact that some millions of Hindus do not use English, in which so

[1] See *Path* of May, 1893.

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much of our literature is written, and that it might be well if we could in some way spread our work among them.

The vernacular work of Bellary members is in line with this. It was brought up at last Indian Convention, but so far as the T.S. is concerned it is now in the hands of a committee. Bros. Jagannathiah and Swaminathiah hope to be successful in the Bellary work. Bro. Laheri also will work to the same end, and many Americans are willing to help with needed money. It would be perfectly competent for the American Section to raise funds for a work that might result in awakening a great current in India, leading to a revival of interest among Hindus themselves, to a looking up of MSS. both paper and palm leaf, to that change in India herself which must come so as to supplement fully the Western activity and devotion.

Brahmans are poor. They are disheartened. No one helps them. Old MSS. lie rotting away. Despair is around many a Brahman who formerly had pupils whom he fed, for now he cannot feed himself. Western glitter of invention and materialistic thought has drawn off the young, and some hand must be stretched out to help until the willing ones there are able to help themselves. Such help will be given, and even the letter to Brahmans has aroused a hope in the breast of many a man in India. Any one wishing to aid in the matter can address the General Secretary American Section, or Bro. R.B.K. Laheri, Ludhiana, Punjab, India.

A CHILD WHO LIVED BEFORE.

LITTLE EDITH is a beautiful child, merry and loving, and possessed of a thoughtfulness far beyond her years. At the time that the following account came to me, she was only six years old.

As in the case of Antonina, her ordinary childish mood is sometimes exchanged for one of a different character, in which she gives utterance to thoughts which her elders do not understand. None of her family know anything of Theosophy, and are apt to be alarmed, as well as puzzled, at the child's propensity to "romance". Her grandmother vouches for the truth of what follows, having written down the words as they were spoken.

When Edith was asked why she persisted in calling her mother "Mamma Grace," she replied, "Why, don't you know? She isn't the only mamma I ever had. I have been here a great many

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times before, and have had different mammas. But I was told I didn't have to came back to *this* planet any more."

"Who told you, Edith?"

"Why, Twin-Soul, of course! When Twin-Soul knows a thing, it is just the same as *my* knowing it."

"Who *is* Twin-Soul? Is it a boy or a girl?"

With an utterly disgusted expression (no wonder!) the child replied, "Oh, I can't make you understand. Twin-Soul is the *other me of me*, and it isn't a boy or a girl either, but just as if you were to say—well, 'George-Caroline,' right *quick*, together, and that is as near as I can tell you. Twin-Soul knows all about Venus. The people there, but they are not really *people*, you know, like we are, only I don't know what else to call them, are beautiful and shiny. You can see right through them, and they *never* say only what they mean! They don't live in houses, and there isn't anything *black* there. We wouldn't know what it meant, because there isn't any such thing."

Walking with her mother, they met a man with an ugly, sinister expression, and the child, shaking her head sadly, looked up and said, "I am afraid that man will have to come back a great many times, mamma Grace, before he gets that look out of his face."

Being shown some pigs one day she gave a little shudder and said, "Well, that puts me in mind of *Limbus*, and I don't like Limbus."

Of course she was immediately importuned to tell what she meant by "Limbus," and she answered that it was the place where there were "just *shapes* of things, animals and everything else you can *think* of, some of them, oh! just horrible! I was there once and saw it all, but I never want to go again."

Edith is very dainty about her food; never touches meat, and lives principally upon bread and milk and fruit. One night at tea there were hot rolls upon the table, but no other bread. When the meal was about half over the hostess suddenly looked around and said to the waitress:

"You had better bring some bread."

Little Edith broke into a merry laugh, and shaking her small forefinger at Mrs. L——, said, "Thought is *one*, Auntie! I was wishing for that bread!"

It would be interesting to watch such a child expand in surroundings congenial to her nature, and among people whose quick sympathy and intelligent comprehension would assist instead of hampering the child in expressing her inmost thoughts. But

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Karma has decreed otherwise, and we can but hope that in the coming years "Twin-Soul" will never seem less to little Edith than the "*other me of me.*" L. H. F.

SOMETHING FOR CHILDREN.

THERE is an old apple tree in my yard with branches that come so close to the ground that any little boy can climb into it without any trouble. It is stripped of its leaves now and looks quite bare. But in June, just before it is time for the apples to get ripe, you will find that the tree is full of leaves and foliage. If you hunt in the grass under the apple tree you will find little apples that have already turned red and look good enough to eat; but if you turn them over, you will find a little hole in each apple. Of course you know what made those holes—worms. These little red apples once hung up there with the green ones, but they would not wait to grow. They left their mamma branch and came down here into the world to seek their fortune. They wanted to grow big in a hurry. But pretty soon along came the worms that are waiting for just this kind of apples. The worms crawled into their little hearts, and now they are bitter and fit for nothing. They are bad apples. But those green apples up on the tree are going to stay there and grow slow and true. That is the only way to be a good sweet apple, and that is the only way to get to be a good man or woman. The boy who smokes or chews or swears to appear like a man is opening his heart to the worm of evil habit that will make his life bitter, like those worthless red apples. Whenever we get in a hurry for our legs to touch the floor from the rocking chair, let us remember these apples that were in a hurry to reach the ground. W. E. M.

(A Lotus Circle Scholar.)

CORRESPONDENCE.

A CHILD ON REINCARNATION.

Dear Mr. Judge:—

This is a true story and may be useful, I have a daughter now just five years old, whom I have taught and brought up myself and to whom no one has spoken of reincarnation or of former lives. She has always insisted that she lived before. One day she and I were walking over a stretch of prairie, and she was skipping and running about as we went. Coming back to my side she took my hand, and here is what she said:

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"Mamma, ideas come into my head like this— I see two mammas; I see you and I see another one just like you. I say to myself, 'No, that cannot be; this is my mamma and I hold her hand. I see the other one in my mind, and she is just the same. How can that be?'"

"What put that idea into your head?", and she replied:

"Nothing put it there. Ideas like that come into my head. I was not thinking about anything when I saw you and another just like you walking at your side."

At other times she said, "I have lived a long, long time ago when I was a grown up lady, knew everything. and travelled all over the world, long before I was born a baby this time."

I may say that I have not taught the child any of the conventional notions of religion, nor have I repressed her with fears of hell or other degrading things, but at the same time she has not been hearing any conversation on reincarnation or any matter like it, and has had no ideas from others on which she might weave a structure from imagination. I regard it as possibly a recollection of some other life definitely. P.

SYDNEY, *December 21st, 1894.*

THE EDITOR PATH:

Dear Sir:—Since last report work has been progressing steadily in Sydney and the membership increasing both of League and Branch.

The former has just completed a series of twelve Sunday evening lectures, given by Brothers Willans, Peell, Gulliver, and Martyn to fair audiences.

The fortnightly debates have been kept up and are well attended. We hope to commence the new year with larger rooms for which we are now in treaty.

Brother Chappell, late of San Francisco, has left us after twelve months' useful membership for Christchurch, New Zealand.

Yours fraternally,

F. H. MARTYN.

LITERARY NOTES.

JANUARY THEOSOPHIST. "Old Diary Leaves XXII" is of H.P.B.'s socia life in New York after the first interest in the T.S. had subsided and the Found ers were left as almost its sole representatives. Col. Olcott intimates that th present series of reminiscences is nearly ended, but that a second is possible, to cover removal to India and the experiences there. If the second is, as it may well be, the peer of the earlier part of the first, Theosophists will clamor for its immediate commencement. "Sepharial" contributes "The Horoscope of Annie Besant", which includes a prediction that she will die in 1907. Some details are singularly accurate, not all; and it may be that she will escape death in that year as she already has danger from water and from "large quadrupeds". "Violets at the Neck and Three Bars" is a strange psychological story, apparently true and certainly very well told. Mrs. Besant gives a paper on "Spirituality", practical. tender, and glowing. Prof. Manilal N. Dvivedi in a learned discussion of "The Doctrine of Maya" combats the theory advanced by a writer in

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November *Theosophist*. In the Supplement is a full report of the proceedings at the eighteenth Anniversary of the T.S. The number of living Branches is 322.—[A.F.]

JANUARY LUCIFER, if a trifle heavy, contains some excellent matter. Mrs. Besant's lecture on the Indian steamer upon "India, her Past and her Future' was fortunately taken down on the spot, and the first half is given here. It may be that the infatuation for India among some Theosophists tends to repel by its immoderation the remainder, but all must be charmed and thrilled by such an exponent. Dr. Hartmann's "Esoteric Teaching", besides its intrinsic worth, is welcome because of its warm words for H.P.B. Mr. Mead's "True Self-Reliance" is largely of Upanishadic excerpts, and therefore not overly intelligible. Even that sturdy believer in the doctrine that a passage must have sound meaning if written in Sanscrit some thousands of years ago is staggered at the following and shakes his head a little sadly: "Whereas, should a man make were it but a stomach within It, then fear arises for him. This is ever a terror for him who knows and ponders upon it". Clearly the only safety from such terror is for the prudent among us to refrain from endowing "It" with any trace of digestive apparatus, and resolutely to withstand every temptation to either know or ponder thereupon. In "Practical Proof of Reëmbodiment" Mr. John M. Pryse, whose personal attractiveness is now being supplemented by literary work, gives several remarkable cases of clear reïncarnation; and in "The Unconscious Tendency of Modern Thought in the Direction of Theosophy" J.P.H. illustrates his theme. The reviews are of course good; they always are; but have a somewhat subdued strain, less exhilarating than when the reviewer's sprightliness is "on tap", so to speak.—[A.F.]

THEOSOPHICAL SIFTINGS, Vol. VI, No. 13, by S. G. P. Coryn, learnedly treats "The Zodiac", and at the close gives some most interesting figures showing the exact proportion, in total precessional years of the equinox, of the four Yugas, as well as certain concordances of astronomical facts connected with these precessional years. It is excellently well written.—[A.F.]

THEOSOPHICAL SIFTINGS, Vol. VI, No. 15, is upon "Christian Rosenkreuz and the Rosicrucians" by W. Wynn Westcott. The author, speaking of the *Fama Fraternitatis*, says: "Certainly no book that has been printed within the last fifty years has created one tithe of the flutter, in the world of the learned, that was caused by this thirty-three page Latin pamphlet, published in Germany in 1614". Then follow an account of Rosenkreuz and the discovery of his remains in the vault in 1584, a sketch of the book, and the rules of the Fraternity. Mr. Westcott speaks of the present English Society of Rosicrucians as a Masonic body, studying the old Rosicrucian books and their connection with Masonry, and warns against the supposition that its members claim either secret wisdom or magical arts, but so phrases the warning as not at all to repudiate the actual possession of both. The paper closes with an analogy between the original promulgation of Rosicrucianism and the establishment of the T.S. and the E.S. Thomas Taylor's "Platonic Philosopher's Creed" is the other paper in this issue of *Siftings*.—[A.F.]

THEOSOPHICAL SIFTINGS, Vol. VI, No. 16, contains "Man and his Creators" by Charlotte E. Woods, and "Epidemics from the Theosophical Standpoint", the latter a reprint of a good, though inadequate, article from the *Theosophist*. But the former is not good. It is a mere abstract from the *Secret Doctrine*,

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and of that unreflecting, unintelligent type which swallows words as if ideas and reproduces them still undigested. It is not surprising that a writer who says that "man is in his entirety the Universe itself" should on the same page speak of a river as "journeying towards its source".—[A.F.]

THE BUDDHIST RAY is published in California and misnamed. It certainly violates the laws of Buddha and Buddhism, in that its columns are filled with diatribes against those it dislikes, including such a famous Buddhist as Col. Olcott, President T.S. Buddhists should not abuse and vilify those of other faiths, and surely not their coreligionists. Dharmapala is a real Buddhist. a member of the T.S., and yet this Californian pewter Buddhist abuses most roundly in an article full of lying statements the Society Dharmapala supports and the woman Blavatsky—now dead—whom he reverences. Certainly Buddha's prophecy of old that his religion would be corrupted and then counterfeited is being fulfilled in California. Who is this *soi disant* Buddhist editor anyway?

THE AUSTRAL THEOSOPHIST has appeared, the January number being its opening. The cover is carefully designed with effective and significant symbolism, all of which is fully explained in the editorial. "What Theosophy offers" gives a *raison d'être* for the magazine: Mrs. Besant despicts the Parliament of Religions and also in "A Word of Greeting" describes in the sweetest spirit and the wisest terms what is the true policy of a Theosophical periodical; a very bad picture of Mrs. I. C. Oakley accompanies a good sketch of her; a paper read by Mr. James Smith before the Victorian Theosophic League treats of "A Plurality of Existences"; "War in Olympus" by H.P.B. is reprinted from the *Theosophist*; Mrs. Oakley tells of "Theosophy at the World's Fair". Doubtless local Theosophical items will multiply as the magazine settles to work. It has an enormous and a rich field in Australasia, and words of greeting—no less sincere though less eloquent than Mrs. Besant's—go to it from its far-off co-laborers in Madras, London, and New York. There are sixteen pages, and the subscription price in Australasia is six shillings. The office is at 117 Collins street, Melbourne. Australia.

MODERN MYSTICS AND MODERN MAGIC, by Arthur Lillie, contains short accounts of Swedenborg, Boehme, Madame Guyon, and the Illuminati, the rest of the book being a minute transcript of Stainton Moses' spiritualistic experiences, with a little about Madame Blavatsky. It is not absolutely worthless, for some of its biographical facts are otherwise, and it may not always be as inaccurate as in the date given for the founding of the Theosophical Society. But it is jerky, disconnected, rambling, with no apparent purpose, and seems more like an incoherent jumble of whatever came into the the writer's thought than a serious treatise by one who either knew facts or had any use for them. It reads at times like the remarks of Mr. F.'s Aunt in *Little Dorrit*. Of course the misconceptions of Theosophy may be only from ignorance or carelessness, but the general quality of the book suggests a hurried effort to get something on the market, not for instruction or fame or even profit—since the book can hardly sell, but for relief from feverish impulse to write, no matter what or how.—[A.F.]

OCCULT SCIENCE IN MEDICINE, Franz Hartmann, M. D. Dr. Hartmann has selected a grand topic, one of measureless importance at this epoch of reawakening faith in the realities of the unseen. Yet justice forces the admission that his treatment is little more than repetition of the thought that knowl-

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edge on unmaterial planes is essential to a true physician and that a true physician must be spiritually enlightened. Valuable ideas appear here and there, the purport of the work is entirely correct, the various analyses are good, and each position is sustained by a quotation from Paracelsus, but nowhere is clear explicit explication given or a subject firmly dissected. Unlike the pains-taking, close thought of Germans, it is French in its talk around and about a subject. Whenever is expected real statement of what Occult Science is, and how it should be used in Medicine, and what specific changes are to be made in practice, and wherein the present curriculum is to be enlarged, and where right methods are to be found, any attempt to expound is disclaimed. So that the book is really little more than a series of observations upon the importance of spiritually-minded physicians; very sound, very healthful, worthy of universal welcome, but not satisfying the appetite whetted by the title. Page 75 has not been carefully written, for one of the grades of "Fideles (Adepts)" is said to be "Dunces, pretenders, and frauds"! "The Physician of the Future" gave opportunity for a splendid concluding chapter, but only an opportunity. Still, whatever the inadequacy of Dr. Hartmann's work, it sounds out vigorously the essential truths of Theosophy, insisting on Karma and Reincarnation, the power of Thought, the reality of the supersensual world, the pervading action of Spirit, and the constitution of Nature as expressing the wisdom of its Divine Original.—[A.F.]

THE STORY OF THE NEW GOSPEL OF INTERPRETATION, Edward Maitland. Belief that one has been selected, trained, enlightened, commissioned to voice a direct message from the Supreme Being to humanity seems of necessity improbable and very likely a delusion; nor has acceptance of the New Gospel been so large as to verify the purpose claimed. Yet the belief and the mission are not impossible, and certainly the strange experiences narrated, coupled with the singular purity, spirituality, and devotion of the two colaborers, Mrs. Kingsford and Mr. Maitland, demonstrate more than sincerity, even if not conclusive as to teaching. The teaching was that religion was thereafter to be interpreted by judgment and intuition, woman embodying the latter and hence being the crown of humanity, and it came by revelations mostly in sleep and trance, Daniel and St. John being the "controlling angels". The spirits of departed relations also appeared visibly and spoke audibly, and the "Gods themselves" sometimes indulged in "playfulness". It sounds odd to hear that Hermes objected to hot foods and drinks as the worst abuse of heaven's good gifts; some interpretations of Biblical incidents seem fanciful rather than rational; and the calm certainty that the two writers had received in plenitude truth never previously beheld save as through a glass, darkly, appears too strong; but these things do not annul, perhaps hardly impair, the reverence and piety and spiritual insight patent through the work. Reincarnation came to be believed in as an integral part of human evolution, and some admirable elucidations of it are given. There is an excellent distinction between Occultism and Mysticism, and the Theosophical Society is generously commended,—though Theosophists will scarcely grant that *The Perfect Way* "forced the hands of the Masters" and brought about a relaxation of secrecy, nor that the author of *Isis Unveiled* knew nothing of either Reincarnation or Karma. Even the excellent reasons given by Jesus (p. 154-5) why the highest Initiates are not always reborn as women may not wholly cover the ground. Still, allowing for some extreme positions, the book is remarkable. If it does not convert the world it can elevate it, for it depicts two elevated souls, souls worthy to receive truth and to transmit it.—[A.F.]

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SELECTIONS FROM BUDDHA is a neat little book of fifty-two pages, prefaced with a statement that the extracts are from the *Life of Buddha* translated from Sanskrit into Chinese A.D. 420, and thence into English under supervision of Max Müller. The passages are of a high moral and spiritual tone, but do not express any specially strong thought or rise above very moderate intellectual level. Candidly, they are commonplace. One rather wonders to find Buddha saying that "fear of birth, old age, disease, and death led him to disobey and disregard the extreme kindness of his royal father". A much higher idea of his mental and religious outfit can be gotten from *The Light of Asia*. Does "Samadhi" mean "faith"?—[A.F.]

WHAT IS COMMON TO CHRISTIANITY AND THEOSOPHY was the topic discussed in the Aryan Branch on January 9th, and the PATH has determined to publish in pamphlet form the papers then read. They are by Alexander Fullerton, Leon Landsberg, Harrie Steele Budd, and William Q. Judge, with some notes by Joseph H. Fussell. Due notice of issue will be given.

Mirror of the Movement.

THE THEOSOPHICAL CENTRE in the eastern portion of New York City, which had been lying dormant for some time, has started up with renewed activity. A room has been rented for Friday evenings at Liberty Hall, East Houston Street. On the first Friday in every month a regular lecture is held. The other Friday evenings are devoted to discussions on such Theosophical subjects as the members and visitors show the most interest in.

MR. BURCHAM HARDING arrived in Pittsburg January 28, and addressed the Branch on "Theosophy". Wednesday evening, January 31st, he spoke on "Music and Theosophy". Saturday afternoon, February 3d, Mr. Harding gave a general address at a dinner tendered him by the Duquesne Club. Sunday evening he lectured in the branch rooms on the "Practical Ethics of Theosophy". Tuesday evening he gave a lecture in Braddock, Pa., subject: "How Theosophy solves the Problems of Life". Wednesday evening, February 7th, he took part in the discussion at the Branch on "Spiritual Alchemy" and also started a movement to form a class in the Branch to study Mr. Judge's *Ocean of Theosophy*. Friday afternoon he addressed the Woman's Club of Pittsburgh on Theosophy and organized a class among the members to study the *Ocean of Theosophy*. Saturday evening, February 10th, Mr. Harding gave a parlor talk in Idlewood, Pa., and organized a class for study of *Ocean of Theosophy*. Sunday evening, February 11, he delivered a lecture in the branch rooms on "Theosophy and the Bible". This is all of the public work done, but does not include talks with members, encouragement of all kinds, and general help in every direction. We shall ask very soon for the loan of Miss Stabler. I see she has returned, and she is our god-mother, you know. Sincerely yours, SOPHIA A. MACMILLAN, Secretary.

CLAUDE FALLS WRIGHT lectured at Aryan Society on Sunday, January 14, on "The Thinking Man". The same evening he left for Boston. On Monday and Tuesday he attended meetings of members there, and on Wednesday the 17th lectured before the Cambridge Branch on "Occultism". Thursday he left for Chicago to take temporarily the place of Mrs. Thirds, Secretary of the Central States Committee, who was forced to go to the country to recruit her health. On Sunday, January 21, he lectured in the rooms of the Chicago Branch on "The Theosophical Movement". On Wednesday he attended the Branch meeting. Saturday, January 27th, he attended the *Bhagavad-Gita* class. Sunday, January 28th, he lectured at the North Side League on "H.P.

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B. and the Masters". Monday, January 29th, he held a large meeting of Theosophists to propose some changes in methods of work and the like. Wednesday, January 31st, he attended and spoke at the regular Branch meeting. Thursday, Feb. 1st, he attended a meeting of the Englewood branch. An attack of Tonsilitis then prevented Bro. Wright's lecturing until February 14th, when he discussed before the Chicago Branch "The Real Basis of Astrology". Thursday, Feb. 15th, he attended the Englewood branch meeting. Saturday evening February 17th, he organized an elocution class in the rooms of the Society, and on Sunday, February 18th, he lectured publicly on "Symbolism".

ARYAN T.S. Sunday evening lectures in February were: 4th, *The Spirit of the Ages*, Joseph H. Fussell; 11th, *Cycles*, William Q. Judge; 18th, *Esoteric Islam*, Mahomet Alex. R. Webb; 25th, *Significance of Dreams*, Miss K. Hillard.

BROOKLYN T.S. had Sunday evening lectures in February: 4th, *Cycles*, Wm. Q. Judge; 11th, *Witchcraft*, Leon Landsberg; 18th, *The Spirit of the Age*, Alex. Fullerton; 25th, *The Spirit of the Ages*, Joseph H. Fussell.

MUSKEGON T.S. has issued an excellent Syllabus of Discussions from January to May, coupled with a brief statement of the purposes of the T.S. for general distribution. Open meetings are held Wednesday evenings.

SIOUX FALLS T.S., Sioux Falls, South Dakota, was chartered February 10th, with eight members. It ranks eighty-third on the American roll.

"H.P.B." T.S., New York City, had Sunday evening lectures in February: 4th, *Wheel of the Law*, Miss Anna M. Stabler; 11th, *The Spirit of the Age*, Alexander Fullerton; 18th, *The Spirit of the Ages*, Joseph H. Fussell; 25th, *Cycles*, William Q. Judge.

THE SIOUX FALLS T.S., chartered only last month, has already established a Circulating Theosophical Library of fifty-seven books and issued a neatly printed card of rules and a card of application. A public meeting is held each Tuesday evening, whereat the attendance is good and the interest manifest. The hall can seat about fifty, and has usually from twenty-five to twenty-seven present. The free reading room is open every evening. The branch has organized by the election as President of Dr. Egbert George, and as Secretary of Mr. Harlan P. Pettigrew. Is not the West grand!

PORTLAND, MAINE, has been privileged with a visit and lectures from the former Secretary of the Cambridge T.S., Miss Marguerite L. Guild, who found the town ripe for Theosophy, a previous visiting Theosophist having spread the doctrine and excited interest. A Branch is already contemplated.

PACIFIC COAST ITEMS.

BLAVATSKY HALL, Los Angeles, had Sunday evening lectures in February: 4th, *The Eye and the Heart Doctrine*, Mrs. L. E. Giese; 11th, *The Ministry of Pain*, Mrs. H. A. Gibson; 18th, *The Rise and Fall of Continents*, Dr. G. F. Mohn; 25th, *States of Consciousness*, F. Neubauer.

SEATTLE T.S. had Sunday evening lectures in February: 4th, *Duty to the Body*, Dr. H. T. Turner; 11th, *Rise and Fall of Nations*, Thomas A. Barnes; 18th, *"That" that Reïncarnates*, A Student; 25th, *The Races, Third, Fourth and Fifth*, Mrs. Anna L. Blodgett.

WILLAMETTE T.S., Portland, Oregon, had Sunday evening lectures in February: 4th, *Why we ought to be Brothers*, Mrs. L. D. Durkee; 11th, *Results of Theosophy*, A. R. Read; 18th, *The Social Question*, Mrs. A. R. Read; 25th, *Woman from a Theosophical Standpoint*, A. R. Read.

THE PACIFIC COAST LECTURER visited Sanger, Calif., on Jan. 19th, and, though a "revival of religion" was going on, had every seat at his lecture occupied and a number of callers the next day. Books were ordered and a long account of the lecture was given in the local *Herald*. In Porterville two lec-

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tures were delivered in the City Hall, a reception given the lecturer, and quiz classes held. Here too a "revival" was going on, and a minister spoke of Dr. Griffiths as an "agent of the Devil". The Devil seems to have selected his agent well, for the Dr's labors resulted in a new Branch with eighteen members.

PORTERVILLE T. S., Porterville, Calif., was chartered Feb. 13th, and ranks eighty fourth on the American roll. The President-elect is Bro. Elum C. Miles, Professor of Mathematics and Natural Philosophy, and the Secretary-elect Mrs. Nellie M. Baker. The ground had been well and zealously prepared by Bro. Miles before Dr. Griffiths's lectures.

LOS ANGELES T.S. has been doing good work, especially in lectures, the distribution of leaflets, and the circulation of Library books. The Sunday evening lectures continue large and productive of interest, numerous questions, sometimes between twenty and thirty, being handed in at the close. The Friday evening Discussion Class seems especially beneficial; from it the seven new members have come. It is quite informal, and every one is free to ask questions, and is quite at home. The *Key to Theosophy* is text-book.

THE PUGET SOUND LEAGUE OF THEOSOPHICAL WORKERS is very thoroughly organized, and its report for 1893 is most honorable. It procured the delivery of seventy eight lectures on fifty four topics to 1494 hearers in twelve towns, besides missionizing five others, and had many articles admitted to the press. Victoria, B.C., is seeking a suitable hall for public meetings.

GOLDEN GATE LODGE has adopted the course of holding closed Branch meetings for better study and for bringing forward new and younger speakers to relieve the over-worked elders. Past T.S. work begins to tell and demands increase of *trained* workers, The Mid-Winter Fair, which will run until July 5th, has an auxiliary known as the "Mid-Winter Fair Congress", including a Congress of Religions, and the Pacific Coast Committee has applied for dates at which to present Theosophy. The two subjects mentioned are "The basic truths underlying all religions, these being identical" and "These truths proclaiming the Brotherhood of Man as a universal law of Nature". They will include the sub-divisions of Theosophic doctrine. The Secretary of the Congress, an important official at the Chicago Parliament, said of the application that Theosophy should be an important feature of the Congress and that he would do all in his power to make it so. Probably April 19th and 20th will be granted. The greatest satisfaction exists among Theosophists on the Coast over the decision of the Executive Committee to hold the April Convention in San Francisco.

NARADA T.S. keeps up its Sunday lectures, those in February being upon *Elementals; what are they?* by Mrs. Anna L. Blodgett; *Who is responsible for Humanity*, F. L. Wiersmuller; *Theosophy vs. Christianity*, George Sheffield; *Hypnotic and Mesmeric Forces*, Jesse L. Greenbaum.

OLYMPIA, Wash., had three lectures in February: *Theosophical View of Spiritualism*, Mrs. Fannie A. Sheffield; *Theosophy*, Mrs. Hattie E. Ogden; *Spirit and Matter*, Frank I. Blodgett.

ANOTHER RELIGIOUS PARLIAMENT.

The Mid-Winter Fair at San Francisco is an echo of the World's Fair and has a Religious Parliament added to it, of which Rev. A. C. Hirst, D.D. is President. Discussions will be had on papers, and each paper is limited to thirty minutes. It is to last from April 16th to 21st, thus being very close to our convention. The Committee of the Parliament includes, we are informed, Dr. Anderson of the T.S. Branch there, and to the T.S. has been assigned a session on April 17th for the discussion of the following :

(a) Points of Agreement in All Religions, and

(b) The Belief in Reincarnation.

This arrangement, while not so good as the one we worked under in Chicago, is better than none, and as the Parliament is a small one it may be considered a good deal in proportion. If the meetings pass off without any hitch we shall thus be able to make a double presentation of the Theosophical movement.

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NEW BOSTON HEADQUARTERS.

The New England Theosophical Corporation has procured 24 Mount Vernon street, Boston, for a general New England Headquarters, the managing directors being prominent in the Boston, Cambridge, and Malden branches. They gave their house-warming on the 17th, invitations being sent in every direction and William Q. Judge, the General Secretary, coming on from New York. There was first a lecture by request on the 16th to 150 students of Harvard College by Mr. Judge on the subject of "The Underlying Basis of Religions". This was in a chapel on the campus. On the 17th a reception was held at the headquarters, which was crowded, Mr. Judge and the Presidents of the Boston, Malden, and Cambridge branches receiving the visitors. There was music and singing and addresses. After that there was a supper, and everybody was delighted with the whole affair, many of them remaining very late for Theosophical conversation. On the 18th Mr. Judge lectured again at half-past three in Brattle Hall, Cambridge, to about three hundred persons, many being Cambridge professors. Prof. James of Harvard College was present and others. The Cambridge president, Miss Guild, then entertained a number of visitors from Boston, and after tea all returned to the headquarters where Mr. Judge lectured again to about two hundred persons who filled the audience room of the headquarters. The subject of the lecture in both places was "The Masters of Wisdom". The headquarters was then declared formally opened. At 12 o'clock, when Brother Judge returned to New York, the last visitors departed. It was a very successful house-warming and has created a great deal of interest.

The new headquarters is very large, commodious, and well-arranged. The meeting hall is on the second floor, and with the large corridor and library will seat almost three hundred people. It is decorated in a very agreeable style, and being in a quiet street is delightful for meetings. There is no doubt that the establishment of this headquarters, embracing as it does the whole of New England, will do much to strengthen the movement in those states, and being in the hands of earnest and devoted workers will without doubt be carried on successfully. The headquarters will also sell literature and distribute pamphlets, as well as attempting to furnish when possible lecturers for other districts. All Theosophists are welcome and should not fail to visit the headquarters when in Boston.

THE NEXT T.S. CONVENTION, AMERICAN SECTION.

As announced in February PATH, the Eighth Annual Convention of the American Section will meet at San Francisco on Sunday, April 22d, and Monday the 23d. The hour of assembling will be 10 a.m.

The places are as follows. Sunday and Monday morning at Red Men's Hall, 320 Post street. At Golden Gate Hall, 625 Sutter street, one session each evening of Sunday and Monday. The capacity of Golden Gate Hall is one thousand. Other meetings will probably be at the Headquarters, 1504 Market street.

Delegates should report at the latest on the 21st at Headquarters; if not able to arrive until Sunday morning they should notify the General Secretary in advance by letter to 1504 Market street. A delegate from the European Section in the person of Bro. Ernest T. Hargrove will be present and bring the addresses and messages from that Section.

WILLIAM Q. JUDGE,
General Secretary.

EUROPE.

THE NORTH OF ENGLAND FEDERATION of the T.S. held its quarterly meeting at Manchester on February 3d. The General Secretary attended at the request of members and took the chair. Plans for future work were discussed and past activities were reviewed. Great harmony prevailed at all the meetings, and every sign was shown of a steady resolve for progress during the coming quarter-year.

BLAVATSKY LODGE, LONDON, containes to hold well attended public meetings. Mrs. Cooper-Oakley, speaking on *The Change that Men call Death*, and Miss Anna Stabler with *The Wheel of the Law* as her subject, both at-

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tracted especially good audiences. Amongst lectures to come are the following: Dr. A. Keightley on *Instruments of Karma*; the Hon. O.S.Cuffe on *Individuality and Personality*; G.R.S. Mead on the *The Crystallization of the Mind*; Mrs. A. Keightley on *The Ethics of Occultism.*

A *Conversazione* was held by the Lodge on February 6th, which was generally considered a great success. About one hundred guests, mostly members, were present. The Hall was charmingly decorated for the occasion with Indian draperies and offered a strange contrast to its usually somewhat bleak appearance.

The President, Mrs. Annie Besant, recently wrote a pamphlet which the Lodge published as an introduction to the study of Theosophy. This will be distributed gratis to all who attend the meetings, the expense falling upon the Lodge Treasury. This has been done so that no one might leave a meeting ignorant of general Theosophical tenets. It was thought that a lecture on Parabrahm, for instance, to both members and visitors, would leave the latter but little wiser as to Reincarnation, Karma, and other elementary teachings, and that the distribution of such a pamphlet would get over the difficnlty. Other Lodges are purchasing it for the same purpose.

SWISS THEOSOPHISTS are making slow headway. At Zürich Brother Julius Sponheimer takes charge of a weekly meeting for study at which the attendance averages fifteen. Spiritualists predominate, and the Eastern teachings are received with scant favor. Pamphlets have been translated into German and circulated so far as very limited means permit.

THE SCOTTISH LODGE, Edinburgh, has just finished its course of lectures on the *Atonement*. This doctrine was studied from the standpoint of various creeds, a Roman Catholic priest being the last to put forward his interpretation of this world-wide and little understood teaching. The subject for discussion during next course is to be *The Nature and Constitution of the Ego.*

A NEW THEOSOPHICAL MAGAZINE has been started by members in Barcelona. It is to published monthly in Spanish. and the first number promises well for its future usefulness. Well-printed and turned out in a thoroughly business-like form, it will be within the reach of many for whom the Madrid paper, *Sophia*, proves too expensive. It is called *Antahkarana.*

ENGLISH WEEKLY NEWSPAPERS are to receive increased attention as agents for the dissemination of Theosophy owing to the efforts of Bro. H. Kitchin of Leeds. Articles on subjects likely to attract attention will be sent to various *weekly* newspapers through his hands. The daily press have not as yet shown themselves willing to insert anything but controversial matter in the shape of letters to the editor. H.

INDIA.

MRS. ANNIE BESANT'S INDIAN TOUR.

A crowd awaited Mrs. Besant on the Colombo pier from 2 to 8 p.m. on November 9th, the steamer being late, and she graciously postponed disbarking till morning in order to gratify it on reassembling. A triumphal arch had been erected at the T.S. Hall and at the Girls' School, and there were speeches and songs at each. At Kandy there was a torchlight procession and temple dancers, and the next day a presentation of prizes at the school. A huge audience at Colombo attended the lecture, and at the stations *en route* to Galle the school children brought flowers. Lectures, addresses, incessant streams of visitors, processions, a conference with the High Priest Sumangala, the laying the foundation of a new College and Girls' House on land in Colombo presented by Mr. Peter d'Abrew. There are now seventy-seven schools controlled by the T.S. in Ceylon.

On the 16th Mrs. Besant landed at Tuticorin in India and was enwreathed with flowers. The first speech was made at a railway station when starting for Tinnevelly. Travel and lecturing, perpetual interviews and discussions with Brahmins, visits to temples, reverent attention from priests and potentates, crowded audiences marked her progress. Sometimes the lecture was at 7:30 in the morning. Col. Olcott had preärranged all details of travel with

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the utmost thoughtfulness and sagacity. Very heavy rains at times interfered with movements, but apparently not with audiences. One day the Colonel lectured to a thousand boys, and after a speech from Mrs. Besant there was formed an "Aryan League" to defend native religion and customs. At Tanjore the Maharanee attended a lecture in the Palace, received Mrs. Besant and the Countess behind a curtain of cloth of gold, and put upon them wreaths and shawls. A significant change in India is that some of the delegates to Convention desired to bring their wives! The lecture on "Adepts" made special impression. At Coimbatore the party walked in procession from the station to the bungalow, wreathed with flowers and with tom-toms beating in front. The Branch there has had three hundred meetings during the year and twenty-five public lectures. At Mysore the lecture was from a decorated platform, one of the sacred bulls on guard at each side, and at Bellary Mrs. Besant was approached with an address printed in gilt letters, her disinterested labors for the spiritual good of humanity being characterized as "highly noble and simply indescribable". At Bangalore the Government furnished a meeting-place and closed the public offices early, the Prime Minister came from Mysore, and three thousand people attended. Women came everywhere to interview Mrs. Besant and ask explanation of their observances, etc., and attended her lectures, and the wives of some Fellows have joined the T.S.! At Madura the High Priest greeted her as a reincarnation of Saraswati, quoting and applying a venerable tradition. At Rajahmundy there was a torchlight procession from the river to the bungalow, houses and even trees covered with people and an almost wild excitement prevailing. At the middle of the route all had to dismount from the palanquins and hear an address.

Mrs. Besant spoke repeatedly at the Adyar Anniversary, and afterwards began her northward tour, the same enthusiasm rolling around her upon the route.

CEYLON LETTER

Before this reaches you in the far West, most readers of the PATH may have heard of the visit of Annie Besant and the Countess Wachtmeister to the East. They came to Ceylon during the early part of November and were the guests of Mrs. Marie M. Higgins. The most important event connected with the visit of Mrs. Besant to Ceylon was the ceremony of her laying the foundation stone of the Home for Singhalese Girls on a piece of land donated for the purpose by Mr. Peter de Abrew. Mrs. Higgins with her school girls and a fairly good gathering of ladies and gentlemen, including the wife of the Director of Public Instruction of Ceylon, Mrs. Cull, were present at the Ceremony. A special hymn composed for the occasion by Mrs. Higgins was sung by her girls, and Mrs, Besant laid the stone and spoke a few words invoking the blessings of the Masters for our work. The girls led by Mrs. Higgins and Mrs. Besant then laid each a pretty flower on the stone, and the ceremony was ended. A photograph was taken at the time, which has turned out to be a splendid picture.

Every endeavor is now being made to build the Home. It is to be called the "Annie Besant School and H.P.B. Home". The site is in an admirable locality charmingly situated in the midst of the Bungalows of the *élite* of Colombo. Now that the ground has been secured, we have only to erect thereon the permanent buildings to start a steady center of Theosophical activities in Ceylon, and we need the help of our friends. Mrs. Higgins or Mr. Peter de Abrew will gratefully accept any contributions in aid of the work.

Adjoining the site where Mrs. Besant laid the foundation stone are the grounds belonging to Mr. de Abrew . hereon a temporary building made of mud walls, palm-leafed roof, and floor is now being put up for the Home. Here Mrs. Higgins, her girls, and her assistant teaching staff and workers will live until the permanent building is put up, and continue their very useful work in the Island. You Western readers can form no idea of the ignorance and illiteracy of the people around us, both among men and women. Of course the status of the latter is deplorable. Crime in Ceylon is growing, and, if I mistake not, it has been proved by government statistics that Ceylon, comparatively speaking, has the largest criminal population of the world! Yes! there is much truth in the "spicy breezes" of Ceylon, and that "only man is vile".

S.P.

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THE XVIII ANNIVERSARY IN INDIA.

On the 27th, 28th, 29th, and 30th of December, 1893, at the T.S. Headquarters the yearly meeting of the Indian Section was held. Since the change was made respecting General Conventions of the T.S., the Indian meetings are in fact the anniversaries of the Indian Section. They are properly taken advantage of by the President of the T.S. to present to the whole Society, by subsequent publication of his addresses, the reports made to him by the various Sections and the general accounts of the Society. It is not a legislative meeting of the T.S., and hence no legislation is passed by it. The Indian Section meets at the time and legislates for itself, as the other Sections do for their districts. Bertram Keightley appears as General Secretary of that Section, as he was reëlected, though still compelled to be absent in England by reason of the state of health of a relative.

The meeting was notable from the presence of our great orator, worker, friend, and example, Annie Besant, now known to all the Theosophists of the world. Her presence made the meeting one to be remembered by all who were there. She was incessantly occupied, speaking publicly or conversing with members. She represented America as its special delegate, and the General Secretary of this Section has had the honor of having his report to the President read by herself to the meeting. An account of her influence is needless, since we all know that for her to speak is for her hearers to be spell-bound; for not only does eloquence flow from her lips, but truth and sincerity, devotion and spirituality, surround her like an aureole.

In closing his remarks the President said: "I mean to abandon the last lingering thought of retirement and to stop at my post until removed by the hand of death. Annabai (Annie Besant) will in time become to me what H.P.B. was". All will be glad to thus know that he is now firmly determined to abide by the resolution written by William Q. Judge and passed by the American Section in 1892, not to retire nor think of retiring. He then in ending says, "Disciples of the same Master, devoted to the same cause, and now friends who know and trust each other, we may" (he and Annie), "I hope and pray, henceforth resemble in this movement the Aryan god who is dual when looked at from two aspects, but when properly understood is one and indivisible". This is high honor to Annie, as the arguments of *Old Diary Leaves* make H.P.B. a psychic and medium, which Annie is not. As such a sentiment never was uttered by the President about H.P.B., the hoped for comparison elevates Annie to a much higher place in his esteem than ever was held by H.P.B.

A Vernacular Sub-Section has been mooted and is duly mentioned by the President. In connection with this Bros. Jagannathiah and Swaminathiah of Bellary are spoken of with due praise. Of this work our old friend E. T. Sturdy will be secretary. This will be a great help to the Indian work. Countess Wachtmeister settles in India to make a new centre, and Miss Müller does the same. Countess Wachtmeister will probably be at Allahabad and Miss Müller at Bombay. These should be very strong adjuncts to the work.

The defalcation by the late Gopalacharlu is spoken of and lamented. But we cannot agree that caution exercised over those who have large sums of money in control is not a safeguard. Hereafter all money will be in Col. Olcott's name, and regular auditors were appointed at his request to act all the year and periodically look over cash and accounts.

Growth of the T.S. is shown by a table giving 352 branches up to 1893. Total number of live branches is fixed at 322 on December 27th. New American and others would have to be added. Books of the year are twenty-three in number. Donations to the defalcation reimbursement fund are given as 4,722 rupees, 12 annas. The sum taken was 8,649 rupees, 5 annas, thus leaving a deficit of 3,926 rupees, 8 annas. This will soon be covered. Another large remittance was sent from America too late for the report.

Donations and fees from America for the year are roughly 6444.5.11 rupees or $1991.92. Total donations and receipts excluding medal and permanent Funds are 17,080.10.13 rupees or $5277.89, of which 11,000 rupees were usable in the work. The American amount includes 1037.14.2 rupees to the defalcation fund. Thus this Section has given out of the whole total 37¾ per cent,

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and toward the reimbursement of the defalcation it gave over ⅛, not counting last remittance.

All the reports made from America, Europe, Buddhist work, and others are very encouraging and show the whole movement to be in an excellent condition. Finally the President announces that he has, after due consultation with the American, European, and Indian General Secretaries who with him compose the council of the T.S., revised the General Constitution, making in respect to the term of office of the President the rule of seven years "in the belief that a satisfactory incumbent will be indefinitely reëlected, while an unsatisfactory one should not be immovably fixed in office". This rule has no application to Col. Olcott, who is president for life.

WORLD'S FAIR THEOSOPHICAL CONGRESS FUND.

SECOND SUPPLEMENTAL ACCOUNT.

Surplus reported in February PATH,	$ 80.91
Additional sales of reports, to January 31st,	86.60
Apparent surplus,	$167.51

Expenses of postage, etc., to be deducted when reports are all sold.

USE OF THE SURPLUS.

In February PATH I announced that the surplus would be divided according to the wish of the three Sections. As the Theosophical Meeting at the Midwinter Fair at San Francisco will involve the payment of travel of at least one delegate from the Atlantic Coast or the Middle States, I shall apply the surplus to that purpose, which is in line with the object of the original fund. Of this, notice has been sent to the President, Col. Olcott, in India.

WILLIAM Q. JUDGE,
Vice President T.S.

NEW YORK, *February 15th, 1894.*

THE SUPPORT OF THE T.S.

Our thanks are specially due to A.M.S., Somerville, Mass., this month for almost the entire increase in the fund that can be reported. Some months ago a small group began holding meetings there, and one result is an increase of five members in one of our classes. If all will do as well, the ultimate success of our undertaking will be assured.

I am informed by a correspondent in the east that there are many members of the T.S., even Secretaries of Branches, who know nothing about the Fund, or even of its existence. Will every pledger see to it that no Fellow of his acquaintance remains in ignorance? We want the aid of everyone who desires to help.

My report for the month is as follows:

New pledgers in the ten cents per month class:—A.P., F.W., A.C., B.H., H.W. Total per year, $6.00.

New pledger in the twenty-five cents per month class:—H. J. B. Total per year, $3.00.

Total subscribers previously reported, 78. Pledgers dropped since last report, 2. Pledgers added since last report, 6. Present total, 82. Total value of fund previously reported, $861.85. Amount pledged by new subscribers, $9.00. Gross value of Fund to date, $870.85. Amount to be deducted on account of withdrawals, $10. Net value of Fund to date, $860.85. Decrease since last report, $1.00. I don't want it to occur again!

G.E.H.

247 GREEN ST., DAYTON, O., *February 15, 1894.*

Selflessness is the moral counterpart of the great current of Nature; to swim against that current is selfishness.—*Daily Items.*

OM.

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