THE PATH.

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Meeting held at
No 46 Irving Place
on
Wednesday Evening, September 8th 1875.

In consequence of a proposal of Col. Henry S Olcott, that a society be formed for the study and elucidation of occultism, the Cabala &c, the ladies and gentlemen then and there present resolved themselves into a meeting, and, upon motion of Mr. W. Q. Judge it was

Resolved, that Col. H. S. Olcott take the chair.

Upon motion it was also

Resolved, that Mr. W. Q. Judge act as secretary.

The Chair then called for the names of those persons present, who would agree to found and belong to a Society such as had been mentioned. The following persons handed their names to the Secretary:

Col. Olcott, Mme. H. P. Blavatsky, Chas. Sotheran, Dr. Chas. E. Simmons, H. D. Manachesi, C. C. Massey of London, W. L. Alden, G. H. Felt, D. E. deLara, Dr. Britten, Mrs. E. H. Britten, Henry J. Newton, John Storer Cobb, J. Hoyt, W. Q. Judge, H. M. Stevens

Upon motion of Herbert D Manachesi, it was

Resolved, that a committee of three be appointed by the chair, to draft a constitution and by-laws, and to report the same at the next meeting.

Upon motion it was

Resolved, that the chair be added to the Committee.

The Chair then appointed Messrs. H. J. Newton, H. M. Stevens, and C. Sotheran to be such committee.

Upon motion it was

Resolved, that we now adjourn until Monday Septr. 13th, at the same place, at 8 P. M.

H. S. Olcott Chairman.
William Q Judge Secretary.

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ॐ

Govern thy heart! Constrain th' entangled sense!
Resist the false, soft sinfulness which saps
Knowledge and judgment! Yea, the world is strong,
But what discerns it stronger, and the mind
Strongest; and high o'er all the ruling Soul.
Wherefore, perceiving Him who reigns supreme,
Put forth full force of Soul in thy own soul!
Fight! Vanquish foes and doubts, dear Hero! slay
What haunts thee in fond shapes, and would betray!
—*Arnold's Bhagavad-Gita, chap. 3.*

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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.

HISTORIC THEOSOPHICAL LEAVES.

FIRST LEAF. [1]

From the Minute Book of the Theosophical Society the leaves here used are taken. The first is the very first page in the handwriting of Bro. John Storer Cobb, now in the city of Boston, U.S., done by him at the time from the notes in pencil taken during the meeting. A plate has been made of it by photographic process, thus giving a fac-simile, but slightly reduced in size so as to fit the PATH. There is a very small error to be noted. The proceedings were in fact thus: the persons named being present, Bro. William Q. Judge rose and assumed the place of Chairman and at once proposed Col. Olcott as permanent Chairman, which motion was carried as noted. The error is in not giving Bro. Judge as the chairman for the first few moments. This meeting was held at the rooms of H.P.B. in Irving Place, New York. As Col. Olcott has passed beyond this point in his "Old Diary Leaves", it is thought these leaves will add to the historical interest of his narrative.

[1] See frontispiece.

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SECOND LEAF.

The next leaf selected from the same book is of the meeting of September 18th, 1875, ten days having elapsed while the Committee on Name was at work. This minute shows the selection of our present name. It reads as follows:

MEETING HELD AT 46 IRVING PLACE ON MONDAY EVENING, SEPTEMBER 18th, 1875.

Mr. George H. Felt continued from the previous meeting, September 8th, the interesting description of his discoveries on the Cabala, which were illustrated by a number of colored diagrams. After a discussion thereon, matters in reference to the proposed Society were made the order of the day.

Col. H. S. Olcott presided and Mr. Charles Sotheran acted as Secretary.

The Committee on Preamble and By-Laws reported progress, and Mr. D. E. de Lara read a paper which he had been requested to write for the Committee.

At the suggestion of the Committee it was upon motion

RESOLVED, that the name of the Society be "The Theosophical Society".

Upon motion it was

RESOLVED, that a committee be appointed to select suitable rooms for the meetings of the Society and report at at the next meeting.

The chair appointed the Rev. J. H. Wiggin and Mr. Charles Sotheran, and upon motion the chair was added.

Several persons then gave in their names, or were proposed for membership, and upon motion it was

RESOLVED, that these names be added to the list of founders.

Upon motion it was

RESOLVED, that we now adjourn, subject to the call of the chair.

H. S. OLCOTT, *Chairman.*

JOHN STORER COBB *for*
C. SOTHERAN, *Secretary.*

THIRD LEAF.

After two meetings held October 16 and 30, the one at which the President delivered his inaugural address was held at the rooms selected at 64 Madison Avenue. This minute is on page seven of the book. The rooms are those occupied for some time by the Aryan Theosophical Society, and are known as Mott Memorial Hall, a medical library and meeting place. While delivering the address Col. Olcott stood at the right side of the platform that is south of it, and H.P.B. sat among the hearers on the north side of the room. These little particulars will interest historians and lovers of particularity. The record is as follows:

MEETING HELD AT No. 64 MADISON AVENUE, ON WEDNESDAY, NOVEMBER 17th, 1875.

The meeting was called to order at 8.15 P. M. Henry S. Olcott, President in the chair

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The minutes of the previous meeting were read and approved; and the Rev. George H. Hepworth and Mrs. Charles Sotheran were nominated for fellowship.

Letters from Vice-President George H. Felt and Mr. D. E. de Lara expressing regret at their absence from the meeting were then read, after which the president delivered his Inaugural Address.

At the conclusion of which It was

MOVED by Treasurer Newton that a vote of thanks be presented to the president for his able address, and that the address be printed.

MOVED by T. F. Thomas as an amendment, that the address be stereotyped and five hundred copies be printed for immediate distribution.

This amendment being accepted by Treasurer Newton, the resolution as amended was put to the meeting and carried unanimously.

Upon motion it was resolved that we now adjourn.

H. S. OLCOTT, *President.*

J. STORER COBB, *Recording Secretary.*

REINCARNATION OF ANIMALS.

VERY little hasbeen said on the question whether or not the theory of Reïncarnation applies to animals in the same way as to man. Doubtless if Brahman members well acquainted with Sanscrit works on the general subject were to publish their views, we should at least have a large mass of material for thought and find many clues to the matter in the Hindu theories and allegories. Even Hindu folk-lore would suggest much. Under all popular "superstitions" a large element of truth can be found hidden away when the vulgar notion is examined in the light of the Wis dom-Religion. A good instance of this on the material plane is to be found in the new treatment proposed for small-pox. The old superstition was that all patients with that disease must be treated and kept in darkness. But the practise was given up by modern doctors. Recently, however, some one had the usual "flash" and decided that perhaps the chemical rays of the sun had something to do with the matter, and began to try red glass for all windows where small-pox patients were. Success was reported, the theory being that the disease was one where the chemical rays injured the skin and health just as they do in ordinary sunburn. Here we see, if the new plan be found right, that an old superstition was based on a law of nature. In the same way the folk-lore of such an ancient people as the Hindu deserves scrutiny with the object of discovering the buried truth. If they are possessed of such notions regarding the fate of animals, careful analysis might give valuable suggestion.

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Looking at the question in the light of Theosophical theories, we see that a wide distinction exists between man and animals. Man reincarnates as man because he has got to the top of the present scale of evolution. He cannot go back, for Manas is too much developed. He has a *Devachan* because he is a conscious thinker. Animals cannot have *Manas* so much developed, and so cannot be self-conscious in the sense that man is. Besides all this, the animal kingdom, being lower, has the impulse still to rise to higher forms. But here we have the distinct statement by the Adepts through H.P.B. that while possibly animals may rise higher in their own kingdom they cannot in this evolution rise to the human stage, as we have reached the middle or turning-point in the fourth round. On this point H.P.B. has, in the second volume of the *Secret Doctrine* (first ed.) at p. 196, a foot note as follows:

> In calling the animal "soulless" it is not depriving the beast, from the humblest to the highest species, of a "soul", but only of a conscious surviving Ego-soul, i.e., that principle which survives after a man and reincarnates in a like man.
>
> The animal has an astral body that survives the physical form for a short period; but its (animal) Monad does not reincarnate in the same, but in a higher species, and has no "Devachan" of course. It has the *seeds* of all the human principles in itself; but they are latent.

Here the distinction above adverted to is made. It is due to the Ego-Soul, that is, to *Manas* with *Buddhi* and *Atma*. Those principles being latent in the animal, and the door to the human kingdom being closed, they may rise to higher species but not to the man stage. Of course also it is not meant that no dog or other animal ever reincarnates as dog, but that the monad has tendency to rise to a higher species, whatever that be, whenever it has passed beyond the necessity for further experience as "dog". Under the position the author assumes it would be natural to suppose that the astral form of the animal did not last long, as she says, and hence that astral appearances or apparitions of animals were not common. Such is the fact. I have heard of a few, but very few, cases where a favorite animal made an apparitional appearance after death, but even the prolific field of spiritualism has not many instances of the kind. And those who have learned about the astral world know that human beings assume in that world the form of animal or other things which they in character most resemble, and that this sort of apparition is not confined to the dead but is more common among the living. It is by such signs that clairvoyants know the very life and thought of the

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person before them. It was under the operation of this law that Swedenborg saw so many curious things in his time.

The objection based on the immense number of animals both alive and dead as calling for a supply of monads in that stage can be met in this way. While it is stated that no more animal monads can enter on the man-stage, it is not said nor inferred that the incoming supply of monads for the animal kingdom has stopped. They may still be coming in from other worlds for evolution among the animals of this globe. There is nothing impossible in it, and it will supply the answer to the question, Where do the new animal monads come from, supposing that all the present ones have exhausted the whole number of higher species possible here? It is quite possible also that the animal monads may be carried on to other members of the earth-chain in advance of man for the purpose of necessary development, and this would lessen the number of their appearances here. For what keeps man here so long is that the power of his thought is so great as to make a *Devachan* for all lasting some fifteen centuries—with exceptions—and for a number who desire "heaven" a *Devachan* of enormous length. The animals, however, being devoid of developed *Manas*, have no *Devachan* and must be forced onwards to the next planet in the chain. This would be consistent and useful, as it gives them a chance for development in readiness for the time when the monads of that kingdom shall begin to rise to a new human kingdom. They will have lost nothing, but, on the contrary, will be the gainers.

WILLIAM BREHON.

NECESSITY OF ILLUSION IN DEVACHAN.[1]

SO much is said in Theosophical literature of the evils of illusion, and so many are the warnings against its influence, that most Theosophists are sensitive to the very word. Particularly is there felt a hardship at the apparent unreality of Devachan. After thirty, fifty, seventy years of subjection to all the mistakes, misconceptions, beguilements of an illusionary existence, it does seem grievous that the centuries of Devachanic life should be but a continuance of them, it to be succeeded by another period of deceptive earth-experience, and the series of alternate illusions to extend indefinitely. And yet the anomaly may be explained, even justified.

[1] Substance of an address before Aryan T.S.

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But before such attempt, one should observe our arbitrary reversal of the terms "real" and "unreal". So accustomed are we to attribute reality to physical objects which may be seen and handled and examined, and to consider as visionary the contents of the super-physical world, that that only has become veritable to us which is material. And yet this it is which changes hourly, which is in perpetual state of flux, which cannot have fixedness or continuity; while the truly enduring, that which passes on undecayed through time, is the Mind, the Soul, the Spiritual Being. "The things which are seen are temporal, but the things which are not seen are eternal".

But in this discussion one must use the terms in their ordinary sense, and, so doing, the subject divides itself into two propositions: 1st, that illusion is inevitable in Devachan, a requirement to its functions, inseparable from its nature; 2d, that illusion is a necessity to the progress of the Soul therein.

There are three considerations which go to prove the former of these propositions. The first is that the soul is as yet unfitted for the sphere of pure realities. It is, indeed, freed from the lower quaternary, and as Atma-Buddhi-Manas has passed the Devachanic portal. But it is fresh from earth-life; its interests and conceptions, however purged from lower quality and now the rarefied extract of highest experiences, are still colored from its late career; Manas is saturated with recent thought and habit. How impossible to translate the yet unfinished being to a region for which it is not fitted and the contents of which it is yet unable to appropriate! There is a homely proverb of "a fish out of water". The fish dwells in a dense medium, extracting from it by its gills the finer element—air—which pervades the water, thus maintaining its life. But place it entirely in that finer element and life becomes impossible because of that fineness; the fish gasps and struggles and dies. And so the soul, long accustomed to extract its nutriment of thought from the surrounding matter of terrestrial life, could not maintain itself as yet in a world of pure reality, but would succumb from the very perfection of its environment.

In the second place, there must persist an element of illusion so long as any trace of matter inheres in an organism. Imagine the spiritual realm and the material realm as at opposite ends of a prolonged line. As a spiritual being leaves its home and follows down that line, it reaches a point where the first faint aroma of matter is perceived. At once begins a slight illusionary tendency. As the being approaches more and more nearly the

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material realm, denser and denser grows the matter, and stronger and stronger the illusion; so that at the extremity of the line reality is farthest from perception and mistake rules. Reverse the process. The being leaves the material for the spiritual. As it does so and as the atmosphere rarefies, little by little illusionary proclivities drop away, the vision clears, the actual comes steadily into view. Yet not till the last trace of material association has been overpassed does illusion sink wholly to the rear. But in Devachan this is ungained. Higher Manas has still the aroma, the memory, the interests of its late embodiment in flesh, and with them must retain that illusion which pertains to the material sphere.

In the third place, we must remember the function of Devachan. It is two-fold, and one part is Happiness. But happiness is an individual thing, and consists to each man in the realization of his own ideal. There must be as many varieties of Devachan as there are varieties of Devachanees, each finding there the highest of his aspirations and hopes. Yet to all there is this common element, —that they are subjective conditions of the soul, with no corresponding objective reality, yet none the less actual, none the less certain. A man is a philosopher, a student, a scientist. The attainment of truth is his delight, and the means to which alone he is accustomed and of which he can conceive are books and scientific treatises and philosophical apparatus. His dream is of a future world where research is vastly facilitated, where the newest discoveries are spread broad-cast, where apparatus exists so delicate and fine that ours appears but the clumsiest of contrivance. And yet is it possible in the supersensuous world that libraries and printing presses and experimental tools are to be as here? Is a disembodied soul, removed from the gross and the tangible, to continue handling and reading and testing? Impossible. But in the mind within, those processes may go on, and with all the reality of an actual experience may continue their educative function till their need has been overpassed. Take the artist, he whose soul is instinct with visions of beauty in form and color and suggestiveness. He looks for a land where transcendent glories flush the spirit, where light never seen on earthly seas and shores fills with measureless delight. Yet in Devachan there can be no Alpine sunrise, no picture gallery, no canvas or marble whereon he can work out his inspiration. Is he to be disappointed, or is the fullest of all possible satiations to expand his inner nature in a subjective, but a real, experience? Take the musician Harmony and melody and perfect expression

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make his very life. Yet he knows their inadequacy to portray all that the soul can sense, and so he anticipates in heaven a feast unattained, unattainable here. There are to be the richest orchestrations, the noblest symphonies, the most glorious operas, the most entrancing voices and instruments, every elevated taste finding its amplest gratification. But are there opera-houses, orchestras, trained singers in Devachan? Or are those supernal joys in the soul within, in some strange way provided by beneficent Nature, —an illusion, if you please, because without a counterpart in fact, yet the reality of reality to him who is their subject.

The profoundest of all human emotions is Affection. Broken, disappointed, severed often here, it gazes onward to a land where sorrow is unknown and partings never to be feared. The mother leaves her child, the wife her husband, the friend his friend, calmed with the assurance that it is but for a time, and then will be the joy of an endless reunion. More than anything else is this conception of heaven; and you might fill the future world with every possible joy to intellect and soul, enrich it with the lavishness of a Divine treasury, yet all would be vain if the one desire was absent, all a desolation if the heart was chilled, unfed. If the beloved was away, heaven would be no heaven to the inmate. And yet see how impossible is such presence in any literal sense. If to the happiness of a Devachanee the actual existence there of the loved one is essential, then the child must accompany the departing mother, the husband the wife, the friend the friend. Would it be just that these should be cut off before their time, that they should be unwillingly deprived of their right to life merely that another might be made happy? But more than this. Every beloved has his beloveds, each has others dear and cherished; so that if they too are to be happy their loved ones must go with them; and thus the circle widens, widens without the possibility of stop. What follows? The death of a single individual would depopulate the world.

And so we see that illusion is a necessity to Devachan, that it cannot but exist, that the bliss of the soul is interior, not a reflection from objective surroundings.

Turn now to the second proposition: Illusion is a necessity to the progress of the soul in Devachan. Here again there are three considerations. The first is as to that progress itself, progress being the twin of happiness in the two-fold function. It would be a grievous mistake to suppose that the long centuries of Devachanic rest are but an idle dream, the soul making no advance, learning no new truth, a stationary thing in a universe of evolu

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tion, emerging from Devachan precisely as it entered it. H.P.B. distinctly states the contrary. And, indeed, it would be but reasonable to expect that in a world from which gross matter and its influences are excluded, a world finer than this, closer to reality, more in touch with eternal truth, there must be avenues to learning, facilities for progress, which we cannot now divine. Clogs from flesh and blood are removed. Prejudices, antipathies, limitations have vanished with the relinquished personality. New and larger methods, regions, pursuits open to the unfolding nature. And yet there is a condition to this finer state. It is that all obstruction though pain shall be effaced. How often in this present world an indigestion has made impossible a thought, a fever has paralyzed an aspiration, a head-ache has conquered a prayer! True, all physical evils are absent from Devachan because the body is; yet internal griefs are as fatal to progress as are external, and so from that progressing state must be banished every sorrow and memory and foreboding and regret which could arrest the Ego's march. But this, as we have seen, is not consistent with fact; it is an illusion, however indispensable to our needs.

Another consideration is that man is to round in his career the whole circle of experience, and so no segment of it can be omitted. At eras in his earth-pilgrimage he has tasted unqualified misery: he must now taste its antithesis,—unqualified happiness. Yet this, as has been shown, is impossible through literal presence of conditions: they must be supplied by an illusionary belief.

And a third consideration is that "Nature does nothing by leaps". As a human soul evolves slowly up to that stature which lifts it above all deception or mistake and fits it for the realm of absolute reality, it parts from its illusions but gradually and by degrees. The great Law which pervades the rest of the Universe is not absent from Devachan. The Ego enters it as a pilgrim on his pilgrimage, not as a victor on his goal. And yet we may well believe that as centuries pass on and the changed existence modifies the character and its modes, there may come a truer view of all its inner life, a closer touch with real things. Illusion may steadily be mitigated as it is outgrown, direct percipience of fact taking steadily the place of imagination as a guide. And so when the Devachanic interlude is over, the Ego may return for its new incarnation with clearer views of truth, a less clouded sense of spiritual verities, a firmer hold on ultimate reality.

Thus we see, then, not only that there can be no Devachan without illusion, but that the very progress in Devachan is conditioned upon that illusion, and that the illusion must continue till

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its function has been fulfilled. When a man has become a Master, when he perceives not as through a glass darkly but face to face, illusion has no longer power over him, Devachan has become an impossibility, he is done with it forevermore.

I think that these truths should correct our attitude to Devachan. We should not look upon it as a deceptive state continuing the evils against which we vainly struggle here, but as a needful, an unavoidable experience wherein are found compensation for all the bitternesses encountered outside of it, a happiness adapted to the weary pilgrim, a gradual emancipation from the evils of illusion itself. There need not be suspicion of it, a protest against its wisdom, a saddened resignation to the inevitable. May there not be even a *thankfulness* for it? In the many hours of sorrow here, when hopes dearest to the heart are prostrated in the dust and the very life-blood of the spirit seems to ebb despairingly away, it is something to remember that these sacred desires are only postponed, not blasted, and that not a worthy wish or thought or purpose shall be permanently vain. All will revive in that sun-lit realm, and there in copious fulness delight the soul once desolated and forlorn. Infinite Wisdom and Infinite Love have framed a scene where each best hope of heart and mind shall bloom into a glorious fruitage.

It is said of the poet Burns that there was one passage in the Bible which he could never read without emotion: "And God shall wipe away all tears from their eyes". Well, in a sense this is true of Devachan. The pathway of humanity as it goes onward to its heights is over many a broken heart, many a desolated life, many an extinguished hope, and it passes through many a starless night. And yet there are breaks, long breaks whereon not a shadow throws its chill, but where life and light and cheer are without a drawback. Those portals are open to every noble thought and desire and aspiration, and all accompany the pilgrim as he steps into the sunbeams, but they are rigorously barred to every pain or grief or disappointment. There sorrow finds its end; the very causes of sorrow are obliterated; and not a tear shall ever be wiped away, for none shall ever form.

ALEXANDER FULLERTON, F.T.S.

About what am I now employing my own soul? On every occasion I must ask myself this question, and inquire what have I now in this part of me which they call the ruling principle?—*Marcus Aurelius A.*

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THEOSOPHICAL SOCIETY AND REFORMS.

A CONVERSATION.

ZEALOUS THEOSOPHIST. Don't you think the Theosophical Society ought to take some definite stand on questions of reform?

Constitutional Theosophist. What put that into your head? Are you a Nationalist or a Single Taxer?

Z. T. I was reading that "Chat on the Roof" in February *Theosophist*, where one of the chatters says: "I believe the T.S. must sooner or later adopt a definite attitude toward this question of reform", and although he speaks in reference to Hindu social problems, still it is just as important here as there, while the circumstances are different. The "chat" did not in any way settle the point, but left it all up in the clouds of talk. But we ought to do something.

C. T. Evidently the conversation published is an expression of a desire to get a prominent Theosophist like Mrs. Besant to throw herself on the side of some social question there, forgetting that it is not one or two persons who make up our movement and that our Constitution rules in such matters and not persons. If you mean that the Society should as an organization take "a definite stand" such as seems called for in that "chat," I cannot agree with you.

Z. T. Do you mean that you are opposed to social or other reforms?

C. T. No, I do not. Whatever reforms are needed—and there are many—they should be taken up by individuals or the State, but that is a very different thing from asking the Theosophical Society to adopt a definite attitude either way. It has been proposed that the T.S. should formally approve of hypnotic suggestion as a means of curing drunkenness, lying, and stealing. Why not have us go in for that as well as social reforms? Those vices have a great deal to do with social difficulties.

Z. T. Well, why not? Take definite corporate action, and then members will have something tangible to talk of and to work for.

C. T. A few members, you mean; the rest would leave the Society. Divisions would arise and sides be taken. But the proposal is contrary to our Constitution, it is against the very reason for our existence, it nullifies our organic law, it is contrary to the

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spirit of the Society. The Constitution wisely prohibits the adoption of such definite attitudes. This applies to every doctrine, to all schemes, save the doctrine of Universal Brotherhood, the one idea on which men of all religions will agree. Other doctrines and plans have supporters and opponents; they have no majority; but Universal Brotherhood has a constant and growing majority of supporters. One would have supposed that this "Chat on the Roof" of the building where was reposing the recently revised Constitution of the T.S., certified and published, should have led to some of the chatters adverting to this fundamental point before the conversation was printed. That revision puts the matter in strong terms, thus:

> The society does not interfere with caste rules or other social observances, nor with politics, and any such interference in its name is a breach of the Constitution.

And immediate expulsion is the penalty fixed for violation of this rule.

Z. T. Then you place social questions and reforms under the same ban as religious doctrines and creeds, in so far as definite corporate action by the T.S. goes?

C. T. Most certainly. Why, man, reflect a moment. Is it not true that H. P. Blavatsky, H. S. Olcott, and William Q. Judge have always since 1875 proclaimed their personal belief in the Mahatmas or Masters as facts and ideals?

Z. T. Yes, they have; and of course had a perfect right to do so, as they never said it was a T.S. belief.

C. T. Well, have they not persistently said that this belief, regarded by many as vital, has no place in our Constitution and cannot be—must not be—erected into a T.S. dogma either directly or inferentially? It stands precisely with social reforms so far as "definite attitude" is concerned. But, curiously enough, there are those who loudly object to the expression of personal beliefs by such as have firm ones regarding Mahatmas, while at the same time the objectors would heedlessly violate the Constitution by having us adopt some definite attitude toward a passing question of social reform.

Z. T. I think I begin to see that in zealousness for getting into the gaze of the world I had almost forgotten that we are a free Society, wholly unattached, founded on toleration, neutrally situated between all contentions, and drawing our support from men considered as souls and not from any sectarian or separatist feeling. That must be why you did not encourage or discourage nationalism, but opposed the endorsement of it by the T. S.

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C. T. Precisely. Had we endorsed that social movement, where should we be now? Opposed by every man and woman who is not a nationalist. But at the same time recollect that many members of the T.S. were prominent in the starting of that movement when it began in Boston. Similarly with questions in India. Were the T.S. involved with widow-remarriage, it would be violently opposed by a large body of men who found their opposition to such marriages on the religious books of the land. We might as well be asked to endorse and support Moslemism against purely theological Hinduism. A good man can live under any form of government or social order. What we should strive to do is to increase that toleration for every one which alone will open up men's minds to the truth.

Z. T. Do you know of any striking instance in our history to illustrate these points?

C. T. Yes. In the Indian Headquarters once, while H.P.B. was there, a prominent Hindu asked her to get the opinion of her Masters on a question relating to widow-remarriage or that of child-marriage. The opinion was authoritatively refused, although there was an opportunity to enlist many prominent Hindus interested in the question. Had the distinct opinion been given, we should now have to be fighting for it or against it as a dogma. Happily we are free, and supporters and opponents alike of both sides are yet in our ranks.

Z. T. But what definitely is the proper function and attitude of the T.S. in and to social and other reforms?

C. T. Its attitude should be neutral as to any form or method, but not neutral as to the general doctrines of justice and Universal Brotherhood. The latter doctrine supports all applications of justice; it is sufficiently declared in the Constitution; there is no need for further declarations. The function of the T.S. is to give its members aspiration to high ideals; to furnish a free, tolerant platform where all men may assemble if they wish. The bigot—social or theological—who asserts that no one else is right violates in himself the principle of toleration, and has no place on our platform because his nature is intolerant; hence he will either leave the T.S. if he cannot ruin it, or he will be gradually altered by the silent but powerful influence of the toleration, even for his bigotry, which surrounds him in our ranks. Toleration, then, is our watchword, for it is one effect and one expression of brotherhood; that will bring unity in diversity, and with diverse elements held in one bond our strength would be invincible.

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FACES OF FRIENDS.

AMONG the "Friends" whose faces the PATH has been presenting to its readers few, if any, have a greater claim to a prominent place than "Jasper Niemand". To most an unknown but dear friend, dear because of the heart-touching help and light which for many have come from the writings bearing this signature—a *nom-de-plume* as all must have known. The personality thus veiled hitherto is that of one personally very dear to many an earnest worker in the T.S.: that of Mrs. Archibald Keightley, more widely known perhaps in the ranks of the T.S. under the name of Mrs. J. Campbell Ver-Planck.

Her maiden name in full was Julia Wharton Lewis Campbell, daughter of the Hon. James H. Campbell, a prominent Pennsylvania lawyer. Her father's was a highly distinguished career. He commanded his regiment during the war; served as member of the U.S. Congress for several terms; held two diplomatic commissions under President Lincoln as U.S. Minister to Sweden and Norway, and subsequently to Bogotá in South America. Her mother was Juliet Lewis, daughter of Chief Justice Ellis Lewis of the Supreme Court of Pennsylvania, a writer of verse possessing great poetical charm and value.

Mrs. Keightley's childhood was chiefly passed among the Pennsylvania mountains, and later on the continent of Europe, where she was educated and entered the Society of foreign courts at the early age of sixteen. Even then she had already developed the literary talent for which the members of both branches of her family had been noted, and had displayed for generations in the occupations of their leisure hours. Her early writings consisted of translations from the poems of the present and late Kings of Sweden, in original verse, tales and descriptions published in *Harper's Magazine*, the *Galaxy*, and other periodicals, under her own name as well as the *nom-de-plume* of "Esperance". That the work itself was of fine quality is shown by the fact that full market rates were always gladly paid for it; while the deeper tendencies in the writer's nature are seen in the fact that the spur to exertion lay in the desire to give for the helping of others somewhat she had herself *earned*, and not merely the superfluity of that wealth which the accident of birth—or Karma?—had placed at her command. The child is truly the father of the man—or woman; and how happy must she have been when feeling so

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Jasper Nemand.
(Mrs A. Keightley)

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early that she could already, by her own efforts, do something to lessen the misery of others?

Miss Julia W. L. Campbell (as she then was) married in 1871 Mr. Philip W. VerPlanck of New York; and six years later, in the course of a single year, she lost her husband and both sons suddenly by a most dramatic series of reverses—including dangers and losses of many kinds. Long and terrible illness followed these sudden blows.

During her recovery Mrs. VerPlanck wrote her two successful plays, "The Puritan Maid" and "Sealed Instructions", the latter having had a marked success during two seasons at the Madison Square Theatre, New York, as well as throughout the country.

To turn from the outer to the inner life. By long established family custom, Mrs. VerPlanck belonged to the Episcopal Church —"The Church of England"—but she found no spiritual life there. Indeed, she had ceased to seek for any such life, content apparently with the ideals of literature and art, in a happy domestic and social circle where leisure and refined conditions permitted the cultivation of personal gifts. Yet an interior want now and then made itself felt.

One day, however, quite by chance is it were, when lunching with her close friend, Mrs. Anna Lynch Botta, the name of Madame Blavatsky was mentioned, and mentioned as that of an exposed fraud. From thence to Theosophy was but a step; Mrs. VerPlanck had never heard of either, and Mrs. Botta, whose circle comprised almost every distinguished member of society at home and abroad (that well-known circle unique in American life), invited her friend to accompany her to hear Mr. Arthur Gebhard speak on Theosophy to Mrs. Ole Bull, Mrs. Celia Thaxter, and others in the drawing room of a friend. The impression made upon Mrs. Ver-Planck was so deep that she joined the T.S. within two weeks, and thenceforward began her unceasing work for Theosophy.

Living with her parents at a distance from New York she wrote for the PATH under the names of "Julius", "August Waldensee", "J", and later on as "Jasper Niemand", as well as unsigned articles, and also corresponded with T.S. enquirers. In those days writers were so few in the Society that they had to take several names, and often one would write up the notes or finish the articles of another.

In answer to some enquirers as to the "Jasper Niemand" writings, Mrs. Keightley writes: "When I began to write articles

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along these lines, H.P.B. sent me a pen which I always used. The articles were and are always written in full objective consciousness, but at these times there is a feeling of inspiration, of greater mental freedom. The *Letters that have helped me* were received at my Pennsylvania home. They were written for me and for Dr. Keightley—and for the use of others later on—by Mr. W. Q. Judge, at the express wish of H. P. Blavatsky. The letter which is the source of this request, and which conveys assurance of Mr. Judge's qualifications for the office of instructor, purported to be written *through* Madame Blavatsky (it begins 'Says Master'), and is one of those so ably described by Col. H. S. Olcott in the *Theosophist* for July, 1893, where he says that communications from high occult sources received through H.P.B. always resembled her handwriting".

This modification of H.P.B.'s handwriting is decidedly interesting in the above-mentioned letter, whose data amply justify the manner in which "Z" is spoken of in Niemand's preface. Moreover, H.P.B. spoke of her friend Mr. Judge as the "exile", and Annie Besant wrote later on, "You are indeed fortunate in having W.Q.J. as Chief. Now that H.P.B. has gone, it is the Americans who have as immediate leader the greatest of the exiles".[1]

It is to be hoped that the Editor of the PATH, a journal so indissolubly connected with the Theosophical writings of the subject of this sketch, will not from personal hesitation exclude from its pages information which is really a moderate statement on behalf of "Jasper Niemand" in reply to questions coming from all parts of the world. The statement would have been made earlier, were it not for a wish, on Jasper Niemand's part, to continue helpful private correspondence carried on with many persons who addressed under the protection of her impersonality.

After the departure of H.P.B., Mrs. VerPlanck now and again joined the New York staff of workers as a reïnforcement during Mr. Judge's prolonged absences. During one of these periods she met Annie Besant at the Boston Convention of 1891, and there began a friendship destined to evolve as link after link was formed in the chain-mutual of work. Then also was formed the T.S. League of Workers, afterwards inaugurated in Europe.

Mrs. VerPlanck continued to live with her parents in Pennsyl-

[1] The technical meaning of these titles, "Greatest of the Exiles" and "Friend of all Creatures", as employed in the East, is totally unknown in the West; the latter being a phrase that has more than once been applied, half in jest, to W.Q.J. by his intimates on account of his often enforced doctrine of "accepting all men and all things"—providing they *work* for Theosophy.—B.K.

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vania until the autumn of 1891, when she married Dr. Archibald Keightley of Old Hall, Westmoreland. After a year's residence in New York they were called to England by the health of Dr. Keightley's mother.

During Annie Besant's absence in India, Mrs. Keightley has temporarily taken up a part of her work at the London Headquarters, and in consequence has been residing there for several months.

And here this sketch ends for the present. It is not for me to say more, nor to dwell upon the respect and affection which its subject has gained in her new sphere of duty. But I know that I voice the earnest wish of all in expressing the hope that many years of equally fruitful and valuable work for our beloved Cause still lie before her.

BERTRAM KEIGHTLEY.

CONVERSATIONS ON OCCULTISM WITH H.P.B.

IN 1875, '76, '77, and '78 my intimacy with H.H.B. gave me many opportunities for conversing with her on what we then called "Magic". These useful, and for me very wonderful, occasions came about late at night, and sometimes during the day. I was then in the habit of calling on her in the day-time whenever I could get away from my office. Many times I stayed in her flat for the purpose of hearing as much and seeing as much as I could. Later on, in 1884, I spent many weeks with her in the Rue Notre Dame des Champs in Paris, sitting beside her day after day and evening after evening; later still, in 1888, being with her in London, at Holland Park, I had a few more opportunities. Some of what she said I publish here for the good of those who can benefit by her words. Certainly no greater practical occultist is known to this century: from that point of view what she said will have a certain useful weight with some.

ON DEVACHAN.

This term was not in use at this time. The conversation was about steps on the Path and returning here again. In answer to a question:

"Yes, you have been here and at this before. You were born with this tendency, and in other lives have met these persons

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[supposed Adept influences], and they are here to see you for that reason."

Later, when definite terms had come into use, the question raised was whether or not all stayed 1500 years in Devachan.

"Well, Judge, you must know well that under the philosophy we don't all stay there so long. It varies with the character of each. A thoroughly material thinker will emerge sooner than one who is a spiritual philosopher and good. Besides, recollect that all workers for the Lodge, no matter of what degree, are helped out of Devachan if they themselves permit it. Your own idea which you have stated, that 1500 years had not elapsed since you went into Devachan, is correct, and that I tell is what Master himself tells me. So there you are."

PRECIPITATIONS BY MASTERS.

In reply to a question on this she said:

"If you think Master is going to be always precipitating things, you mistake. Yes, He can do it. But most of the precipitations are by chelas who would seem to you almost Masters. I see His orders, and the thoughts and words He wishes used, and I precipitate them in that form; so does * * * and one or two more."

"Well, what of Their handwritings?"

"Anything you write is your handwriting, but it is not your personal handwriting, generally used and first learned if you assume or adopt some form. Now you know that Masters' handwritings, peculiar and personal to Themselves, are foreign both as to sound and form—Indian sorts, in fact. So They adopted a form in English, and in that form I precipitate Their messages at Their direction. Why B—— almost caught me one day and nearly made a mess of it by shocking me. The message has to be seen in the astral light in *fac-simile*, and through that astral matrix I precipitate the whole of it. It's different, though, if Master sends me the paper and the message already done. That's why I call these things 'psychological tricks'. The sign of an objective wonder seemed to be required, although a moment's thought will show it is not proof of anything but occult ability. Many a medium has had precipitations before my miserable self was heard of. But blessed is the one who wants no sign. You have seen plenty of these things. Why do you want to ask me? Can't you use your brain and intuition? I've sampled almost the whole possible range of wonders for you. Let them

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use their brains and intuition with the known facts and the theories given."

IF WHITE MAGICIANS ACT, WHAT THEN?

"Look here; here's a man who wants to know why the Masters don't interpose at once and save his business. They don't seem to remember what it means for a Master to use occult force. If you explode gunpowder to split a rock you may knock down a house. There is a law that if a White Magician uses his occult power an equal amount of power may be used by the Black one. Chemists invent powders for explosives and wicked men may use them. You force yourself into Master's presence and you take the consequences of the immense forces around him playing on yourself. If you are weak in character anywhere, the Black ones will use the disturbance by directing the forces engendered to that spot and may compass your ruin. It is so always. Pass the boundary that hedges in the occult realm, and quick forces, new ones, dreadful ones, must be met. Then if you are not strong you may become a wreck for that life. This is the danger. This is one reason why Masters do not appear and do not act directly very often, but nearly always by intermediate degrees. What do you say,—'the dual forces in nature'? Precisely, that's just it; and Theosophists should remember it."

DO MASTERS PUNISH.

"Now I'm not going to tell you all about this. They are just; They embody the Law and Compassion. Do not for an instant imagine that Masters are going to come down on you for your failures and wrongs, if any. Karma looks out for this. Masters' ethics are the highest. From the standpoint of your question They do not punish. Have I not told you that, much as detractors have cast mud at Them, never will the Masters impose punishment. I cannot see why such a question comes up. Karma will do all the punishing that is necessary."

ABOUT ELEMENTALS.

"It's a long time ago now that I told you this part would not be explained. But I can tell you some things. This one that you and Olcott used to call * * * can't see you unless I let him. Now I will impress you upon it or him so that like a photograph he will remember so far. But you can't make it obey you until you know how to get the force directed. I'll send him to you and let him make a bell."

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[In a few days after this the proposed sign was given at a distance from her, and a little bell was sounded in the air when I was talking with a person not interested in Theosophy, and when I was three miles away from H.P.B. On next seeing her she asked if * * * had been over and sounded the bell, mentioning the exact day and time.]

"This one has no form in particular, but is more like a revolving mass of air. But it is, all the same, quite definite, as you know from what he has done. There are some classes with forms of their own. The general division into fiery, airy, earthy, and watery is pretty correct, but it will not cover all the classes. There is not a single thing going on about us, no matter what, that elementals are not concerned in, because they constitute a necessary part of nature, just as important as the nerve currents in your body. Why in storms you should see them how they move about. Don't you remember what you told me about that lady * * * who saw them change and move about at that opera? It was due to her tendencies and the general idea underlying the opera." [It was the opera of Tristan and Isolde, by Wagner.—J.] "In that case, as Isolde is Irish, the whole idea under it aroused a class of elementals peculiar to that island and its traditions. That's a queer place, Judge, that Ireland. It is packed full of a singular class of elementals; and, by Jove! I see they even have emigrated in quite large numbers. Sometimes one quite by accident rouses up some ancient system, say from Egypt; that is the explanation of that singular astral noise which you said reminded you of a sistrum being shaken; it was really objective. But, my dear fellow, do you think I will give you a patent elemental extractor?—not yet. Bulwer Lytton wrote very wisely, for him, on this subject".

[Riding over in Central Park, New York.] "It is very interesting here. I see a great number of Indians, and also their elementals, just as real as you seem to be. They do not see us; they are all spooks. But look here, Judge, don't confound the magnetism escaping through your skin with the gentle taps of supposed elementals who want a cigarette."

[In W. 34th street, New York. The first time she spoke to me of elementals particularly, I having asked her about Spiritualism.—J.]

"It is nearly all done by elementals. Now I can make them tap anywhere you like in this room. Select any place you wish." [I pointed to a hard plaster wall-space free from objects.] "Now ask what you like that can be answered by taps."

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Q. What is my age? *Taps*: the correct number.

Q. How many in my house? *Taps*: right.

Q. How many months have I been in the city? *Taps*: correct.

Q. What number of minutes past the hour by my watch? *Taps*: right.

Q. How many keys on my ring? *Taps*: correct.

H.P.B. "Oh bosh! Let it stop. You won't get any more, for I have cut it off. Try your best. They have no sense; they got it all out of your own head, even the keys, for you know inside how many keys are on the ring, though you don't remember; but anyhow I could see into your pocket and count the number, and then that tapper would give the right reply. There's something better than all that magic nonsense."

SHE PRECIPITATES IN LONDON.

In 1888 I was in London and wanted a paper, with about four sentences written on it in purple ink, which I had left in America. I came down to her room where B. Keightley was, and, not saying anything, sat down opposite H.P.B. I thought: "If only she would get me back someway a copy of that paper." She smiled at me, rose, went into her room, came out at once, and in a moment handed me a piece of paper, passing it right in front of Keightley. To my amazement it was a duplicate of my paper, a *facsimile*. I then asked her how she got it, and she replied: "I saw it in your head and the rest was easy. You thought it very clearly. You know it can be done; and it was needed." This was all done in about the time it takes to read these descriptive sentences.

WILLIAM Q. JUDGE.

THE FIRE-SELF.[1]

I HUNG from the horns of the moon and the name of the Fire-Self was whispered to me.

(The Fire-Self, the Sage, the Instructor,[2] whose awakener is the memory of man.)

The name of the Fire-Self was whispered from afar; I dropped from the moon[3] the better to hear; dropped, though the moon grew big with desire to detain me.[4]

[1] See *Voice of the Silence*, page 76, notes 23-24.

[2] Sometimes called "the *Presence*" by occultists. "For when the *Presence* is upon him, he knows more than others suspect or divine."—(Unpublished Mss. through H.P.B.)

[3] ". . . destroy thy lunar body . . ."—(*Voice of the Silence*, p. 11.)

[4] "Desire nothing".—(*Voice of the Silence*, pp. 13-14.)

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Into the darkness I fell;[1] icy the rushing breath that bore me to the mouth of the cavern deep and small, the abode whence the Fire-Self springs.[2]

(Forth leaps the Fire-Glory,[3] the one, devouring the man who awaits It.)

That Self came not forth: by many a name I called It.

Called till the echoes were silent,[4] replete with sound and the rejection thereof.

Not a god whose name could conjure it up, the Fire-Self, whispered by the memory of Man.

Memory, when I questioned, upbraided me, saying:

"Is not Fire the devourer of all; of men, gods, powers, even of the worlds in space:

"How has It dealt with the moon, the mother-world from which we fell:

' Has not her light paled before It; how then callest thou upon It by a name:

"Are we not one, I, thou, and It: namest thou *That-Which-Is* by a sound?

"I alone am its forerunner. I, Thought, in the stillness reflect It. Hold forth to Itself Its own image, thyself; abandoner of gods and of names."

(So hotly burned memory within me; memory, the servant of the flaming one.)

"Come", I cried; "Come forth, *Myself*; I alone can receive and maintain Thee".

Thought blazed up as a sudden torch, blazed long, discovering the darkness.

Thrice at the mouth of the cave I called; the third time that Self sprang upon me.

The Fire-Self blazed throughout my being: the man lay in dust and ashes.

In vain the moon poured her chill rays upon his body; the Fire-Self licked them up as it ran: a new man leaped from the scintillant river.

A man without form, without name; a fiery spark in the blaz-

[1] ". . . the twilight that precedes the valley of true light . . ."—(*Voice*, p. 4.)

[2] See I Kings, ch. 19, v. 11-13, where "the Lord" was not in the rushing whirlwind, or in the earthquake or the fire, but was in the still small voice".—Compare throughout this article with the *Voice of the Silence*, pp. 9, 11, 19, and on the One Master. Also *Upanishads*, ". . . the Ancient within who is difficult to see . . . . hidden in the cave . . . .' ". . . the Self . . . smaller than small, greater than great, hidden in the *heart* of the creature." "The way lies through the heart".

[3] Compare *Ezekiel*, chap. 43, v. 2-6.

[4] *Voice of the Silence*, p. 10. The sounds "die and are heard no more".

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ing ocean. In effulgent brightness They walked the skies together. They looked upon the Unutterable.

Said the Flame to the spark: "Let us forth into the Beyond". They knew the omnipotent Darkness; together They became one with That. Together they issued forth from That; the Fire and the Spark as one Self, calmed and quenched with Knowledge.

At the mouth of the cave They parted. (They who can never be dissevered. They who can never be dissociated. Rulers in two worlds are They, each in his own, linked by a tense and living cord of Thought, the cord silvered[1] by the conquered moon, the gift giver.)

"Ere They parted, the Fire restored to the man-spark his form: man returned to the Fire-Self a part of Its Knowledge.

"Give me", I cried, "Thy chief secret at parting; let it go with me into the land without substance, where form is the only wisdom".

It fled, but I fled after; I laid my soul against Its fiery vesture.

"Unto me be it given to know Thee as Thou art. Give me Thy name that I may call Thee again; in Thee is my only real Life; a god[2] am I, now I know It".

The Fire-Self upreared, a gigantic pillar: the Devourer of worlds rose before me.[3] The Flame found a voice that was soundless,[4] mightier than the uproar of waters.

"If thou wouldst be Self of Myself, answer me this," said that voice.

"When is the Fire-Self greater than great? Speak aright and abide with Me forever."

"It is greatest when It leads Its sparks forth into the Silence and becomes the One Wisdom", I answered.

The Fire-Self receded, thrusting me forth as spent lava is spued from the volcano.

"Greatest am I"—spake the Glory, remonstrant, "when Man, the spark struck from myself, spends my Wisdom in the service of his fellows".

"Better is it", said the Fire-Self, "to give the heart knowledge to the hungry and the thirsty, than to over-run with Me the azure

[1] "Or ever the silver cord be loosed or the golden bowl be broken."—*Ecclesiastes*, ch. 12, v. 6. Occultists understand "the *golden bowl*" (the "cup") in an especial sense. The "conquered" astral,—a higher body of astral (starry) substance. See also "Soma juice on Mount Meru".

[2] ". . . before the mystic power can make a god of thee . . ."—(*Voice*, p. 12.)

[3] "The Self of Matter and the SELF of Spirit can never meet".—*Voice* p. 12.) Hence the worlds of form disappear.

[4] The Voice of the Silence; the heart consciousness.

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fields of Light. "When thou ridest thus, man art thou no more: That thou art from Which the heart of man set forth.

"But when thou bringest back the Memory thereof, when thou spendest that Life for thy fellows, That thou art to which I shall return; thou art thyself the goal called 'Great Compassion': to reach that goal I spend myself upon the worlds in space. Great is Wisdom, but greater is the use thereof. Be thou my outrunner; attain that Consciousness and the use thereof for Me. Call upon me then and I obey thee: My doors open only when the heart of man beats against them, calling in the name of its fellow man".

JASPER NIEMAND.

DHYANAM--MEDITATION.

DHYANAM is from the root Dhya; it means want of motion and one-pointedness. The main point is to free the mind from the power of the senses, and with the light fixed "to raise a current of thought" *to the exclusion of all other matters.* The particular time and place, the particular Asana or posture, and the particular Dik (direction North or East), enjoined in our Shastras are aids, but not indispensably necessary. Dhyanam is divided in the Yoga Shastra into three parts; the preliminary is called Dharana, then comes Dhyanam proper, and then Samadhi, the last having many subdivisions needless to enumerate here. The subject of meditation should be either one's own spirit or Atma (the Higher Self) or a Prateeka. Prateeka generally means a Higher Being, a Deva or a Rishee. Of all the Asanas, Padmasana is the best, being the easiest; lying down brings on sleep, while standing tires the body; the meditator should therefore sit. The time and place should be so selected as to be free from all external disturbances (such as the rats, the gnats, the high-wind, etc.), and the practice should be regularly followed till death. The best seat is that which consists of a mat of Kusa grass, with a piece of deerskin spread over it and a piece of silk at the top. The reason for such a seat is not given; perhaps the seat was found by experience to aid concentration.

Withdraw the senses from the objects to which they are attached, say our Shastras, live a pure life both internal and external, then practice meditation daily, regularly, and with zeal, and then a change will come over you when your Karma would

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no longer be able to bind you, when the true nature of Atma will be understood by you, when you shall be *free* in the true sense of the term.

Who can be called happy without peace of mind? And what peace of mind can there be without Yoga? Tossed by the waves of this sensuous existence, mistaking the mirage for a cool stream of clear water, the thirsty pilgrim runs after worldly enjoyment to find disappointment and death at last; again and again, birth after birth, the lesson is taught until the traveller, weary with his wanderings, looks upward and beholds the effulgent light of Gnanam. Then his Karma ceases to bind him, his third eye turns Karma into ashes, in its last effort to conquer him, and the awakened Shiva is again united to the Goddess of Wisdom, Durga, the Path of Sorrow.

K. P. MURKHERJI.

BARAKAR, India.

CORRESPONDENCE.

ON "OCEAN OF THEOSOPHY."

LIFE AND DEATH.

SIR: Will you kindly explain a little more fully what you mean by the following passage in the *Ocean of Theosophy*, p. 36: "So in sleep we are again absorbing and not resisting the Life Energy; when we wake we are throwing it off. But as it exists around us like an ocean in which we swim, our power to throw it off is necessarily limited. Just when we wake we are in equilibrium as to our organs and life; when we fall asleep we are yet more full of life than in the morning. It has exhausted us; it finally kills the body".

If we are throwing off the life energy during the day, how is it that we are more full of life in the evening than in the morning? STUDENT.

Manchester, England.

As said above, our power to throw off the life force accumulated is limited. From this limitation it results that we come to a point when our resistance grows less, just as in the entire life-span a year comes when we begin to go down the hill of life. As it lessens we are drawing near to the hour when the need of sleep will arise. Sleep is that condition of the body needed for procuring the equilibrium between *jiva* and the body. Equilibrium is about established when we wake, and then the organs begin to resist the further influx of life and to throw off some of what we have taken in. Life constantly presses us just as the electric fluid tries to fill the object placed in the electric field; we cannot resist this pressure every day beyond a certain number of hours, and we fall asleep because Life has disturbed the equilibrium. Resting in sleep, that equilibrium is again established, to be again overcome the next day. or, rather, in the next period of activity. This constant struggle being kept up for years, the bodily organs are not able to stand the wear and tear, and hence the body dies. Thus Life destroys the body. Construe the words "throwing it off" as meaning *resisting it*, and you will dispel the slight confusion arising in a book written so quickly as this one.

ON KARMA.

SIR: 1. On p. 97 of *Ocean* you refer to the treatment of the Red Indians by the Americans, and seem to take for granted that the Indians did not merit such treatment. 2. Again, you say those Indians will be reborn in conquer-

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ing peoples. If so, would not this process of retaliation go on constantly? 3. Animals seem to suffer and enjoy. If absolute justice rules, how do you account for their case? E.L.

Ans. 1. I fully agree that if people go on retaliating or hurting each other, evils will never cease and there will be an endless series of hates. But I do not take it for granted that the Indians did not merit in the eye of Karma as a law what they received. But man is not that law. His duty is compassion. The Americans as a higher race should have treated the Indians kindly instead of robbing and murdering them. Inevitably they will on their next rebirth follow out that practice and influence. But if we know Karma as the law, then we must act in the line of compassion and slowly but surely destroy the hate that exists, replacing it by love. We are not conscious agents of Karma. If we assume that position we assume to judge and execute, and may refuse to take up the good Karma of helping another who has offended. It is just the constant retaliation of men educated under such laws as the Mosaic or any like it, which has created a civilization of retaliation, of selfishness, and egotistical individualism. No. 2 is included in this reply. 3. Animals have Karma, or consequence of act, but they have not man's responsibility. While they seem to suffer and enjoy, it is all without any self-consciousness, and hence is less in itself and less lasting in effect. Their karma is bound up with man, and he is the responsible one and will have to bear the responsibility, although they feel the burden directly. All of the foregoing is, of course, my own opinion.

LITERARY NOTES.

FEBRUARY THEOSOPHIST. "Old Diary Leaves XXIII." narrates many astonishing phenomena by H.P.B., each inexplicable otherwise than as by occult power. Then, too, the old loving, tender, reverent tone to his friend and teacher marks the author's style. "A Chat on the Roof" revives the capital idea of several years ago, though by an inferior hand, and not commendable in so far as it aims to goad Mrs. Besant into Indian politics and social movements. "Evolution and Ethics", by Richard Harte, is a very able review of Prof. Huxley's lecture. Most acute in thought, lucid in style, delightful in composition, it is in every respect a gem, and naturally evokes acclamation at the welcome return of the writer to the field of Theosophical literature. Mysterious foot-notes to an article on "Corals" darkly hint at a species of Mahatma unknown as yet to Theosophists, and at the ignorance of F.T.S. as to the true *linga s'arîram*. Mr. W. R. Old's paper on "The Solar System "is fine and full of fact, one of the elements making this *Theosophist* an exceptionally able issue. Miss Müller has bought for the use of the Bombay Branch a spacious building, and the report of Mrs. Besant's tour shows boundless enthusiasm of the natives and vast attention by the press.—[A.F.]

FEBRUARY LUCIFER is remarkable for the great number of short articles and for its strong Oriental flavor. Of the "Watch Tower's" eight pages, over seven and a half are on Eastern sacred books and the like, and there is a general Sanscrit and Vedantic revel. "Some False Concepts of Occultism" is a sound warning against confounding Occultism with Occult Arts, though marred by the "I" which appears in nearly every sentence. "The Model at Finch's" is very neatly, graphically done. "Some Popular Misconceptions of Theosophy" states most truly the public attitude to Theosophy and makes healthful suggestions. The editor of *Lucifer* announces a serial to be called "The Veil of Maya", and the possession of MSS. and one thousand unpublished letters by Eliphas Lèvi. They are being translated! At the rate of two per month, *Lucifer* would thus have an outfit for forty-two years; but if Mrs. Besant's otherwise welcome return in April should proclaim the discovery of a few new Upanishads or Puranas, the Reign of the Unintelligible may even be prolonged. But let us not add to the consternation created by the editor.—[A.F.]

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THEOSOPHICAL SIFTINGS, Vol. VI, No. 17, contains "Occultism Past and Present" by "P.W.B.", and "Free Will" by Wm. Main. The former is an excellent paper, very clear, instructive, and interesting, as full as space permitted, besides being reverent, rational, and temperate. No wonder *Siftings* reprinted "Free Will" from the *New Californian*, for a more able and felicitous treatment has perhaps never appeared. The illustrations from military life and from polarization are singularly apt, but all the thought is of that solid yet perspicuous character which makes Mr. Main's papers so coveted by editors and so admired by readers.—[A.F.]

A BRIEF SKETCH OF THE ZOROASTRIAN RELIGION AND CUSTOMS, by E. S. Dadabhai Bharuchâ, was written by request for the Chicago Parliament of Religions, and is erudite, copious, precise, and interesting. It denies that Ahriman is the opponent of Ahura Mazda, and explains the growth of that conception, Zoroaster having taught a pure monotheism. A large Appendix gives additional facts as to literature and ceremonies, and the whole work is replete with carefully arranged facts. The time of Zoroaster is believed to be not later than the 12th century B.C. A very full Index is provided.—[A.F.]

THEOSOPHICAL SIFTINGS, Vol. VI, No. 18, contains "Theosophy the True Basis of True Socialism", R. B. Holt; "In the Shadow of the Gods", Thomas Williams; "The Ethical Aspect of Theosophy not the Only Aspect", H. T. Edge. The first is good. It is sensible, fair, and temperate, discriminating intelligently, and clear-headedly pointing out the effect of nostrums and the necessary cure of social ills in abrogation of selfishness. Perhaps the capacity of workmen to conduct great enterprises requiring more than manual skill is over-rated. The second has a taking title, but not much else, contents being familiar and a trifle flat. The third makes a good suggestion, good enough to be worked out more fully than the two pages *Siftings* allowed.—[A.F.]

THE NORTHERN THEOSOPHIST for March has singularly delightful "Editor's Remarks", all in a bright, fresh, rational, wholesome, practical spirit which fits him for a larger chair in a very much larger town.—[A.F.]

A MODERN LOVE STORY, by Harriet E. Orcutt, is of a noble woman who hesitated to marry an equally noble man because her theosophical convictions would be antagonized by his theological ones. All in fact turned out well, and there is unusually much of common sense and truth in the conversations, besides no little power in the incidents and descriptions. The book is another illustration of how Theosophy is leavening literature, and it would be well if all literature represented Theosophy as intelligently and sympathetically as this.—[A.F.]

LE JOUR of Paris, January 26th, minutely describes Sarah Bernhardt's triumph in *Izeyl*, a philosophic and religious drama drawn from the life of Buddha. The Prince Siddartha repulses the love of the courtisan Izeyl and becomes a hermit under advice from a Yogi. To the dying Izeyl the now Master avows that he had madly loved her, and that after all his struggles he could still wish to be only a man and with her. She recalls to him his holy mission, gives him a first and only kiss, and dies in the ecstacy of an eternal love. It is all very French, but it shows what advance the thought o Buddha is making in Paris, one of the least Buddhistic places on earth. And in Paris it of course exhibits itself promptly in the theatre!—[A.F.]

THE STANDARD DICTIONARY, Funk & Wagnalls, N.Y.C., appointed and announced Mr. William Q. Judge as its specialist on Theosophical words. This means, of course that Theosophy is now too important a subject to be left to tyros. The Dictionary is to be in two large volumes, one of which has been issued.

THE GREAT ASSEMBLY OF THE BHARAT DHARMA MAHA MANDAL has denounced some eighteen popular words as erroneous, and forbidden their use in its publications. One of them is "Pantheism". This is a sad blow to the forbidden-word school of English Theosophists. Still, the word "Religion" is also tabooed, so that the campaign seems general. *Light of the East*, which

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states the above, becomes somewhat hysterical over the presence of Hindus at the Parliament of Religions, and thinks foul scorn of such visitors. What queer "Light"!—[A.F.]

Mirror of the Movement.

ARYAN, T.S. had Sunday evening lectures in March: *Of course God lives*, H. Alfred Freeman; *Reincarnation*, Wm. Q. Judge; *Theosophy in Every-day Life*, Dr. Edward G. Day; *Laws of Hypnotic Phenomena*, Miss Katharine Hillard.

BROOKLYN T.S. had Sunday evening lectures in March: *Health, Physical, Mental, and Spiritual*, Dr. E. G. Day; *Of course God lives*, H. A. Freeman; *The Truth about Ghosts*, Jas. H. Connelly; *Soul and Spirit*, Don ald Nicholson.

CENTRAL AMERICAN T.S., Bluefields, Nicaragua, Central America, was chartered on March 13th with five charter-members, and is the eighty-sixth Branch on the American roll. It is due to the labors of a former member of the Vyasa Branch in New Orleans.

RAMAYANA T.S. of Chicago has by unanimous vote of its members surrendered its charter and dissolved, its members becoming members-at-large. This reduces the American Branches to eighty-five. Earnest work for Theosophy, and for Theosophy distinctively, is the prescription for long life to Branches of the T.S.

PORTLAND T.S., Portland, Maine, has elected as President Mr. George E. Thompson, and as Secretary Mr. Velta Merrill, 16 Deering street.

MR. BURCHAM HARDING has visited Washington, D.C., Baltimore, and Philadelphia, and is now engaged on a tour through Connecticut and Rhode Island. The Washington Branch has recommenced Sunday lectures, two members on each evening to treat the leading subjects in a popular and conversational way. At Baltimore considerable additions have been made to the numbers, and an extra class for study begun. Philadelphia Branch has adopted for class study the subjects and references outlined in the Correspondence Class. It would be well if this were more generally followed, as consecutive and regular work is thus attained,

IN THE CHICAGO BRANCH the work increases with every month. Mrs. Mercie M. Thirds, whose daily presence at the Headquarters has been so missed during her illness, has returned from her rest in the South. Mr. Claude Falls Wright has returned to New York. His visit of six weeks with the Branch was marked by an added interest in the work in several directions. To his suggestion is due the organization of the new class for the practice of elocution and extemporaneous speaking, the object of this study being to train students in the power of readily addressing an audience upon Theosophy. The conversazione of February was well attended. In the past two months the following lectures upon Theosophy have been given by members of the "Lecture Bureau": Mr. Geo. E. Wright, "India" and "Karma and Free-will"; Miss Eva Gates, "The Modern Alchemist" and "Problems of Modern Life"; Mr. R. D. A. Wade, "Man" and "Karma"; and Miss Leoline Leonard, "Theosophy and Modern Civilization".

PORTLAND T.S., Portland, Maine, was chartered on February 27th, with 7 charter-members. It is the eighty-fifth Branch on the American roll.

PACIFIC COAST ITEMS.

WILLAMETTE T.S., Portland, Oregon, had Sunday evening lectures in March: *The Scientific Basis of Religion*, J. H. Scotford; *The Cause of Dis-*

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content. Mrs. L. D. Durkee; *Reincarnation*, Mrs. A. R. Read; *Karma*, A. R. Read.

SEATTLE T.S. had Sunday lectures in March: *Ethics and Theosophy*, E. O. Schwagerl; *Inquiry into the Nature of Idolatry*, Thos. A. Barnes; *Spirit and Matter*, F. I. Blodgett; *The Masters*, T. L. Weiersmuller.

IN OREGON Bros. C. H. van der Linden, A. Schutz, and Jno. H. Lüsberg propose to take up a number of acres of land, five thousand if they can get fifty members to join them, in an Indian reservation about to be opened up, so that, as they say, "colonization by those of kindred spiritual inclinations" may give opportunity for "concentration and contemplation of the Higher Ego". Each settler can take 160 acres. We do not offer endorsement or condemnation of this, but notice it at request of the members named, who will give information to inquirers.

HONOLULU, HAWAIIAN ISLANDS, is showing marks of no small interest in Theosophy. Mr. A. Marques, a valued member-at-large, besides circulating pamflets and books, has established a Theosophical Library, open to students three afternoons weekly, Mrs. T. R. Foster, F.T.S, liberally contributing. This led to such diffused interest that an "A,B,C." class was formed, 35 asking for membership. It is to meet one evening each week. The newspapers gave it very ample notice, as also an account of the Library and an appeal for additional books. There are now 90. When the froth is blown off and the class settles into abiding solidity, a Branch is expected to be formed. The opening address by Mr. Marques was cordially received: it has been taken by the General Secretary as a Branch Paper and will soon be issued.

NARADA T.S, Tacoma, had Sunday lectures in March: *Dreams*, Mrs. Belle T. Crosby; *Reincarnation and its Critics*, Mrs. Ida S. Wright; *Colors & Sound*, Mrs. Fannie A. Sheffield; *Spirit and Matter*, F. I. Blodgett.

OLYMPIA T.S. March Sunday lectures were: *Karma and Reincarnation*, 3 Branch members; *Ethics aud Theosophy*, E. O. Schwägerl; *Theosophy*, Branch members; "*That*" *that Reincarnates*, Jesse L. Greenbaum.

"A NUMBER OF THE INMATES of the State's Prison at San Quentin, Calif, are interested in and studying Theosophy, literature having been sent them by the Coast Committee and others, and a class was formed. In February one of them died suddenly from heart disease. A petition to the Governor for his pardon had shortly before been started by friends, but, when he heard of it, he requested that the matter be dropped, on the ground that during his imprisonment he had heard of and accepted Theosophy, and intended to devote the rest of his term to bringing it before his class, thinking it good Karma to have that opportunity which would be lost through a pardon. His purpose was to serve out his term and after release to continue the same work among prisoners and ex-convicts. A few days later he was found dead in his cell. What an answer to the question, 'What does Theosophy do for the poor and down-trodden?' Pardon meant to this man freedom and restoration to citizenship; confinement meant more than words can describe of suffering, toil, and ignominy Yet he chose the latter for the good he could do. Was not this renunciation? The warden notified the Coast Committee of his death, and Bros. Rambo and Griffiths were delegated to go over and conduct the funeral services. Bro. Rambo read from the Bhagavad Gita and the *Light of Asia*, Bro. Griffiths made a short address, and the Prison Chaplain gave the benediction. Then from the chapel the coffin was carried to the prison graveyard."

THE PACIFIC COAST LECTURER spoke upon "Theosophy and Heredity" to a large audience at the S.F.T.S. public meeting on Feb. 18th.

VISALIA, CALIF., was visited January 29th, and a general lecture on Theosophy given. Two lectures were given to large and interested audiences at Selma, Calif., February 1st and 2d. Selma is known as a church town. Rev. J. R. Kirkpatrick took occasion to say to Dr. Griffiths when introduced to him that "Theosophy was a blight upon society", and another minister affirmed his belief that "Theosophy was a dangerous thing", yet large audiences attended the lectures. Other ministers and many church members also attended.

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A number of the latter expressed themselves as having been instructed. A Quiz meeting was held, attended by some of the best people of the town, and intense interest manifested.

FRESNO BRANCH T.S. was organized by Dr. Griffiths February 6th, with nine charter members. This Branch is the result of previous work done in that city by Mr. Judge, Mrs. Beane, and others. A general lecture was given at Merced, Calif., February 10th by the Pacific Coast Committee's lecturer to a fair audience. Lectures were given March 2d and 7th in Calistoga and St. Helena, Calif., to interested audiences. Informal meetings were also held and classes for study formed and T.S. books ordered.

INDIA.

GYAN MARGA T.S. of Fategarh has sent the following resolution to New York. "*Resolved*, that the best thanks of this Branch be conveyed to Brother William Q. Judge, Chairman of the Congress of the T.S. at the World's Fair, for his disinterested and noble efforts in having the Theosophical Society represented at the Parliament of Religions with such marked success. The Branch is also thankful to the American Section for presentation of a copy of the proceedings." The Congress was a success because the entire body of members in the world tried to make it so, and these thanks go to all who worked in the matter.

VERNACULAR WORK at Bellary. We have again to notice the work of Brothers Jagannathiah and Swaminatha at this place. They proceed under great difficulties, but with hope undiminished. Americans cannot imagine the trouble involved, because the whole scheme of life is so different and villagers have such peculiar ways; besides that roads are not good and travel is by rough ox-carts. In January three villages were visited and preaching given on Theosophy and symbolism, Hinduism, morality, and the like. The villages ratified their promises to give grain. They are about six miles from Bellary; preaching has to be done at night by the light of torches, and the preachers return sometimes at midnight to the city. Both these young men have also to work in an office for their own living from 9:30 a.m. to 5 p.m. Villagers do not get ready to listen until 11 p.m. sometimes, but they are attentive and serious. And as this work is only at Bellary, one place in the vast expanse of India, the task for the whole land is very great; but even one little bit of work done counts for much. Other work will doubtless be accomplished on similar lines to those used by the great Sankaracharya; the future will show whether such can be done or not.

THEOSOPHISTS at Nanpoora, Surat, India, have organized the "H.P.B. Theosophical Propaganda Society" and issued an appeal for help. They most warmly commend the good done by the T.S., especially in reviving Indian faith and spirituality, and wish to extend its influence by new publications and by assistance to any good Theosophical work. Their scheme is to accumulate 25,000 rupees and to use the interest thereon in the work; but there may well be doubt as to the wisdom—perhaps even the possibility—of such a fund. Far more is accomplished by using money as it comes in. But surely this spontaneous uprising of native interest in Theosophical propaganda is a cheering sign, and the coöperation of such a society with the new Vernacular Section must be very important.

ASTROLOGICAL INSTITUTE at Bellary. Mr. Bangalore Suryanarain Row has the project on hand of establishing such an Institute for the purpose of systematising the science and its practice, and is now trying to get the funds for the work. His plan is, if possible, to have a real Observatory, professors, and all that would look like a revival of the star-gazing days of the ancient Chaldeans. Calculations would be verified, predictions revised, methods improved, and everything done to make astrology rise from the company of charlatans who now in the West have given it a bad name. Mr. Row will also give predictions to inquirers, and those desiring to know more should address him at Bellary, India.

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EUROPE.

NORTH OF ENGLAND FEDERATION, T.S., held its third conference under the chairmanship of G. R. S. Mead. The meeting was entirely Theosophical, and only schemes of work, past, present, and future, were discussed. It was among other things decided to start a *Secret Doctrine* class, similar to that already proved successful in America.

SWEDEN has increased its membership by thirty-three since the beginning of the year. Its latest activity has been the establishing of a publishing office in Gothenburg, the chief commercial center in Sweden. This will be taken charge of by two members there, one of whom is a bookseller & the other a publisher by trade. It should thus be worked on a proper business basis. The Helsingfors Centre now has over twenty members on its roll. Both Finnish and Swedish are spoken, but this seems to cause no barrier to either propaganda or study.

HOLLAND shows a steady record of propagandist work. The Hague, Helder, Zaandam, and Arnhem have been in turn lectured to by those indefatigable workers Mme. Mealman and Bro. Friche. The press is no longer actively hostile, and reports of all lectures are inserted. The Amsterdam Lodge holds regular and well-attended meetings.

MRS. COOPER-OAKLEY visited Margate on February 8th, and gave a very successful lecture there which has already borne such good fruit that a Lodge has been established.

WALES has been slow in accepting Theosophy up till a very recent period. Now it seems to be waking up to the fact that Theosophy must at least be listened to, for a lecture delivered by Bro. William Kingsland under the auspices of the Llandndno Literary and Scientific Society, of which he is Vice-President, proved a greater success than any other lecture hitherto delivered in that town. A Lodge will probably be before long chartered there.

MRS. ANNIE BESANT has already had St. James's Great Hall taken for a lecture she will give on April 20th. As considerable newspaper correspondence has arisen out of her tour in India, this lecture should be largely attended and prove as big a success as previous lectures given there by her. The subject chosen is *India and Theosophy.*

BOW CLUB, founded by H. P. Blavatsky, entertained some 180 poor children with a Christmas Tree on January 26th, of which mention was made in a previous "Mirror". The surplus clothes, toys, etc., were recently distributed to fifty-five small children, other things being sent to the Poplar Workhouse.

AUSTRALIA.

THE SYDNEY THEOSOPHICAL SOCIETY is now located in a large, well-lighted room overlooking Wynward Square and capable of seating between 150 and 200 people. We moved to the new premises at the close of the old year, and all the League lectures of 1894 have been delivered in the new rooms and were as follows: *Mahâtmas and Adepts*, T. W. Willans; *Theosophy ana Spiritualism*, T. H. Martyn. The Branch holds open meetings every Sunday, when the *Ocean of Theosophy* is read and discussed. Both lectures and meetings are far better attended than they were last year, and there is a slight increase of members to the Branch. A "question evening" alternates with the fortnightly lectures, when slips of paper are handed round to the audience to write their questions on, which are then handed in to the chairman, read, and discussed. The other activities to be recorded are a League elocution class fortnightly, the continuance of the *S.D.* class, and the children's class. The "leaflet distribution fund" has enabled us to print 10,000 leaflets for distribution on the topics of "Karma" and "Reincarnation", a reprint

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from London leaflets Nos. 2 and 3. We have issued also a syllabus of lectures and printed new forms of admission to the Society and Lodge.

E. WILLANS.

42 Margaret street, SYDNEY, *February 13, 1894.*

NOTICE RESPECTING SANGAMITTA GIRLS' SCHOOL.

Through some unfortunate complications, not yet understood here, Mrs. Higgins has retired from all connection with the Sangamitta Girls' School and devoted herself wholly to the "Annie Besant School and H.P.B. Home", the corner-stone whereof was lately laid by Mrs. Besant. The funds of the former institution are tied up by the refusal of an official to sign cheques, although the money was collected by Mrs. Higgins. Friends interested in the cause of female education in Ceylon are advised of these facts in order that their contributions may be distinctly stated as for the latter enterprise, that of which Mrs. Higgins, aided by Mr. Peter d'Abrew, is in charge. None for the former should be now sent to care of PATH.

THE SUPPORT OF THE T.S.

"Business" has not been at all lively at 247 Green street during the past month, I am sorry to say. I have enough faith in the good will of our Fellows, however, to feel certain that only the hard times are to blame.

This month completes a year since the inception of the Fund idea, and I expect to celebrate our anniversary by publishing a complete report showing total receipts from each pledger to date. All who know themselves to be in arrears should pay up, as I want to make the best possible showing.

Following is my report for the month past:

New subscriber in the fifty cents per month class: R.A.B. Total per year, $6.00.

Total subscribers previously reported, 82. Added since last report, 1. Present total, 83. Total value of fund previously reported, $860.85. Amount pledged by new subscribers, $6.00. Amount added by increase of one pledger from $1.00 to $2.00 per month, $12.00. Net total to date, $878.85.

G.E.H.

247 GREEN ST., DAYTON, O., *March 15, 1894.*

Received, February 17th, from Geo. E. Harter $51.30; March 16th, $34.65; total since January 12th, $85.95.

WILLIAM Q. JUDGE,
General Secretary.

EIGHTH CONVENTION, AMERICAN SECTION.

Convention will assemble April 22d, Sunday, and continue till adjournment. First session will be at Red Men's Hall, 320 Post street, San Francisco; sessions also at Golden Gate Hall, 625 Sutter street, and at 1504 Market street. Brother Ernest T. Hargrove will represent the European Section. The General Secretary will leave New York April 5th with Bro. Hargrove and others, and meet Dr. J. D. Buck next day, proceeding to Los Angeles and San Diego, Cal., for a day's stop at each place, so as to attend the Parliament in San Francisco. Many interesting papers and addresses are expected. The programme will be made up too late for insertion in this issue, but May PATH will contain a full report.

NOTICE.

THE STOCK of Reports in paper of the Theosophical Congress in Chicago is exhausted, but copies remain in cloth at 75 cts.

The Truth which is under all shines forth when the obstructions are removed.

OM.

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In Swarga-lôk—in the abodes of Heaven,
There is not any dread; nor, any more,
Terror of thee! Thou art not there; nor tears,
Nor thirst, nor hunger, nor the aches of life!
But, fled past farthest reach of grief, the souls
Sleep safely in that place. If that place be,
Thou knowest, Yama! how the sacrifice
Is kindled which may gain it: make me know.
—Arnold's *Secret of Death*,
(*Katha Upanishad*) valli 1.

THE PATH.

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UNITED YET INDEPENDENT.

IN coöperative work, as in every other problem before students of occultism, there are two extremes to be avoided and one right course to be maintained; two evils opposed to one good; a pair of opposites reconciled by a unity; and in coöperative work, as in other problems, many make the mistake of avoiding the more obviously wrong extreme merely to fall into the other extreme which is less obviously wrong. A body of workers should neither repel one another nor lean on one another. The former maxim is so obvious that no one fails to recognize its truth and to strive to act in accordance with it; but there are many who, in doing so, rush to the opposite pole of weak reliance on others. Workers should cling to the cause, not to each other; for if they cling to each other, the failure of an individual will be disastrous for the whole; while, if each one clings to the cause, each one must be torn away separately ere the whole fabric can be destroyed. The pillars of a temple do not lean up against one another, neither do they counteract each other; each stands firmly on its own base and is independent of the support of the others,

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yet all unite in the common object of supporting the dome. We must be as the pillars of a temple, helping one another, yet independent and each on his own base. The destruction of one or two does not seriously impair the building, for the others still stand firm.

In unity is strength, and though we must be united in a common object, yet we must not lose the advantage arising from our individual unity. A body of workers all mutually dependent constitutes a single united centre of force; but if, while maintaining their unity of purpose, they retained their independence of individual action, they would be more powerful, for they would constitute a number of separate centres synthesized by one great centre—a number of unities forming one cardinal unity. When many members of a body are self-reliant, their self-reliance synthesises itself into a great power and stability, and the total force is much greater than it would be if they all leaned up against one another. It is a law of nature that a number of *logoi* or individualities should constitude collectively a single superior *logos* or individuality. Our Egos, though each acts independently, all emanate from a single central *logos*, of which they are only parts, but whose quality of egoïsm each reflects. Our bodily organs, though each has a separate function, all unite to form the whole man. They do not thwart each other, nor absorb one another's functions, nor combine to do the work of one. We should be like the rays of the sun, whichs hoot in all directions and yet are but fulfilling the separate details of a single organized plan. It is upon this very diversity of course that depends the successful carrying out of that plan; for were all the rays to shoot in the same direction the sun as a luminary would be a failure. This illustration also serves to show us how two people pursuing opposite courses can yet subserve a common end; for to every ray there is another that shoots in the precisely opposite direction.

Why should we try to persuade our friends over to our own views, or grieve because they differ from us in details? Would we have all workers do the same work, all climbers ascend the same path, all occultists follow the same ray of truth? Light has many hues and the sun has many planets; and though there is a maxim to the effect that those not yet qualified to be suns may remain for the present humble planets, no reason is given why we should all be the same planet. A general, in conducting a campaign, assigns to each division of his army a particular portion of the work he wishes carried out; a master-printer assigns to each operative his due share of the work in hand, one setting the type, another

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reading the proofs, and so on. Each subdivision does its own work without interfering with the work of others, and through this simultaneous carrying out of many dissimilar details the whole plan, for which all alike coöperate, is successfully accomplished.

Though most of us recognize this principle in matters of external work, there are many who fail to carry its application into more interior departments of our work; it applies equally well to methods of thought and ways of looking at the questions that affect our moral life. One student may, through the exigencies of his own nature, be impressed most strongly by the value of fiery energy, while another may pin his faith to the principle of "power through repose": if these two should try to convert one another, they would be merely wasting time and labor, and the work of both would be hindered. Each should do what is best for himself, and leave the other to follow what is best for him. We are all necessarily impressed with different aspects of the great problem, and must therefore all work on different tacks, but, while recognizing our own method as the best so far as we ourselves are concerned, we must frankly acknowledge the equal importance (to the general body) of our brother's plan.

Many are the paradoxes that present themselves to the student of occultism, and among them this is not the least important—to work in perfect harmony with our colleagues, and at the same time to work as if upon our own individual effort depended the whole enterprise. To realize this we must be united yet independent.

H. T. Edge, F.T.S.

THE RED RAJPUTS.

Brother Charles Johnston, F.T.S., formerly of the Dublin Lodge in Ireland, is a member of the Royal Academy of Science and retired from the British Civil Service of India. His interest in Indian questions of religion, philosophy, and ethnology is very great, and as his linguistic accomplishments are extensive, his studies in that field are of value. The *Imperial and Asiatic Quarterly Review* for October, 1893, has an article by him under the above title which Theosophists will do well to read if they can procure it.

Starting with the assertion of De Quatrefages that there are four principal color groups in the human family, of white, yellow, red, and black races, he adds this from the *Mahabharata*:

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The color of the Brahmans is white; of the Kshattriyas red, of the Vaishyas yellow, of the Shudras black.

While Col. Tod has given much of what is called the history of the Rajputs, Johnston shows that although we have been in contact with Rajputana for over a hundred years, there as yet exists no material for an exact study of its ethnology; while the latter as an exact science is very young and was for a long time hampered by the old Mosaic traditions about Shem, Ham, and Japhet. He holds that the Rajputs are red in color, and also makes good argument on the point that in ancient times they as Kshattriyas or warriors were above the Brahmans so far as mystical and spiritual knowledge went. Quoting the Brihadaranyaka Upanishad thus, "This knowledge has never before dwelt in any Brahman", he goes to point out that Krishna, the great King and Sage, was a Kshattriya, while next comes Buddha, admitted by the Hindus to be an Avatar, who was also a Kshattriya, all being held by him to be Rajputs. Krishna traced his doctrine from the Kshattriya Manu through a line of Rajarshis or Rajanya sages. This is in the *Bhagavad Gita*, where the last personage named in the line is Iksvaku, of whose race was Buddha. Hence he ascribes the spirit of the Upanishads and of Buddhism to the mystical genius of the Rajanya raee. The well-known characteristic of the Brahmans of not having missionaries should be remembered at this point. The reformers they have had have been mostly among themselves, as, for instance, the great Brahman Shankaracharya. If Johnston's argument be right, then it is a very remarkable fact that the Gayatri, or that holy verse which is the "mother of the Vedas", repeated every morning by thousands of Brahmans as they bathe in the Ganges. was composed by a Kshattriya and not by a Brahman. On this we have in the Upanishads these words: "The Brahman sat at the foot of the Kshattriya". This upholds the spiritual dignity of the Rajanyas, who are the Kshattriyas and the Red Rajputs. And, as he shows, to this time the Ranas of Mewar "unite spiritual with royal authority and officiate as high priests in the temple of the guardian deity of their race". We should not forget, either, that it is recorded respecting the proceedings after the death and cremation of the body of Buddha that the Moriyas of Pipphalivana, saying that Buddha was of their soldier caste, took away the embers to erect a cairn over them.[1] And the name to be applied to these is *lohita*, or red, which is also the name of the planet Mars, the fighter.

Johnston's ethnological deduction is as follows: "That the Kshattriyas of ancient India are identical in ethnic characteristics

[1] See *Mahaparinibbana Sutta*, American Oriental Department, No. 14.

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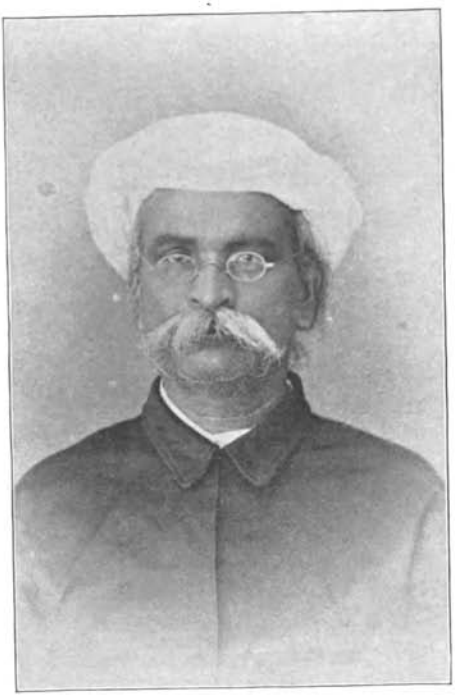

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with the Rajputs of to-day". The Red Rajputs are the descendants of the solar race, a race of kings, of mystical men who not only could learn of mystic occultism but could also fight and rule, which is contrary to the regulation for the Brahman.

If we turn now to the *Secret Doctrine*, vol. 1, p. 405, there is most interesting and suggestive matter on this head, with names also, given doubtless with a purpose not divulged. She says:

> Two persons, Devapi of the race of Kuru, and Mauru (Mora) of the family of Ikshvaku . . continue alive throughout the Four Ages, residing at . . . . Kalapa. They will return hither in the beginning of the Krita Age . . . Mara (Moru), the son of Shigra, through the power of devotion (Yoga) is still living . . . and will be the restorer of the Kshattriya race of the Solar Dynasty.

Max Müller, it is said, translates Moru as Morya, of the Morya dynasty, evidently of the same race or family as those who came and took the embers from the cremation of Buddha. To take the embers, when read under the rules of Indian symbolism, is very much like "taking the essence of spiritual culture after all the rest is burned or purged away". Another valuable article to read in connection with this is the Moryas and Koothoomi in *Five Years of Theosophy*, 483. All students of these extremely interesting points are indebted to Brother Johnston for his paper, all too short as it was.

FACES OF FRIENDS.

TOOKERAM TATYA is a Hindu, a member of the Indian Section of the T.S., one of the most earnest and devoted workers we have anywhere. He was born in Bombay in 1836, and belongs to a sub-section of the Shudra caste known as the Bhandari class. Members who have read the Oriental Department papers will remember how the Indian castes are divided into many, the original four being much multiplied; as, for instance, the Brahman having now eighty-four divisions. Tookeram's parents came from the west coast of India, near Ratnagiri. At seven his mother died and at ten his father. After that they were all reduced to poverty through the family property being squandered by a relative. He was adopted by his cousin's wife at the age of thirteen, who supported herself and Tookeram by work. At a mission school he was taught the vernacular, and afterwards at an English school he went as far as the Third Reader. There, as he paid more attention to the Bible lessons, the missionaries thought he

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would make a Christian, and so allowed him a monthly stipend of two rupees. This is a common practice of these people. They treated Tookeram kindly, so that he began to look with favor on Christianity and was on the point of joining that faith. But here was the turning point of his life.

At an auction room he met by accident an English gentleman who had been a teacher in a mission school in Bombay, but had resigned because the things he taught were against his conscience and had taken a government position. The missionaries persecuted him for this change and considerably marred his prospects. He had many private talks with Tookeram, telling him that his Christian views were a delusion and that if he "embraced Christianity his condition would be something worse than that of a despised dog, and that once he received baptism he would not even get a crumb from their table; they would show him every attention and kindness as long as he did not become a Christian". This shocked Tookeram and caused him to pause, as the kind friend read him freethought articles and various things about the Pentateuch. The missionaries then began to revile Tookeram and withdrew all help, leaving him destitute. But the kind friend got him a position in a municipal office. He then joined various Hindu societies for reform, but left them. One was the Paramahaounsa Sabha, which went to pieces through treachery of a member, and another was Prarthana Samaj of Bombay. The latter was a prayer society, but as Tookeram got agnostic views he left it.

A few years later, while watching the death of his adopted mother, he began speculating as to what it was that left her body. This led to retrospection and to wondering where his destiny would take him. In this state of mind Tookeram continued until he happened to read the *Theosophist* and see that H.P.B. and Col. Olcott were in India. He read the same things as he had been pondering on, and conceived a desire to see them. With an introduction from his friend, Mr. Martin Wood of the *Times* of India, he visited them, Mr. Wood asking them not to "let Tookeram too deep in the mysteries of the T.S. for fear he might be drawn off from the local politics, in which he had a large share, having already obtained the city municipal franchise".

He visited H.P.B. and Col. Olcott every Sunday, and the closer intimacy formed with them during these frequent visits having disclosed to him nothing that would corroborate the sinister reports then current there regarding them, he determined to know more about them, and this he thought could best be done by

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joining the T.S. Becoming a member of the Society in Bombay, his relations with them became more and more intimate, he advanced them money under articles, and watched their conduct in the Wymbridge-Bates quarrel, Damodhar and his father's quarrel, etc. His convictions of their innocence and spiritual mission were confirmed.

The two founders left Bombay with great disappointment, seeing that the Theosophical Society could not prosper there; the reason for taking this step was, Tookeram thought, that they had placed themselves in wrong hands. They had unfortunately chosen for co-workers Harichandra Chintaman and Mooljee Thakersey, and others; the former had lost their reputation and position from adverse fortune, and many still clung to the belief that H.P.B. and Olcott were foreign spies (Russian and American). For this reason no respectacle, educated persons would join the Society.

When the founders decided to make Madras the Headquarters of the movement, H.P.B. feared that the Bombay Branch would die out after they had left the place, and desiring to prevent so disastrous a result taking place, she asked Tookeram to keep up at least a semblance of the Branch by hanging a sign board at the door of his office, even though no members should assemble for a meeting. He did this because he was determined to do all possible to prevent the movement from being hopelessly ruined in Bombay. Shortly afterward the members hired a room in the Fort and removed the Branch from Crow's Nest (H. P. B.'s residence here) to the room, and have been ever since holding meetings in the Fort; they have thus succeeded in making the Branch one of the most active in the country.

He was in the Committee to enquire into the allegations made by the Coulombs and the Missionaries at Madras regarding the Mahâtmas and the shrine, and was thoroughly convinced that Madame Coulomb, in acting the part she did, was actuated by base selfish motives and had entered into conspiracy with the Madras missionaries to ruin the Theosophical movement. Tookeram was also present in Madras when Mr. Hodgson had called there to make personal investigations, "and found that he did not at all act with impartiality".

When Bombay Branch was established in the Fort, Tookeram opened, at his own expense, a charitable dispensary called *The Theosophical Homœopathic Charitable Dispensary*, in which he has been dispensing medicines, effecting mesmeric cures on a very large number of patients suffering from incurable diseases of all

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sorts. This dispensary has made a name, and has now about 12,000 rupees given as donations by patients and charitably disposed persons in recognition of the usefulness of the institution.

In course of time, as Theosophy was more widely known and a general interest aroused in the public mind to know something about Indian ancient scriptures, Tookeram conceived the idea of setting up a Theosophical publication business, long before a similar idea was decided upon and worked in Europe and America, with the sole object of popularising anong the reading public a taste for reading easily procurable works on those ancient philosophies and religions. He has thus been able to publish the Vedas and other great works on ancient philosophy, metaphysics, yoga, the Upanishads with English translations, besides many other works in vernacular by the greatest Sadhus and Adepts.

Tookeram has still other ideas of promoting the Theosophical movement in India, and hopes in course of time to be able to carry them into effect. We trust he will have complete success.

CHRISTIAN FATHERS ON REINCARNATION.

OUR brother George R. S. Mead, the General Secretary of the European Section T. S., has held that whether or not Origen, the greatest of the Fathers, believed in reincarnation, the Christian Church never formally anathematized the doctrine. If this position is sound there will yet be an opportunity for the Roman Church to declare the doctrine by holding that the anathema pronounced was against a species of incarnation or of metempsychosis not very clearly defined except as a preëxistence of the soul as opposed to a special creation for each new body. This declaration can only be made by placing the future lives of the soul on some other planet after leaving this one. That would be reincarnation, but not as we understand it.

The issue of *Lucifer* for February has valuable contributions under "Notes and Queries" on this subject, and from that I extract something. Beausobre says:

> It is a very ancient and general belief that souls are pure and heavenly substances which exist before their bodies and come down from heaven to clothe and animate them. * * I only quote it to show that his nation (Jews) believed for a long time back in the preexistence of souls. * * All the most learned Greek fathers held this opinion, and a considerable portion of the Latin fathers followed them herein. * * It has been held by several Christian philosophers. It was received into the Church until the fourth century without being obnoxious to the charge of heresy.

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Beausobre, however, calls the belief an "error". It would be interesting to know whether it is not the fact that at about the fourth century the monks and bishops were ignorant men who would be more likely to take up a narrow dogma necessary for preservation of their power than to hold the broader and grander one of preexistence. Origen died about A.D. 254. He was so great and learned that even in his lifetime other men forged his name to their own writings. Bnt while he was still living uneducated monks were flocking into the ranks of the priesthood. They obtained enough strength to compel Jerome to turn against Origen, although previously holding similar views. It was not learning, then, nor spiritual knowledge that brought about the subsequent condemnation of Origen, but rather bigotry and unspiritual ignorance. Origen distinctly held as a fundamental idea "the original and indestructible unity of God and all spiritual essences". This is precisely the doctrine of the Isovasya Upanishad, which says:

> When to a man who understands, the Self has become all things, what sorrow, what trouble can there be to him who once beheld that unity?

Franck's *Kabale* is referred to in these answers as saying that Origen taught transmigration as a necessary doctrine for the explaining of the vicissitudes of life and the inequalities of birth. But the next quotation throws doubt again into the question, closing, however, thus:

> When the soul comes into the world it leaves the body which had been necessary to it in the mother's womb, it leaves, I repeat, the body which covered it, and puts on another body fit for the life we lead on earth. * * *But as we do not believe in metempsychosis*, nor that the soul can ever be debased so as to enter into the bodies of brute animals.

There are several ways of looking at this. It may be charged that some one interpolated the italicized words; or that Origen was referring to transmigrating back to animals; or, lastly, that he and his learned friends had a theory about incarnation and reincarnation not clearly given. My opinion is that he wrote as above simply as to retrograde rebirth, and that he held the very identical doctrine as to reincarnation found in *Isis Unveiled* and which caused it to be charged that H.P.B. did not know or teach reincarnation in 1877. Of course I cannot produce a quotation. But how could such a voluminous writer and deep thinker as Origen hold to the doctrines of unity with God, of the final restoration of all souls to pristine purity, and of preexistence, without also having a reincarnation doctrine? There are many indications and statements that there was an esoteric teaching on these sub-

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jects, just as it is evident that Jesus had his private teaching for the select disciples. For that reason Origen might teach preëxistence but hold back the other. He says, according to Franck, that the question was not of metempsychosis according to Plato, "but of *an entirely different theory which is of a far more elevated nature*". It might have been this.

The soul, considered as spirit and not animal soul, is pure, of the essence of God, and desirous of immortality through a person; the person may fail and not be united to the soul; another and another person is selected; each one, if a failure in respect to union with the Self, passes into the sum of experience; but finally a personal birth is found wherein all former experiences are united and union gained. From thenceforward there is no more falling back, for immortality through a person has been attained. Prior to this great event the soul existed, and hence the doctrine of preëxistence. For all of the personal births the soul was the God the Higher Self of each, the luminous one, the Augœides; Existing thus from all time, it might be the cause of rebirths but not itself be reincarnated, as it merely overshadowed each birth without being wholly in the flesh. Such a doctrine, extremely mystical and providing for each a personal God with a great possibility held out through reunion, could well be called by Origen "a different theory" from metempsychosis and "of more elevated character".

When once more the modern Christian Church admits that its founders believed in preëxistence and that Jesus did not condemn reincarnation, a long step will have been taken toward uprooting many intolerant and illogical doctrines now held.

WILLIAM Q. JUDGE.

A STRANGER WITHIN THE GATES.

CHAPTER I.

WHEN Mr. Holcomb saw Dr. Riter start out on his round of evening visits he joined him. "Where are you going first?", he asked.

"Down to Mr. Lester's", the doctor answered.

"Then I will walk along with you. There's a piece of land down that way that I want to call your attention to. The thought occurred to me that perhaps you and I had better invest a few hundreds in it. Is Lester's boy going to pull through?"

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"I see no reason why he shouldn't, though the fever has not run its course yet. He is rather a delicate child; he has a fair constitution, but not much vitality."

"My boy speaks of him as a good-natured little chap who takes to books and pets."

"Yes; he has a good mind and a good disposition. He is rather an unusually promising child."

"I suppose his father and mother will try to make a preacher of him—if he lives. It runs in the blood."

"It has run in the blood, as you say, but it may have run out. The time is coming, Mr. Holcomb, when there will be no preachers—using the word in the sense in which we use it now. The time is coming when men will look within for guidance in matters of religion."

"Undoubtedly; and I fancy when that time comes every man will be his own physician."

"I hope he will; there are signs in the air now that he who runs may read—if he runs with his eyes wide open."

"This is the property that I had reference to", said Mr. Holcomb, stopping before a dilapidated old house, half-concealed by trees. "The buildings are of no value, but the land will bring a good price some day. We can buy it for two thousand dollars. What do you think of investing a thousand in it?"

"It strikes me as a good bargain, and I will talk with you further about it to night, as I may have to go out of the city in the morning, and if we buy it at all we may as well do so immediately. But I must go on to Mr. Lester's now. I may not be detained five minutes; suppose you wait here for me, and we will walk down town together. I have an errand at the drug store before making my next call."

Mr. Holcomb assented, and Dr. Riter went on. He was not gone long, but when he returned the sky was growing dark and lights shone through the windows of the buildings along the street. While passing a saloon their attention was attracted by sounds of angry voices, scuffling, and the crash of glass. They stopped and looked through a window; in the middle of the room two men, bent on murder, faced each other like wild animals about to spring. One held a revolver, the other a knife. For an instant they stood there, leaning forward, intent, alert, calculating the moment for action—the knife flashed in the air, and the report of the revolver was heard. One fell to the floor with a bullet in his heart; the other, unhurt, laid his smoking revolver on the bar.

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"That was a close shave", he said coolly. "Another second and that knife would have done me."

Following his professional instinct, Dr. Riter went inside and made a hasty examination of the body. The heart had ceased to beat and he told the by-standers that the man was dead.

A crowd had gathered, and comments on the affair were made without reserve. "That was a neat bit of work", said one.

"Caldwell was a tough and a bully, and it's a good thing for the community that he's gone where he can do no more harm", said another.

"That's a fact."

"He made the row in the first place", said the bartender, who had seen the beginning of the difficulty. "He wanted to fight, and he got what he deserved."

"The world is well rid of him."

"What are you men talking about?" Dr. Riter demanded. "How do any of you know that he can do no more harm?"

The respect in which Dr. Riter was held prevented any open derision of his question, but several men exchanged significant glances. One, however, attempted to justify what he had said: "Dead men don't handle guns or knives—at least not that I ever heard of."

"You are speaking according to your knowledge; you never heard of their ever handling guns or knives; that is well put in. But what lies behind the hand that fires the gun? Some one's mind supplies a motive. *That* is the real thing."

"You're too deep for me, doctor; I don't know what you are driving at."

"Do you think the soul of a man dies with his body?"

"No—no; I don't believe that."

"Very well; Caldwell had a soul, and according to your belief and mine it didn't die with his body, but it can't control it any longer because his body is dead. Don't you think it might like to instigate some other man to commit crime, now, or do you imagine it has become changed in the twinkling of an eye, from what it was, to pure goodness?"

"I don't know anything about it; I'm no spiritualist."

"Neither am I; but for all we know to the contrary Caldwell's power to do evil may be ten times as great as it was half an hour ago."

Mr. Holcomb and the doctor went out. "The man who said Caldwell had gone where he could do no more harm expressed the

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ideas of a great many people", Mr. Holcomb remarked. "You gave those people something to think about."

"If they were in the habit of thinking they would question what becomes of a soul intent on crime at the moment it is set free. But they havn't learned to think. What would any one of that crowd say if I were to take him into an insane asylum and explain to him the real meaning of what he saw? He would be of the opinion that I was quite as much of a lunatic as any one there. How many generations do you imagine must pass before the masses have become fairly enlightened as to the facts of nature?"

"About five, I should say."

CHAPTER II.

Willie Lester lost strength so fast that when the fever had run its course Dr. Riter doubted whether he could recover. For days he lay in a stupor of complete exhaustion; and when, at length, an increase of strength became perceptible, it was so very slight that weeks had passed before Dr. Riter could say that he was certainly recovering.

As his strength returned certain peculiarities became apparent; his moods changed constantly, but none of them were pleasant. He was irritable, reserved, watchful, suspicious, and he frequently indulged in violent fits of anger, for which neither his mother nor Dr. Riter could find a cause, and which he could not, or would not, explain. He no longer cared for books, pets, schoolmates, or for anything which had formerly given him pleasure, but occupied himself in making feeble, but determined, efforts to kill the flies which occasionally came within his reach.

Dr. Riter observed the change with some anxiety. His constitution was shattered, and his mind was weak; that he would be an easy victim to any strong and persistent influence was certain, and that some evil thing, seeing his weakness, would attack him, was more than possible. In the doctor's opinion his changing moods indicated real danger; two individuals, he argued, contending for supremacy in one body, would produce a discord which would be manifested externally by moodiness and irritability. Unfortunately, Dr. Riter was working in the dark; all that he could do was to exert his own will against the intruder —if such there was—whom he was unable to see, and there was not a well developed clairvoyant in the city.

Going in very quietly one day, Dr. Riter heard him talking,

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with an expression of mingled fear and loathing: "Get away! get away, I say!"

"To whom are you talking, Willie?" the Doctor asked.

Willie started up, confused: "O, nothing—I don't know."

"But you were talking to some one who was here; I would like to know. Don't you think you had better tell me?"

Confused emotions flitted over his face,—fear, suspicion, and anger. "I tell you I don't know", he answered. "I wasn't talking. I wish folks wouldn't ask me so many questions."

"Some one annoys you", Dr. Riter continued; "I will tell him to go away and let you alone."

A strange expression came over Willie's face—a leer of triumph and defiance. It passed as quickly as it came, but its full significance was not lost on Dr. Riter. "It may be too late", he thought.

In another room he questioned Mrs. Lester, adroitly, so as not to alarm her: "I heard Willie talking to himself just now; does he often amuse himself in this way?"

"No, not now; he's getting over that."

"Do you mean that he has been in the habit of talking to himself?"

"Since he was ill he has talked and muttered to himself a good deal. Something annoys him, but he doesn't seem able to tell me what it is. He acts as though he was afraid of something. Have you noticed how moody he is? Sometimes he is like himself, and then, in a minute, he isn't like my Willie at all."

"I wish you would observe him closely, without allowing him to suspect that you are watching him, and tell me what you see. He doesn't like to answer my questions."

"I have noticed that; and it seems strange, because he used to like you, and to be pleased when you came."

"*He* may like me well enough now", said the doctor, giving Mrs. Lester a look of keen enquiry and speculation.

"Doctor", she said quickly, "I don't know precisely ***what*** you mean, but you mean a little more than you say. I feel it. And I have felt that something is wrong with Willie; I see now that you know there is—and you may as well tell me."

"I will tell you, but not this morning, because I have not time. To-morrow I will explain it to you—so far as I understand it myself. In the meantime, observe him and draw your own inferences."

"Five generations", Dr. Riter said to himself as he went out; "well, it may be, but people are waking up pretty fast. Here's Mrs. Lester; she has intuitions; last week I ran across a case of

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clairvoyance. And if some kind of a plague should remove all the cattle and sheep and pigs from the face of the earth, there would be a great deal more intuition and clairvoyance."

On his human side Dr. Riter regretted the tragedy which he believed was being enacted before his eyes, but on his scientific side he felt deeply interested in what he regarded as a tolerably clear illustration of a fact in nature; it was a case for observation and investigation, and for record in a certain private notebook. This notebook contained records of cases usually denominated "mental", which he had seen in many years of experience, and would, as he knew well, constitute sufficient proof in the minds of any court and jury that the writer was a lunatic—sane, perhaps, on all subjects but one, and on that one a monomaniac, a person who must not be permitted to tamper with precious lives. But as he had, in fact, a well-balanced mind, and was aware that he was moving along in the direction in which nature had fitted him to move, he did not impair his usefulness by leaving this interesting, but dangerous, book within reach of any hands but his own.

The next day he had a talk with Mrs. Lester. "We must build Willie up", he said, "build him up so that he will be strong enough to resist and crowd out this individuality which has begun to fasten itself upon him. He is weak and passive; he must become strong and positive. I am aware that it is easier to talk about bringing about this result than it is to accomplish it. Casting out devils is not an easy matter, I fancy. But we must try. Continue to give him a strengthening diet, but not a particle of meat, as that would tend to build up the animal within him—which is what we want to overcome. Keep him as much as possible in the fresh air, and occupy his mind in every way that you can think of; we must trust him to nature while he's asleep. We must make the conditions as unfavorable as possible to the will of the intruder. When he learns that he can no longer use Willie's brain and hands we must suppose he will seek some other victim, weakened by disease and without power of resistance. Meanwhile, watch him closely; some purpose or desire will become apparent *if the obsessing influence increases*; and, on the other hand, if Willie's power of resistance becomes stronger you will notice these strange moods less and less, and they will gradually disappear."

"In your judgment, are the chances for or against him?" Mrs. Lester asked.

"I am sorry to be obliged to say that in my judgment it is an

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even question; we do not know who or what the obsessing force is, and therefore we cannot estimate its strength. I have no personal knowledge of any one who can assist us in this matter at all. I have seen instances in which those who were afflicted in this way threw off the influence and regained their normal mental condition; and I have seen other instances in which they did not."

CHAPTER III

One afternoon in November, six months later, Dr. Riter and Mr. Holcomb went with a probable purchaser to look at the old house which stood on their land.

"We will let you have the old lumber cheap", Mr. Holcomb said as they walked along. "It is of no present use to us."

"I understand it's headquarters for some rough boys—the Lester boy and the crowd he draws around him. I was in the lot yesterday, trying to get a look at the inside of the house, but the doors were fastened and the windows were boarded up outside and covered with old papers inside, so I got only a glimpse here and there."

Dr. Riter and Mr. Holcomb looked at each other in surprise. "If the doors are fastened and the windows boarded up it must be the work of those boys."

"What is Lester's boy coming to, doctor? It looks to some people as though he's a proper subject for the reform school."

"He will land in prison or in an insane asylum before he is many years older. The reform school will do him no good. The fact is, we don't know what to do with just such cases as his. I have told Mr. Lester that Willie should be under strict authority. Moral suasion has no effect upon him, because he has lost his moral sense, but, and very naturally, his parents are unwilling to send him to strangers."

Two policemen and a boy rushed past them, and turning a corner disappeared from sight, and when they also turned the corner and approached the old house they perceived that something of an unusual nature had occurred, or was taking place there, and that the policemen whom they had seen were trying to break in one of the doors, while an excited crowd looked on.

"What is the matter?" Dr. Riter asked, addressing one of the officers.

"Some boys say that the Lester boy has killed a little chap in here—pounded him to pieces. They looked in through a crack somewhere. They're too excited to tell a straight story, but they

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must have seen something, for the boy that came for us was pretty near scared to death".

"The child may not be dead", said the doctor, "but we must lose no time. Here—one of you men who live near—go for an axe. We must get that door open."

"Mr. Lester must know of this; has any one gone to tell him?" Mr. Holcomb asked.

"Yes" a man in the crowd answered. "The boy seems to have a devil in him. He wants to torture and kill".

"He killed my dog last week", said a boy. "I guess he buried it in the cellar of that house. That's where he buries the cats and dogs that he kills."

"He tried to kill his little sister a while ago", exclaimed another.

The door was broken in at last, but it was not an easy matter to capture Willie Lester. He resisted the officers, striking furiously with an old ramrod at all who came near him, and being very quick and strong he succeeded in disabling several hands before he was finally overcome.

In one of the rooms the body of a child five or six years old was found, perfectly dead and horribly mutilated. While Dr. Riter was looking at it Mr. Lester came: "If I had taken your advice this would not have occurred", he said.

The body was carried out and laid on the ground. Demoniacal fury had been spent upon it; men turned away from the sickening sight, but Willie Lester's eyes did not shrink from it, as he was carried past by the officers, struggling, screaming, and biting with uncontrollable rage.

ANNIE GETCHELL GALE.

ZOROASTRIANISM.

RELIGION OF THE "FIRE WORSHIPERS".

THE managers of the Parliament of Religions of the World's Fair requested Mr. Narroji of London, a Parsee who is in Parliament, to advise as to the best means for having the Zoroastrian religion represented there, and they were directed to the Rahnumai Mazdayasnan Society of Bombay, which appointed their lecturer, Mr. Sheriarji D. Bharucha, to prepare an address. This he did, and it may be regarded as authoritative. The So-

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ciety subsequently published the address, and these extracts are from it.[1]

TIME.

There are two expressions as to Time. The first is Time without bounds, or Eternity. The second is Time with a fixed period and therefore restricted to mean a cycle of time. The state of the Universe before the present cycle of time is not treated of in the books. But the end of the world is synchronous with the end of the present cycle when the last of Saoshyants will come. He will regenerate all; the souls in hell will be raised up and all souls will be brought unto bliss, for God's wish cannot be gainsayed. [Hence we see that the old cyclic doctrine is held and that final damnation is not possible. In some Persian books recurrent cycles are mentioned.]

CREATION.

Its object is to promote happiness. The doctrine of creating something out of nothing is not held, but it is taught that the material cause of the world was supplied by the efficient cause Himself. At first there was a spiritual series of creatures. [This resembles the system of *Secret Doctrine.*] After these came corporeal creations, the lower coming first, and then man last. In the course of this evolution the Saoshyants, who are saviors and teachers, come among men.

MAN'S CONSTITUTION.

Man is a compound of material and spiritual parts, thus:

Tanu	Body.	
Ushtana	Life.	
Urvan } *Fravashi* }	Soul.	Feminine. Masculine.

To soul are ascribed *mind*, *consciousness*, and the like.

The soul having been furnished with every aid is expected to come out successful in its moral career and get reward. But if it fails no vicarious salvation can be asked, as that is unknown to the religion.

ETHICS.

As salvation depends on works, it is a peremptory duty to lead a holy life. The code is: Good word, good thought, good deed. All the very highest virtues are inculcated and described in the

[1] Brief Sketch of the Zoroastrian Religion and Customs, Duftur Ashkara Press, Bombay.

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same way as in any modern system, and vices are emphatically denounced.

WORSHIP AND RITUAL.

Oral recitations of the Sacred Word, sometimes accompanied with ritual, form their worship. Every Parsee generally prays by himself [this is the religion of Jesus], but public worship by all is sometimes performed. Most of the ritual must be performed by the priests. The most necessary ritual is the prayer on untying and retying the sacred thread, called *Kusti*, round the waist on the sacred shirt called *Sudra*. [This thread is extremely like the Brahminical one]. Between seven and fifteen the child must be invested with *Kusti* and *Sudra*. The *Sudra* is a white linen shirt with a breast-piece in front. *Kusti* is a thread or tape made of seventy-two woolen threads, girded three times round the waist with four knots, two in front and two behind. It is worn day and night. It is made of lamb's wool. The ceremony of investiture is called *Navzot*, *i.e.*, new or first worship, and is performed by one priest in presence of the audience. The materials, colors, knots, and numbers are all symbolical. Laymen cannot take part in the principal ritualistic performances, but can touch some of the accessory implements. [Herein is similarity to Roman Catholic ritual.] Animal sacrifices were once offered, but are not now.

PARSIS NOT FIRE-WORSHIPERS.

A fallacious notion that the Zoroastrians worship fire arose from their outward reverence for it as a great natural salutary agent. All their writers modern and ancient repudiate the notion, and Zoroaster enjoined the worship of the Supreme Being alone. Ferdosi says in the *Shahnameh*, a great epic,

> Do not say that they were fire-worshipers;
> For they were worshipers of God the Holy.

It is extremely probable that Zoroaster found the people worshipping idols, as certain references point to that fact, and reformed them gently by suggesting that they salute as holy the fire, which is the best and highest symbol of the Divine. In the Sun it represents the source of all life on earth, and it would be the part of a wise man to direct people who lived among idolators to such a grand and pure symbol, certainly less open to objection than are the images of Jesus and Mary used in modern times by Christians.

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DO MASTERS EXIST?[1]

AS far as my personal interest in the Theosophical studies is concerned, it matters little if these beings do exist or not. For, if the teaching satisfies my sense of truth, if the closest scrutiny fails to discover in it anything that revolts my reason, what does it matter from whence it comes? Is truth less worthy of our assimilation because we are not personally acquainted with its promulgator?

But the very plan, constitution, or *policy* of the Theosophical Society demands imperatively as its foundation rock the existence of those advanced beings in order to explain, without superstitious beliefs in supernatural revelations, this new outpouring of old forgotten truths which forms the bulk of its tenets. And if the men of our race and age are ever going to make of Theosophy a practical guide in their daily life and not a mere speculation, an intellectual fad, or a sort of system of mental gymnastics, they must first conceive the Masters as ideals to imitate, as men more advanced on the path of evolution than the best of us, nearer to perfection and freer from the many obstacles that our ignorance of the ultimate forces of nature opposes to the exercise of our will. This conception of what a Master must be should be devoid of superstition and mysticism.

It must not be supposed that they are super-human beings, who, being entrusted with special missions and endowed with supernatural powers, are capable of violating the eternal laws of Nature to suit their own caprice. They must not be considered as exceptions, but as natural products of normal evolution, carried to a point of which we did not dream before. They must be looked upon as men who through a long series of incarnations, by wilful and conscious efforts, whose motive has always been the good of others, and whose characteristic has always been self-sacrifice, have arrived at that state of perfection which would be the condition of a human being possessing at the same time mental qualities far superior to those of our greater *savants*, and heart qualities far beyond those of the greatest self-sacrificing heroes who honor the history of mankind. Who shall slander humanity by saying that such attainments are impossible in a long series of incarnations? Who shall deny that there are to-day many obscure men and women sacrificing themselves for the good

[1]Address before Vyasa T.S., New Orleans, by Dr. C. J. Lopez.

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of others, doing their full duty and even more than their strict duty, without discrimination, without fear, and without hope; and, on the other hand, that there are many ignored students, consuming their life in the thankless task of pushing a little further the barriers of ignorance which limit to-day every modern science? And why not believe that these men and women are progressing towards Adeptship, some treading now the path of Knowledge and others the path of Compassion? When a student, after having mastered all the secrets of Nature, not only on its material aspect but in what is called its occult side, shall become also a philanthropist capable of sacrificing himself, not for a particular set of people but for the whole of humanity, then a new Master will have evolved.

Let us see now if there are any proofs of the existence of such masters at the present time. I will divide these proofs in three classes: Logical deductions, actual sensible experiences of reliable witnesses, and direct psychical recognitions.

The most commonly used logical proof is that derived from evolution. If we admit that a stone becomes in the course of ages a plant, that this plant becomes an animal, and this animal a man, why shall we be conceited enough to think that men, such as we, are the ne-plus-ultra of terrestrial evolution? To all those who have studied, not read about, the sciences of chemistry, physics, astronomy, and physiology it is plain that our civilization has wrested from Nature many a valuable secret, but it is equally plain that we only know one aspect of Nature, the physical or grossly material, and that very imperfectly yet, since the ultimate laws upon which those sciences are based are far from being understood. Now we find in each one of those realms of human knowledge some of the greatest authorities, not the lesser lights, frankly admitting that when they reach the very bottom of academical orthodoxy in their favorite science they get glimpses of a rich realm far beyond, with new laws more universal and complete in their play than those of physical matter, with new forces far superior and more refined than those hitherto known, and new possibilities far surpassing the wildest conceptions of the most poetical dreamer. Therefore, is it not logical to admit that some men, removed from the hurried struggle for self-gratification of the occidental world, and hence having more time and more energy to devote to the purest investigations of science, communing with nature in its unspoiled grandeur and concentrating their efforts not on self-aggrandizement but on self-improvement,—is it not logical to admit that such men, under such conditions, must

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certainly have mastered these occult sciences of which even we are beginning to stammer the A, B, C, and that using those sciences practically, as we do those that we know, they are capable of producing effects which we do not understand any more than the Esquimaux at the Fair understand the modus operandi of the electric plant?

Another logical proof is that derived from the nature of the Theosophical teachings themselves. A doctrine that embraces the Divine Principle, Nature, and man, condensing in one harmonious whole the fragmentary knowledge of the Orient and the Occident, of the ancient sages and prophets, the mediæval philosophers and seers, the modern scientists and metaphysicians; that explains satisfactorily all the physical, psychical, and spiritual phenomena; that covers the triple ground of science, philosophy, and religion, not only without omissions and shortcomings but, on the contrary, filling the gaps that we had found in that triple realm of human knowledge and uniting the three in one, such a doctrine cannot be the invention of ordinary men, and much less the offspring of unscientific minds like those of Sinnett, Madame Blavatsky, and Col. Olcott. What else can it be? The revelation of a personal God, the inspiration of dead personalities, or the instruction of perfected living human beings, such as the Masters are. The first supposition is untenable because a personal God is an absurdity; the second is untenable also because death is no initiation and the fact of dying cannot by itself confer superior knowledge; therefore by the simple logical process of *reductio ad absurdum* the existence of the Masters is proven by the very nature of their teachings, just as a tree is recognised by its fruit.

But there are still more material proofs in the testimony of trustworthy witnesses. Without counting hundreds of Hindus to whom their existence is a simple matter of fact, we have the volunteer affirmations of Sinnett, Madame Blavatsky, Col. Olcott, Countess Wachtmeister, Annie Besant, William Q. Judge, and many others, some of whom have seen them several times even in their physical bodies, and one of whom (Olcott) has still a material tangible object given to him by a Master as a proof that he was not dreaming. Note that all these people are well known and trustworthy, that they have repeated their experiences and asserted the same thing for eighteen years, that they cannot possibly mistake, and that, therefore, they are either lying or telling the truth. Why should they lie? There is no material interest involved; they have nothing to gain by their assertions

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except the unenviable position of targets for every scoffer's ridicule.

In fact, their social standing would be rather ameliorated by a contrary assertion, for then they would appear as mighty reformers and not as mere instruments.

Is it possible that they lie for the sake of disowning the authorship of books which are in the hands of thousands of admiring readers? If such were the case it would be more wonderful than the existence of the Masters, and certainly there is no court of justice that would not render a favorable decision upon such testimony.

Unfortunately we have to deal not with frank deniers, but with reserved doubters, whose favorite argument is that the experience of others cannot be proof for them.

To these I will dedicate my last series of proofs, and I will say that the Masters have never refused to manifest their existence to those who place themselves in the proper conditions.

They do not show themselves promiscuously to curiosity seekers; they do not mix with the ordinary daily life of men, because they would have no object in doing so and no good would ever come out of it; but they do not hide themselves or try to monopolise the state of Adeptship by preventing others from reaching them. Quite the contrary; there are no obstacles outside of ourselves on the path that leads to them; there are no barred doors, no whimsical initiations; they have affirmed several times that they are ready to help those who seek to approach them with purity of motive by raising themselves up to them, that is to say, by following the same route which they formerly traversed.

There is such a thing as direct apprehension of a fact or a truth without any intervening process of reasoning and without any extraneous intervention. The occidental world is beginning to make its first blundering experiments in psychometry, mesmerism, clairvoyance, etc., and already there are sufficient scientific facts to formulate the opinion of a possible psychical intercourse between *kindred* souls without any physical or even astral manipulations. This faculty is not the property of any man or set of men. It is common to all, it is latent in all human beings, and the only obstacles to its developments are our own wrong habits and accumulated impulses in a more material direction.

As we are free agents, all that we have to do, if we want to remove the mist of our own manufacture which beclouds our higher perception, is to cultivate more our better and more ele-

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vated faculties and live *less* within the narrow limits of our personality.

Of course the process is a long one, not always achieved in one earthly life. Of course there are dangers to be encountered, but are there no dangers in physical trainings? How many would-be athletes have broken their necks? How many chemical experimenters have been diseased for life by poisonous fumes or maimed by unexpected explosions? How many electricians have been killed by the subtle current? These dangers arise mainly from precipitateness, lack of accuracy, and imperfect knowledge. Let us learn thoroughly, let us be accurate in every act and thought, let us progress with patient coolness, let us be unselfish in the sense of being always actively at work for the benefit of others, purifying our own lower planes so as to give no hold to those astral influences which have converted so many weak mediums and unprepared wonder-seekers into moral wrecks or silly maniacs, and I think that we shall naturally evolve, step by step, until our highest perceptions (call them intuitions if you will) shall be sufficiently open to permit to us a direct cognizance of the Masters' existence.

Bear in mind that they have reached their present high state of evolution mainly by active altruism and self-denial, that their only aim is to help humanity as a whole; therefore, if we imitate them as best we can, we will become in our humble way *kindred* with them, and then, and only then, shall we *know* their existence.

Let us wipe out the vapors of selfishness which dim the mirror of our higher consciousness, let us become willing and efficient co-operators in the Masters' altruistic work for the sake of humanity as a whole, let us do the work assigned to us by our Karma well and thoroughly, without hope of personal reward, and the Masters will reveal themselves to us, not by wonderful physical phenomena but by simple, direct communion through the highest planes of our being, those planes which are the true field of their activity.

CORRESPONDENCE.

LETTERS THAT HAVE HELPED ME.

DEAR PATH: Seeing in April issue the statement that the *Letters* compiled by Jasper Niemand were written by William Q. Judge, I would ask further: Were the *Letters* real, that is, not written for publication, and was each one written by the same person? Yours, READER.

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Ans. The *Letters* were written by me in the regular course of correspondence with the persons to whom they were sent, and were not then intended for publication, nor did I even dream of subsequent publication. Each letter as found in the book was written by one person, that is to say, myself,

WILLIAM Q. JUDGE.

LITERARY NOTES.

MARCH THEOSOPHIST. "Old Diary Leaves XXIV" is of absorbing interest. It gives in full detail five marvellous instances of H.P.B's Adept power,—the securing a reply in Master's handwriting to a question by Col. Olcott; a precipitation in colored crayons of writings in other chirography than her own; the production of the famous picture on white satin of Stainton Moses's partial formation of his astral body—a most astonishing feat, feebly to be appreciated by any one who has not seen the picture, now at Adyar and framed; the precipitated portrait of the Indian Yogi; and the execution by Mr. Harisse of a portrait of Col. Olcott's Guru under a thought-transference from H.P.B. The two famous paintings of the Masters by Schmiechen under like influence are referred to, and we may well hope for a full account. An extraordinary incident as to Col. Olcott's beard is also described. All of these cases were in conditions taking them wholly out of the category of possible imposition. The narrative makes no mention of any other witness, but would be franker and stronger if the fact of such a witness was unhesitatingly avowed, no acceptable reason existing for reticence. Friends and disciples of H.P.B. rejoice over the recovered tenderness and reverence now manifesting in the "Leaves". Sepharial predicts woful effects upon India of an approaching eclipse, but omits the old-time antidote of tin pans and yells. As one reads the piteous doom impending over every class in India and China, and all because of a solar eclipse, one is almost reconciled to existence afar from Aryavarta and from belief in Astrology. There is not much else of moment in this *Theosophist*, except a grand letter from Mrs. Besant to the Indian papers disclaiming any part in politics or any other purpose than devotion to India's spiritual regeneration. Mr. E. T. Sturdy as Secretary of the new Vernacular Section announces the plan adopted for its workings, and the fact that one liberal friend has offered to double any subscriptions up to a total of 500 rupees which may be made before September.—[A.F.]

MARCH LUCIFER. C.J's "Indian Ideals" is warm and devout, with a tender sentiment beautiful and uplifting. "The Vision of Odhin", by B.K., has fine and eloquently expressed thought, all in the stern gloominess of the old Norse legends. The Laws of Manu, as quoted by Mr. Mead, and the Prophet Micah agree in the injunction to do justly, and though Mr. Mead in "Justice" appears to discountenance the attempt, considering "compassion the soul of justice", he ends after all by citing the "wise code" which says "Beware lest justice, being overthrown, overthrow thee and us all". And as this is from "ancient Aryavarta", it must be true. "The Veil of Maya", the promised serial, begins well, being graphically done and with much interest, though not as yet very original. Parts of 'The Philosophy of the Vedanta" remind one of Mr. Puffer's "I am Brahm; Brahm is everything" in Dr. Hartmann's *Talking Image of Urur*, but it is entirely possible that Dr. Deussen may talk like Mr. Puffer and yet escape Mr. Puffer's fate. The first installment of the thousand unpublished letters of Eliphas Levi consists of thirteen, but some are mercifully short. H. T. Edge's "Magical Equilibrium" gives a deeply practical truth, applied directly to some of those questions ever reäppearing in Theosophical experience. It is an article worth many readings. Mr. Chas. Johnston in "Brotherhood and Brotherhoods" unites logic and wit in a most commendable

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questioning of the propriety of F.T.S. calling each other "Bro.", and *Lucifer* invites further discussion. It is hardly likely that anybody can answer him, however numerous may be the replies. [A.F.]

APRIL LUCIFER gives the first part of "Some Occult Indications in Ancient Astronomy", a clear and instructive article by S. Stuart. Mr. Mead's "Peace" is sweet and gracious in spirit, though perhaps more sentimental than accurate in its opinion that a sense of Unity makes criticism or condemnation impossible. What about the "malicious whisperers" whom we are warned not to imitate and who make peace difficult? Why shouldn't they be condemned, and we too, if doing things worthy of condemnation? And is not the warning itself a condemnation? It may be well to speak the truth only "in love", but it ought to be the truth, all the same. There are twelve pages of Eliphas Lèvi, but "The Veil of Maya" is beautifully and powerfully written, its interest absorbing. K. Prasanna Mukkerji's "Scraps from a Hindu Notebook" is of singular merit. It is a brief treatment of several problems in Karma, eminently rational and comprehensible, and the middle paragraph on page 159 states one of the most encouraging of all truths to Theosophists. Mr. Chas. Johnston's objection to the use of the word "Brother" is receiving excellent support: would that it were universal! Nobody has yet disagreed. The figure of Lucifer on the cover appears this month amid yellow instead of white rays, and his feet have been swathed in a bandage.—[A.F.]

THEOSOPHICAL SIFTINGS, Vol. VII, No. 1, is on "The Moral Aspect of Karma" by E. Adams. Although open to the criticisms that it jumps uncomfortably from topic to topic and that the treatment of each is at times too short for satisfaction, it is a paper of great merit, stating very much thought and giving the germs of more. The fable by Combe illustrating the folly of complaint against the action of the physical laws of Nature is admirable, though the argumentation in the second paragraph following is weak indeed.—[A.F.]

THEOSOPHICAL SIFTINGS, Vol. VII, No. 2, "An Hour in Borderland Occultism", by Herbert A. W. Coryn. This is perhaps the most remarkable pamphlet ever issued by the T.P.S. Hardly would it be possible to overstate its merit. Countless facts, packed closely in sentences every word of which is chosen with almost unerring instinct for its expressiveness, its accuracy, its force, make these twenty-eight pages a condensed extract of the vast knowledge they disclose; deep and careful thought takes out their innermost significance, fitting it faultlessly into its place in the philosophy portrayed; and a lofty spirit of pure devotion, warmed with love for humanity wherever found, gives a gracious dignity to the whole composition. So captivating is the combination of interesting matter and delightful style that the reader goes on raptly till the mind is forced to rest from the close attention needful to let no word or thought escape. Always is the diction elevated, rich; but at times, and preëminently on pages 11 and 12, it mounts to a thrilling eloquence. Particularly instructive is the explanation of the astral body in its relation to hypnotism (page 4), of curing bad habits (page 5), of the phases of mediumship (pages 18-24). Sometimes a delicate gleam of humor shows a different side of the writer, sometimes, as on page 19, line 28, a sharply-cut antithesis tells a whole story in a word, but all the pamphlet is fascinating, an extraordinary combination of learning, ability, taste, and skill. There are a few grammatical slips due probably to a printer, and these should be corrected in the many later editions which may well be needed. (The PATH, 15 cents.)—[A.F.]

A MODERN LOVE STORY, favorably noticed in April PATH, is published by Chas. H. Kerr & Co., Chicago: 50 cts. paper, $1.00 cloth. It may be ordered through PATH.

VOICE OF THE SILENCE. The new edition of this book is ready, and orders received have all been filled. In addition to the matter contained in former editions, the *Stanzas of Dzyan* have been added and a portrait of H.P.B. given. The size is the same as our editions of *Bhagavad Gita* and Patanjali's *Yoga Aphorisms*. The book is printed on wood-cut paper and bound in two styles; in morocco with gilt edges at $1.00, and in red leather with red edges at 75 cents.

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MRS. ANNIE BESANT'S FIVE LECTURES before the Convention at Adyar in December were reported *verbatim* and corrected by the author with a preface for a pamflet edition to be published by the *Theosophist*. The subjects are "The Building of the Cosmos", "Sound", "Fire", "Yoga", "Symbolism and Karma". The price, to be hereafter announced, will be between 50 and 75 cts.

THINGS COMMON TO CHRISTIANITY AND THEOSOPHY, the promised pamflet containing papers read before the Aryan Branch at the discussion of that topic, is now in print. It is of forty pages, and gives the views of Alexander Fullerton, Harry S. Budd, Joseph H. Fussell, Leon Landsberg, and William Q. Judge. The circulation of some such exposition is particularly desirable at this epoch of Theosophical progress, as corrective of the idea that Theosophy is the enemy of Christ, Christians, and Christianity; and it should certainly tend to mollify orthodox bitterness towards Theosophists. Whether themselves Christians or not, they can usefully distribute it among Christian friends, and thus contribute to hasten the era of peace on earth and good-will among men. (The PATH; 10 cts).

PRINCIPIA NOVA ASTRONOMICA, by the learned Dr. Henry Pratt who has contributed erudite articles upon the Pentateuch to the *Theosophist*, contends for a new theory respecting the commensurable orbit of the sun, the cellular function of stars, and various terrestrial and cosmic phenomena which have been more or less accurately determined but have been denied interpretation in the light of large analogy and comparison. Beginning with a discussion of "Astronomical Paradoxes", Dr. Pratt states eighteen principles and the issue before him, and then in twenty-six Theorems and six Theories expounds his specific thought. Besides the fulness and cogency of the argumentative portions, Dr. Pratt gives copious illustrative diagrams, forty-four in number. (Williams & Norgate, 14 Henrietta street, Covent Garden, London).—[A.F.]

MODERN THEOSOPHY is the just-issued work by Claude Falls Wright, the well-known Theosophical lecturer and worker. Originally written for a N.Y. publishing house under the name *Theosophy, a Popular Exposition* but kept back by that house's assignment, it has been revised and enlarged, and is published by the N.E. Theosophical Corporation. It aims to give an accurate map, as well filled out as space permits, of the whole Theosophical system, the more important landmarks being portrayed in detail and the connection of all made clear. The author had the advantage of living three years with H.P.B., and, as on page 161, makes good use of truths learned in conversations with her. Some of the most recent utterances of scientists help to bring the work up to date. Mr. Wright's subdivisions are good, the thought in each is excellently worked-out, and many references and quotations give strength to his positions, but perhaps the great charm of the book is its easy flow, the style being so smooth and limpid, yet with a certain life very taking. No one topic can have the fuller treatment given in *Esoteric Buddhism* or Mrs. Besant's *Manuals*, but each has some specific contribution from the straight-forward thought and the graceful wording of the author, and the book must certainly have a mission in quarters as yet untouched by the others. It unhappily lacks an index. Not quite correct is it to say (page 108) that the Linga Sharira requires only a few months for disintegration, nor (page 113) that suicides and victims of accidental death are immediately reincarnated. The statement that H.P.B. offered herself as a leader to the Freemasons in 1875 needs some explicit proof, the impossibility of initiating a woman being patent. The concluding sentence of the whole book is very striking. (The PATH; paper 50 cts., cloth $1.00.—[A.F.]

THE NORTHERN THEOSOPHIST for April illustrates again that singular aptness and sound sense which makes the "Editor's Remarks" such wholesome, refreshing reading.

ANSWERED QUERIES, the excellent little pamflet by Miss F. M. G. Camp which was cordially noticed by the PATH some time ago, is in stock and for sale at 10 cts. Many are the questions which instantly form as a person first encounters Theosophy, and they need clear and rational response,—which they get here.—[A.F.]

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DR. FRANZ HARTMANN'S NEW BOOK, *The Mystical Aspect of the Teachings of Theophrastus Paracelsus*, is to be printed and published at the expense of the city of Salzburg and under the patronage of the Austrian Government. It will be in German, but possibly a translation into English may be arranged.

THE REV. S. J. NEILL of Auckland, New Zealand, has been deposed from the ministry of the Presbyterian Church because of suspicion of heresy based mainly upon his membership in the Theosophical Society. Mr. Neill has published a pamphlet entitled *The History of a Heresy Hunt, by the Hunted*, giving the correspondence and the action by the Presbytery. It may be ordered from the PATH for 20 cents.

Mirror of the Movement.

BROOKLYN T.S. Sunday evening lectures in April were: *The Origin of the Devil*, Leon Landsberg; *Consolations of Theosophy*, Alexander Fullerton; *"Old things are passed away; behold, all things are become new"*, A. W. Wadham; *Problems of Life*, H. T. Patterson; *Nature, its Laws and Qualities*, Jos. H. Fussell.

THE COUNTESS WACHTMEISTER and Mr. Ernest T. Hargrove, representing respectively the Indian and the European Section, arrived in New York by the *Lucania* on March 31st. The Countess became the guest of Mrs. Eliz. C. Mayer, and Mr. Hargrove of Mr. Alex. H. Spencer. On the following Tuesday both spoke at the regular meeting, the Countess giving an account of her late tour in India, and Mr. Hargrove discussing Theosophical topics. Great pleasure was given to the large audience by both addresses. On Thursday the 5th the General Secretary's party started for San Diego.

The Countess may possibly remain in this country some months, visiting and addressing the leading Branches. Although nothing is yet determined, it may be well for such Branches as desire a visit to communicate with her at the Headquarters in New York, whence letters will be forwarded. Her long and close intimacy with H.P.B. her intimate familiarity with Theosophical affairs and work, her utter consecration to the Cause, and her sweet and gracious personality, all unite to make acquaintance with her a privilege. She will open in the autumn an important Theosophical centre at Allahabad, India, whither the Headquarters of the Indian Section is to be removed from Adyar, and meantime purposes missionary work in the West. Remarkably fluent and easy in public speech, full of deeply interesting anecdote and fact, her visit to America may well be made no less delightful to F.T.S. than serviceable to her aim—the Society's good.

ARYAN T.S. Sunday evening lectures in April were: *Does Science teach Immortality*, Ellis B. Guild: *Soul and Spirit*, D. Nicholson; *Christianity as a Factor in Human Evolution*, Harry S. Budd; *The Truth about Ghosts*, Jas. H. Connelly; *A Christian Theosophist*, Alexander Fullerton.

IN FEBRUARY a number of the younger members of the Brooklyn T.S. formed a class for practice in public speaking. The class now numbers twenty and its weekly meetings are well attended. The method followed is as follows: The only regular officer is a Secretary, who looks after things generally. A chairman is appointed for each meeting, so that all the members may have practice in presiding. Subjects for discussion are chosen a week in advance, and the members prepare five-minute papers one week, and the next week the chairman calls for three-minute extempore speeches. The Secretary calls "time" at the expiration of three or five minutes as the case may be. Much interest is shown by the members, and the improvement is already noticeable. The *animus* of the class is expressed in Lord Bacon's aphorism: "Reading maketh the full man; writing, the accurate man; and speaking, the

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ready man". Only Fellows of the T.S. under thirty years of age are eligible for membership. The meetings are held every Monday evening at 140 Halsey street, Brooklyn.

As a result of the Young Folks' Practice Class in Brooklyn, another such class has just been started in New York by some members of the Aryan Branch. The first meeting was held April 16th.

SPRINGFIELD T.S., Springfield, Mass., has died at last. It was born in 1891, was feeble from the first because inert, and its demise, like its existence, has aroused no emotion. The number of American Charters was thus reduced on April 5 to eighty-six.

THE BRANCHES IN CHICAGO united in sending as their delegate to the Convention in San Francisco Mrs. Mercy M. Thirds. A "Press Bureau", which is the result of a suggestion from Brother Claude Falls Wright, has been recently formed within the Chicago Branch. It is for the purpose of securing as much recognition of Theosophy from the Press, in addition to notices of meetings, as possible. Mrs. Mary Robbins acts as Chairman. Mrs. Robbins has presented the Branch with a crayon portrait of Brother Gyanendra Chakravarti in his native costume. Several of the younger members of the Branch are interested in lecturing, and already are promising candidates for the "Lecture Bureau". The Bureau expects to be able in a few months to extend its field in every direction. During April the following lectures were given in Chicago by members of the Bureau: *Theosophy and the Poor*, Mrs. M. M. Thirds; *Why I should Join the T.S.* and *The Light of the Spirit*, Miss Eva F. Gates; *Man Makes Himself* and *The Doublefaced Deity*, Mr. R. D. A. Wade; and *Mahatmas and Chelas* and *The Evolution of the Soul*, by Miss Leoline Leonard.

SOMERVILLE T.S., Somerville, Mass., was chartered on March 29th with eleven Charter members. The President is Mr. Wm. H. Somersall, and the Secretary Miss Helen J. Wescott, 19 Boston st. The dissolution of the Springfield T.S. makes this the eighty-sixth Branch on the American roll.

BURCHAM HARDING during the past month has visited the branches at New Haven, New Britain, and Bridgeport in Connecticut, also Westerly and Providence in Rhode Island. At each place the work has been systematized and fresh vigor infused among the members. Great zeal is shown by New Britain branch, and for the greater convenience of some of its members classes for study have been started at Bristol and Meriden. At Hartford a public lecture was well attended, resulting in the formation of a class to meet at the studio of Mr. A. C. Fenety, a member of the Boston branch now residing in Hartford. Thanks to Miss F. E. Burr, F.T.S., the newspaper reports were full and helpful. On Easter Sunday Mr. Harding "preached" in the Universalist Church, New Britain, on "The Resurrection viewed Theosophically."

At Westerly the public meetings were well-attended, showing that in small (New England blue) towns a knowledge of Theosophy is desired. At Providence, by special request, a lecture was given before the "Philosophical Club" of the old established "Brown's University" under the presidency of Prof. Seth. This Baptist stronghold impressed itself as favorably impressed. At all the above places the outlook is encouraging. Members who have grasped the philosophy feel an unusual confidence in spite of anxiety caused by trade conditions, the new members assiduously working and the general public peering from a distance, feeling that Theosophy holds the key to solve their threatening troubles.

ANNIE BESANT T.S., Fort Wayne, Ind., notes growing attention to Theosophical topics and decreasing opposition to the movement. Its doctrines do not call forth the denunciation which even its terms did a short time ago, and even the pulpit is changing. The adoption of a syllabus has been most beneficial, and discussions are vigorously maintained.

CLAUDE FALLS WRIGHT attended meeting of the Englewood Branch Thursday, February 22d. On Saturday, February 24th, he attended Chicago Branch *Bhagavad Gita* class and debating class. Sunday the 25th, he lectured before Chicago branch on "Symbolism". Wednesday the 28th he

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attended that Branch's regular meeting and then addressed it. March 1st he attended regular meeting of the Englewood Branch, and on Saturday, March 3d, he again was present at the Chicago debating class. On Sunday, March 4th, he lectured before the Chicago Society on "H.P.B. and the Mahatmas", and then unveiled a new portrait of Madame Blavatsky by Mrs. Leonard. On Monday he attended a *conversazione* given by the Chicago Branch. The Wednesday following, March 8th, he left for New York. Tuesday, March 13th, he took part in the discussion at Aryan meeting on "Nemesis". Thursday, March 15th, he officiated at the funeral of Miss Marie Olsen, a Theosophist of New York City, attending also the cremation at Fresh Pond; the same evening he attended the regular Brooklyn Branch meeting. On Sunday evening, March 18th, he lectured on "H.P.B. and the Mahatmas" in the hall of the Harlem branch. The same night he left for Boston. On Wednesday, the 21st, Mr. Wright formed a Branch of the T.S. in Somerville, Mass. Thursday, the 22d, he lectured before Boston T.S. on "Occultism". Friday, the 23d, he addressed a meeting of persons interested at Lynn, Mass. Sunday afternoon, the 25th of March, he addressed Cambridge Branch on "Concentration". The same evening he lectured before the Malden Branch on "H.P.B. and the Mahatmas". Monday, March 26th, the Boston T.S. gave him a reception in its rooms; and on Wednesday, March 28th, the Cambridge Branch gave him a reception also in its rooms. On Thursday, the 29th of March, he lectured before Boston Branch on "Occult Development"; and on Friday, March 30th, he started an elocution class at the Rooms of the New England Headquarters. Sunday afternoon, April 1st, he answered questions at the Cambridge T.S., and the same evening lectured to a large meeting in Boston on "The Laws of Life". Monday, April 2d, he left for New York. On Friday, April 6th, he left New York for Macon, Ga. Saturday evening, April 7th, he met a few members in the Macon Branch rooms. On Sunday afternoon, 8th of April, he addressed 480 people in the Opera House, Macon, on "An Outline of Theosophy". Monday, 9th of April, he met a few members in the Society's rooms. "Hypnotism" was the topic of a lecture in Steinway Hall on Tuesday, 10th of April. On Wednesday he lectured at the same hall on "Reincarnation". Thursday, April 12th, he attended a meeting in the Cherry Street rooms. Friday he lectured at Steinway Hall on "Dreams". On the afternoon of Sunday, April 15th, he addressed an audience of seven hundred people in the Opera House on "The Theosophical Society", and on Monday evening, April 16th, he answered questions in the Society's rooms at Macon.

Mr. Wright has also attended many other private meetings and visited members personally. He now goes to Atlanta, Palatka, and New Orleans.

GEN. JAMES BINTLIFF's Theosophical lecture at Monroe, Wis., was published in four installments by the local press and afterwards issued as a pamphlet by Bro. C. B. Churchill. The good work done by these gentlemen in conjunction with Bro. George A. Marshall of Darlington is of no small worth.

PACIFIC COAST ITEMS.

FRESNO T.S., Fresno, Calif., was chartered on March 26th with nine members. The President is Mrs. Marie W. Culver, and the Secretary Dr. Laura A. Harris, 1835½ Mariposa street.

DR. GRIFFITHS lectured at Oakland, Calif., March 18th, upon *Theosophy and Heredity*. Every seat was taken. The lecture on the 22d was in Napa. On April 1st the doctor lectured in the State's Prison at San Quentin to five hundred prisoners, all that the chapel could hold. A quiz-class followed, and many expressed great satisfaction. This was the first of the lectures given there under the auspices of the Coast Committee, and will be followed by one on the first Sunday of each month. The same evening Dr. Griffiths lectured upon "*The High Lights of Theosophy*" before the San Francisco T.S., and on the 8th visited the Sacramento Branch, lecturing and holding a quiz meeting.

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INDIA.

MRS. ANNIE BESANT'S INDIAN TOUR.

The statement in English newspapers that Mrs. Besant expressed political views in her Indian addresses, and in particular that she prophesied the delivery of India from "the foreign yoke", has been fully denied by published letters from herself, and the London papers show that the English and Indian governments totally exonerate her from this improbable charge. It is most interesting to know also that great enthusiasm for her was aroused among the Brahmins in Poona, the very ones who formerly looked upon the T.S. with indifference. On the last day of her lecture, there was spontaneously raised among the Brahmins within two hours a fund for a present to her of a rich shawl, a gold-embroidered saru, and a shela; the old president of the Sarvajanik-Sabha getting up and publicly thanking her for her lecture and garlanding her in the presence of the whole audience of four thousand. The applause was immense.

CEYLON LETTER.

It affords me very great pleasure to inform the readers of the PATH that the "Annie Besant School and H.P.B. Home for Girls" was formally opened by Mrs. Higgins in the Cinnamon Gardens on the 24th February. There was a large gathering of friends present on the occasion, and the function passed off very successfully. A photograph of the institution with the building was taken on the opening day. It may not be out of place to mention here that the institution is entirely connected with the Theosophical Society and has no connection whatever with any local organization. The present building of the institution is a temporary one built of mud walls with palm leaf roof and mud flooring. It has accommodation for thirty or forty girls, besides quarters for the principal and her assistant staff. Already the place is quite crowded by the girls of both the Home and the School, and we are receiving applications from very deserving girls for new admissions to the Home but have to refuse them just now. Both School and Home have a very useful career before them, and Mrs. Higgins deserves to be congratulated on the useful and successful work which she is carrying on in the institution. The temporary building is erected on the grounds adjoining the site where Mrs. Besant laid the foundation stone for the permanent building of the institution, and we are making every endeavor to construct it. The land is a gift to the Theosophical Society from Mr. Peter de Abrew.

March 1, 1894. SINHALA PUTRA.

THE GENERAL SECRETARY'S TOUR.

April 10th. Reached Los Angeles at 7 p.m., were met by Dr. G. F. Mohn, J. Neubauer, and others, and went to Hollenbuck Hotel. Bros. Judge, Buck, and Hargrove went to Branch meeting at 8.15 o'clock and spoke on *Theosophy and T.S. Work*, the rest of the party being too tired to go.

April 11th Messrs. Judge and Hargrove started early for San Diego, there being only two trains a day, and reached there at one o'clock p.m., were met by Mrs. Doolittle, Mr. Blackmer, and others, and proceeded to the Florence House, overlooking magnificent San Diego Bay and Pacific Ocean. After lunch, Messrs. Judge and Hargrove addressed a large Branch meeting and met all members until five o'clock. A public lecture was announced for the evening at Unity Church, where Messrs. Judge and Hargrove spoke upon *The Aim of Life* to a very fair audience. The members there are very active and the two branches being united better work is being done.

Countess Wachtmeister, Mrs. Judge, Mrs. Cape, and Dr. Buck arrived from Los Angeles at 8.30 p.m., all stopping at Florence Hotel.

April 12th. A special meeting was held at ten o'clock a.m., and a Branch meeting at three o'clock p.m., whereat Countess Wachtmeister gave reminiscences of H. P. Blavatsky. In the evening Dr. Buck addressed the Branch upon *Theosophy and Theosophical Work*. Party left San Diego on Friday morning for Los Angeles.

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Countess Wachtmeister left the party at Riverside to help organize the new T.S. Branch there, and met many of the prominent persons of the town. Eleven members attended and a library was started. She reached Los Angeles on 14th and remained there until Tuesday to see enquirers and help the Branch, and then came on to the Convention.

William Q. Judge and party returned to Los Angeles on the 13th. The town was in the middle of a festa and was crowded with visitors. A lecture under the branch auspices was announced for the evening at Unity Church the subject being *The Aim of Life* by Dr. Buck, E. T. Hargrove, and William Q. Judge. A large audience was present. After the lecture many members came to see the visitors. April 13th, at two o'clock p.m., all started for San Francisco.

Mr. and Mrs. Judge are the guests of E. B. Rambo, Dr. Buck stays with Dr Anderson, and E. T. Hargrove with Mr. Bunker.

On Sunday evening, the usual open meeting was held in Red Men's Hall at 8 p.m. Before this an hour was devoted to "interviews" with representatives of the local press. The party then proceeded to the Hall, where, besides the usual paper being read, short speeches were made by Bros. Judge, Buck, and Hargrove respectively. The General Secretary received an enthusiastic welcome, a very warm one being also extended to Dr. Buck, who was introduced to those present by Dr. Anderson as the "old war-horse of the T.S." During this meeting, at which some 250 people were present, a telegram was received from Los Angeles announcing that the Countess was speaking to a packed audience.

RELIGIOUS PARLIAMENT.

First session began at 2.30 p.m. on the 16th of April at Golden Gate Hall, San Francisco, Dr. Hirst in the chair. Bros. William Q. Judge and Dr. J. D. Buck were on the platform. The Chairman informed Bro. Judge before the meeting that he would ask for a short response at opening, but as two other speakers used up too much time this did not follow. A Hebrew rabbi and a Congregationalist preacher made the only responses. The hall was pretty full. It is a pleasant new hall in the centre of the city, and the T.S. meetings were held in the same place.

The evening for the Theosophical presentation saw a large crowd in attendance to listen to William Q. Judge and Dr. Buck. Rev. Dr. Hirst presided, and, strange to say, Mr. Coleman was on the platform. Bro. Judge was the first speaker on *Points of Agreement in all Religions*", with but half an hour to deal with the subject. When he was introduced the immense audience applauded tumultuously: it listened intently for the entire time and then again indulged in as much applause as before. The address made no attack on any one, but as Mr. Coleman had said some things against Hinduism in the afternoon, the speaker adverted to that religion and gave the other side. He repeated several magnificent verses from the Vedas, the Upanishads, and the *Bhagavad-Gita*, to which the people listened with held breath. Dr. Buck then followed on *Reincarnation*, and was accorded the same full and close attention to the end. It was a noticeable thing that numbers of the audience left after this, as the next speaker was on Swedenborgianism. Similarly to the Congress at Chicago, this one also was the success of all so far. The people seem to be anxious to hear what the Theosophist has to say. Theosophy has thus again been heard in the second Parliament of Religions, much to the discomfiture of the enemy who delight in thinking that the Society is dead or dying. Nothing can kill it but internal dissension, of which we have some just now in the persons of those who ought to be its preservers.

EIGHTH ANNUAL CONVENTION.

FIRST SESSION.

Convention assembled at Golden Gate Hall at 10. 20 a.m., when the General Secretary called it to order. The Hall was nearly full, about 200 members being present. After the call to order, Dr. J. A. Anderson of San Francisco T.S. was elected temporary chairman, and he organized the assembly, after which he suggested William Q. Judge as Secretary to the Convention, which was ordered, and then the permanent Chairman was elected by acclamation,

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being Dr. J.D.Buck. Dr. Buck took his seat at 10:42, greeted the Convention in a short speech, and proceeded to business. Foreign delegates were then received, the Countess C. Wachtmeister representing Indian Section and Mr. Ernest T. Hargrove standing for Europe. The General Secretary's and the Treasurer's Reports were then read amid deep attention.

Countess Wachtmeister then addressed the Convention on behalf of the Indian Section in quite a long speech, which gratified and instructed the Convention. She described the coming removal of Indian Section Headquarters from Adyar to Allahabad, which she said would practically get rid of Adyar, which was really useless in her opinion except for one week during Convention. She also proposed that America send William Q. Judge as General Secretary to India to next Anniversary. Applause greeted her remarks, and in reply to a question as to what she thought her proposal would lead to she said, "Well, to get rid of Adyar" (laughter).

A letter of fraternal greeting was read from B. Keightley as Indian General Secretary and ordered filed. Europe was then represented by Mr. E.T. Hargrove, who first presented a message by cable from the European Section, as follows:

LONDON, *April, 21, 1894.*

Convention please accept most hearty congratulations from European Section.

He then read the official greeting, and letters from Vienna, from Count von Leiningen, and from Sr. Xifré of Madrid. By this time the Hall was completely crowded, and the deepest and closest attention was manifested.

Committees were then appointed to audit, on resolutions and nominations. The following decisions were made by resolution.

(a) Allowing $200.00 out of the funds to the Pacific Coast Committee for sustentation of lecture work; *(b)* allowing William Q. Judge to employ a private secretary; *(c)* allowing the General Secretary to pay the expense of the private circular issued by William Q. Judge relating to the charges against him; *(d)* directing the printing in one cover of the General Constitution and the Constitution of this Section "for the use of members".

A resolution was then passed saying that this Section still holds to the opinion that the term of the succession to the Presidency should be for life.

The question of the suspension of the Vice President arose on Brother Judge's stating that the President had notified him of suspension, and this resolution was unanimously carried, all rising:

That this Convention, after careful deliberation, finds that such suspension of the Vice President is without the slightest warrant in the Constitution, and altogether transcends the discretionary powers given the President by the Constitution, and therefore null and void.

And this Section, in convention assembled, hereby expresses its unqualified protest against the said illegal action by the President of the Society, and can see no necessity for such action, and that even did the Constitution contain any provision for a suspension, it would have been wholly needless and unbrotherly, inasmuch as by the Constitution the Vice President has no duties or power save in case of the death, resignation, or accusation of the President.

Dr. Anderson then proposed to submit resolutions regarding the charges made against William Q. Judge of "misuse of Mahâtmas' names and handwriting" for committee consideration, but on motion they were passed by a rising vote. The substance of them is as follows:

Premising that Col. Olcott, Annie Besant, A. P. Sinnett, and others had at various times claimed to have heard from the alleged Mahâtmas, and that Col. Olcott by request had begun proceedings for an official inquiry by a Judicial Committee to try the question whether William Q. Judge had "misused the names and handwritings of the Mahâtmas", and that the Constitution provided freedom for all as to beliefs, and that no dogma of any kind could be officially recognized by the Society, and that Col. Olcott on the twenty-seventh of May, 1893, had by executive order expressly announced this, referring especially to ethical leaders and teachers and to bodies of teachers, the Convention

Resolved that the opinion of the Convention was that the President's action was uncalled for, unconstitutional, illegal, and improper; and that it cordially endorsed the interpretation of the rules in respect to this matter published by the General Secretaries of India and Europe in a circular, and in the private circular of William Q. Judge; and reaffirmed the right of all to believe or disbelieve in the Mahâtmas or Masters; and then thanked William Q. Judge for his work and expressed full belief and confidence in him.

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A rider was then added to the foregoing and unanimously passed.

It says that if in the face of a protest of this Section an investigation is to go on, then that Col. Olcott, Annie Besant, A. P. Sinnett, and others should be investigated, and they be compelled to show their commission from the Mahâtmas and to divulge what they know thereon and to show the truthfulness of their claims thereon. Lastly this was passed :

Resolved, that in the opinion of this Section only a body of Mahâtmas appearing at the session of the Committee could decide whether or not any communication was or is a genuine or fraudulent Mahâtmic message.

Several reports were then presented and referred, such as League Report and Report on World's Fair T.S. Congress. Bro. Judge then reported that the T.S. was duly represented by Dr. Buck and himself in San Francisco on April 17th, where they made addresses on *Reincarnation* and *Points of Agreement in All Religions*. Adjournment was then taken at 12:20.

SECOND SESSION.

The second session opened at 2:30 p.m., Dr. Buck in the chair, with the Hall crammed, many standing. The Countess Wachtmeister then further explained that Col. Olcott had agreed to transfer of Indian Headquarters to some other place. Toronto T.S. asked for next Convention there, which was referred. The work of the Lotus Circles was approved. It was then ordered by unanimous vote that the Executive Committee appoint the delegates on the Judicial Committee on the charges against Brother Judge, and directing :

Such delegates are directed to take as their instructions on the points of constitutionality all snch resolutions and parts of resolutions passed by this Convention as apply to the same.

It was then resolved the steamship fare of one delegate to said committee's sitting, between New York and London and back, might be drawn from the funds of this Section.

At this point the papers of the day were taken up. Miss M. A. Walsh addressing the Convention on the *Extent and Variety of T.S. Work in the World*. She outlined our work and showed how strong we are and how we are working to turn the thought of the next century. Rev. W. E. Copeland followed with a paper on *Esoteric Christianity*. The greatest interest was shown in both papers, and the matter given was extremely useful as well as interesting. Abbott Clark read a short paper on *Karma*, and was followed by Mrs. S. A. Harris on the *Dangers of Psychism*.

A discussion on Branch Work then followed, taken part in by Countess Wachtmeister, Miss Walsh, Mr. F. M. West, W. Q. Judge, and Mrs. Thirds, after which the Pacific Coast Lecturer's condensed report was read. It showed that he had visited 150 cities, lectured 169 times, held 237 meetings, had 21,000 people, distributed 48,000 leaflets, obtained 700 columns of reports in the press, traveled 13,000 miles, and founded seven Branches.

Adjourned at 5 p.m.

THIRD SESSION.

The third session was opened at 8 p.m. at Golden Gate Hall where the Religious Parliament sat, and Dr. Buck occupied the chair at first and later Dr. Anderson. The large hall was crowded with people who had begun to come at an early hour.

Countess Wachtmeister opened by speaking on *Theosophical Reminiscences*, giving what H.P.B. told her of the T.S. movement. She said H.P.B. met her Master in 1851 at London when he told her he had selected her for the work of a Society. She told her father and got his consent to do what she was asked. She then went away and was taught, and after many years returned to the world instructed to find a man named "Olcott". Coming to America she asked everyone of such a man, and at last found him at the Eddy farm. She was a medium in youth, but in her training that was "knocked out of her" and she was shown how to do phenomena by will power. The Countess then applied Theosophy to daily life, and reäffirmed our undogmatic character by saying no belief in Masters or H.P.B. was demanded. She spoke over

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half an hour, displayed an immense amount of native talent as a speaker, and held her audience closely.

Brother E. T. Hargrove, London Delegate, followed upon *Occultism the Dictum of Common Sense*, claiming that the laws of the natural world should be applied to the spiritual, and cited Huxley thereon. He asserted that Occultism is the doctrine of Common Sense, and claimed that all men are seeking the unknown.

Dr. J. D. Buck then spoke on *Scientific Theosophy*, showing how all science in its true sense tends to prove Theosophy and not to disprove it.

William Q. Judge began at 9:40 p.m. to speak on *What Theosophy is not*, but all remained and applauded continuously. He adverted to all the religions of the world and showed they were not Theosophy, but claimed the good and the true of them for Theosophy. When he said "We have not been accused of being Christians", the entire audience laughed. He said "Theosophy is the Reformer of Religions, the Justifier of Conscience, and Mediator between Science and Religion; it is our present and future, our life, our death, and our immortality". A storm of applause then followed, as everyone waited to the last word, and to the astonishment of the Theosophists there were loud calls for "Judge", who was rather ashamed to step forward and bow to the applauders. It was very evident that the abuse in the newspapers had not lowered interest nor driven people away. In the opening of his remarks Bro. Judge referred to the newspaper abuse and the instigators of it in the city, and said they should all be forgiven, and, if they wished, taken in the Society and helped to be better.

FOURTH AND FIFTH SESSIONS.

The morning and afternoon sessions at Red Men's Hall were crowded, the afternoon being literally jammed, so that people had to sit on the steps of the platform. Dr. Buck opened at 10:10 a.m., and all resolutions were reported by the committee. Section 11 of Article 3 of the Constitution providing for 25 per cent of receipts to go to Indian Headquarters was abolished entirely, and American official remittances limited to fees and dues. On proposal of Countess Wachtmeister the General Secretary was authorized to go to India, if necessary, to a convention, but the question of making any suggestions as to removal of the Indian Headquarters was declared premature. A resolution was passed requesting the Council of the T.S. to alter the Constitution by providing for a really general T.S. convention to rotate through the Sections. The resolutions of Boston and Providence Branches asking the General Secretary to inquire of the Indian Section what and how many Branches were active and in good standing there, and to show why they do not think the rule of payment of dues should prevail to make "good standing", were approved. The Oriental Department was approved and continued. The circular issued by the Indian and European General Secretaries, and that of William Q. Judge, regarding investigations into letters from Mahâtmas were approved. The Bond scheme of savings boxes and Harter scheme of subscribers for funds for T.S. were approved.

The General Secretary was ordered to ask the Council of the T.S. to amend the Constitution so as to require the President to consult the Sections before forming new Sections, and that the basis of representation be made 100 members instead of 250. The American Rules were amended by altering basis of votes to every ten members after first five, from every twenty-five, thus giving large Branches more votes.

The Vice President presented correspondence between himself and E.B. Page on a question arising with a member in the West who had sent messages claimed as from Mahâtmas, and the Convention approved his decission that it was not a matter for charges and that the President's order to the T.S. Congress at Chicago settled the question constitutionally.

The new Executive Committee is Alexander Fullerton, Elliott B. Page, Dr. J. A. Anderson, Dr. J. D. Buck, Alpheus M. Smith, and Robert Crosbie. The Treasurer for next year is Alexander Fullerton: William Q. Judge was elected General Secretary for next year.

The afternoon session was confined to papers and addresses by Dr. Buck, E. T. Hargrove, Mrs. Beane, Mrs. Thirds, Mrs. Blodgett, and William Q.

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Judge. At 4:30 p.m. a photograph of the Delegates was taken on a park in front of the Hall.

LAST SESSION.

This was at Golden Gate Hall at 8:00. It was crowded again. Dr. Cook spoke on *Primitive Christianity and Theosophy*, and Dr. Buck on *An Object Lesson in the Wisdom Religion*, using a diagram in colors. E. T. Hargrove spoke on *Reincarnation*, and William Q. Judge on *Spiritualism*. Great interest was manifested, and Dr. Buck closed the meeting amid a storm of applause. Beyond doubt this was the most successful convention ever held in this or any other Section, not only as to interest but as to attendance and public report.

WHITE LOTUS DAY—1894.

Once again the anniversary of H.P.B.'s departure is upon us, with all its memories of devoted work, cordial confidence in fellow-workers, freedom from envy and secret machination. As heretofore in the three years gone by, many will be the tributes to her labor and its effects; yet perhaps none will surpass the glowing words of the President-Founder uttered in *Theosophist* of July, 1891, in the first flush of sorrow and desolation. They are gladly reproduced now, as certifying to the spirit which intercourse with her would fittingly produce, the possibility of direct relation with Masters vouchsafed by her to her immediate pupils, and the sacredness with which her faithful friends surround her memory. All Branches may well re-read them and reflect upon their copious suggestiveness:

"And what wonder that I, who have been favored beyond all others in the Theosophical Society with these valid proofs; who was shown by her the realities of transcendental chemistry and physics, and the marvellous dynamic potencies of the human mind, will, and soul; who was led by her into the delightful path of truth which I have ever since joyfully trodden; and who was made personally to see, know, and talk with the Eastern Teachers—what wonder that I have loved her as a friend, prized her as a teacher, and evermore keep her memory sacred? Living, I might quarrel with her, but dead, I must only bewail her irreparable loss, and redouble my exertions to push on our joint work".—[A.F.]

THEOSOPHICAL CORRESPONDENCE CLASS.

The number of members in the Correspondence Class is now 243. The answers to Question Papers Nos. I and II, which so far have been sent in, have been very good and have shown evidence of thought and study.

The third set of Questions has been sent to those who have answered No. II, and No. IV will shortly be ready. A paper of Notes and Comments on Papers I and II is now in the press and will shortly be sent to members who have answered those papers.

New members can join the class at any time and have the first set of questions. Applications for membership should not be sent to General Secretary, but to **Secretary T.S. Correspondence Class, 144 Madison Avenue, New York.**

SUPPORT OF T. S.

There appeared in *The Path* a year ago a brief communication from me under the above title. The communication referred to was brought out by there having come to me the knowledge that the work of the T.S. was handicapped by the want of means, by the lack of common, hard, ordinary dollars and cents; that much or all of the means at the command of our faithful workers came from a very few of the older members; and, what possibly had more to do with my determination and action in the matter than anything else, that all the contributions from all other sources combined were entirely inadequate, and had to be helped out by large additions from the Headquarters' Staff, from those whose time and intellect and energy were being devoted to

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the work practically or entirely without pay. I could not believe otherwise than that such failure of support was due entirely to a lack of effort upon the part of somebody toward the raising of a perpetual fund—that is, a fund that could be relied upon from month to month and from year to year. The communication spoken of above was the first step. I met with some encouragement. A great interest was taken in the matter by a few members, suggestions were made, and the plan upon which we are now operating was adopted, full details of which I shall be pleased to mail to all interested inquirers.

While the result up to date has not been all that I could and did wish, it is certainly encouraging. While the total number of pledgers to the Fund is less than ninety, and while the total amount pledged is still less than $900 per year, enough has come of the idea to satisfy me that the plan is a good one, and that eventually the results will be sufficient to warrant its perpetuation.

Pledgers will be glad to know that the income derived from this fund has reached Headquarters at a most opportune time, as well as that several lines of activity have been opened up that, but for their contributions, must have remained closed for the present.

To all who have joined me in this work I extend my warmest thanks; and of such I have but one request to make: Resolve *now* that not a member known to you shall be prevented from joining us by a lack of full knowledge concerning the Fund, its plan and its object. How many of you will join me in a determination to add at least one name to the list during the coming twelve months? Remember that by such an effort the fund will be doubled.

Another source of revenue that has been opened up is the sale of Badges. Every member not already supplied should write Brother Judge or myself and find out about this. All might wear them, particularly when every dollar derived from their sale is covered into the Fund.

GEORGE E. HARTER.

247 E. Green Street, Dayton, Ohio.

Received, April 16th, 1894, from George E. Harter $45.60.

WILLIAM Q. JUDGE,
General Secretary.

NOTICES.

THE FOLLOWING CARD has been issued by Col. Olcott:—

A MISTAKE CORRECTED.

Mrs. Besant is entitled to an apology for the injustice (unintentionally) done her by the Managing Editor in my absence, by copying into the *Theosophist* for March (see page 390) a false report that, as a devout Hindu, she had bathed daily in the Ganges at the *Kumbha Mela*; and for his comments thereupon, as well as his others upon her presumed violation of the "broad eclecticism of the Theosophical Society" in declaring herself a Hindu. In my opinion Mrs. Besant has neither transgressed the bounds of our corporate eclecticism; nor overstepped the private rights of conscience which our constitution guarantees to her and to each of us; nor been guilty of the least impropriety in her utterances. Moreover, she has frequently cited the identity between the esoteric meaning of the Hindu Shástras and that of each of the other religious systems of the world; and it has been my habit, in introdncing her to her audiences, to declare that the T.S. as a body is not responsible for the private views of its President or other officers, or Mrs. Besant, or any other person, whether living or dead. The April *Theosophist* will contain an article by myself upon the First Besant Tour.

H. S. OLCOTT.

GERMAN F.T.S. WANTED.

A German-speaking, unmarried F.T.S., who is well versed in Theosophy, who can speak publicly *ex tempore* in German, and who is willing to devote his whole time and exertion to the propaganda of Theosophy in Germany, for a moderate remuneration if necessary, is requested to send his name and address to DR. HUBBE-SCHLEIDEN, editor of the *Sphinx*, Steglitz, near Berlin, Germany.

The personal Self lurks last of all the host; greatest foe, most powerful, most obscure.—*A Shaman's Book.*

OM.

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AMERICAN BRANCHES THEOSOPHICAL SOCIETY.

PLACE.	NAME.	DATE OF CHARTER.	PRESIDENT.	SECRETARY.	ADDRESS.
St. Louis	Arjuna T.S.	1882	William F. Burrows	Benedict Loevy	3007 Cass Avenue S.
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	Room 48, 26 Van Buren st
Malden	Malden T.S.	1885	George D. Ayers	Frank J. Goodwin	562 Main street
San Francisco	Golden Gate T.S.	"	Edward B. Rambo	William J. Walters	Palace Hotel
Los Angeles	Los Angeles T.S.	"	Frank Neubauer	Dr. George F. Mohn	453 S. Spring street
Boston	Boston T.S.	1886	Robert Crosbie	Louis F. Wade	24 Mount Vernon street.
Cincinnati	Cincinnati T.S.	"	Dr. J. D. Buck	Dr. Thomas M. Stewart.	266 Elm street
Minneapolis	Ishwara T.S.	1887	James C. Slafter	Mrs. Ida F. Harris	813 Guaranty Loan B'd'g
Philadelphia	Krishna T.S.	"	Wayland H. Smith	Dr. Charlotte L. Abbey.	238 S. Tenth street
Omaha	Vedanta T.S.	1888	Mrs. Jessie B. N. Burness.	Lewis A. Storch	2723 N. 26th 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	164 Boston Avenue
Bridgeport, Conn	Varuna T.S.	"	Mrs. Ida J. Wilkins	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	"	Mrs. A. M. Severson	Miss Clara Reum	Box 901
Milwaukee	Brahmana T.S.	"	F. A. Wilde	Lucius H. Cannon	M. O. Dep't P. O.
Brooklyn	Brooklyn T.S.	1889	Col. Henry N. Hooper.	Mrs. Ida A. Requa	68 Putnam Avenue
Santa Cruz, Calif.	Santa Cruz T.S.	"	Dr. William W. Gamble.	Mrs. Lizzie A. Russell.	Box 26
Washington, D.C.	Blavatsky T.S.	"	George M. Coffin	Robert L. Lerch	311 F street N. E.
San Jose, Calif.	Excelsior T.S.	"	Albert E. Winlow	Mrs. P. M. Gassett	351 N. 3d street
Kansas City	Kansas City T.S.	"	Benjamin H. Chapman.	George C. Warren	Drawer M
Oakland Calif.	Aurora Lodge	"	Mrs. Sarah A. Harris	Henry Bowman	630 Ninth street
Tacoma, Wash	Narada T.S.	1890	Miss Ida S. Wright	Mrs. Addie G. Barlow	722 South J street
Stockton, Calif.	Stockton T.S.	"	Frederic M. West	Mrs. Jennie Southworth	361 Miner Avenue
Muskegon, Mich.	Muskegon T.S.	"	Frederic A. Nims	Miss Sarah E. Sherman.	157 Peck street
Alameda, Calif.	Triangle T.S.	"	Mrs. Cornelia McIntire.	Mrs. Clara E. Story	2328 Clement Avenue
Sacramento, Calif.	Eureka T.S.	"	Albert Hart	Mrs. Mary B. Smith	610½ I street
Sioux City, Iowa	Dana T.S.	"	Dr. Grant J. Ross	Miss Bandusia Wakefield	805 Ninth 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. Charles J. Lopez	Mrs. Annie L. Pitkin.	108½ Euterpe street

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AMERICAN BRANCHES THEOSOPHICAL SOCIETY—CONTINUED.

PLACE.	NAME.	DATE OF CHARTER.	PRESIDENT.	SECRETARY.	ADDRESS.
Seattle, Wash	Seattle T.S. No. 1	1890	Mrs. Eleanor Kling	John H. Wilson	1123 Main street
Jamestown, N. Y	1st T.S. of Jamestown	"	Mrs. Harriet M. Chase	Miss Julia S. Yates	4 Horton Block
Vicksburg, Miss	Siddartha T.S.	"	James M. Gibson	Thomas D. Marshall	107½ Washington street
Pittsburg	Pittsburg T.S.	"	William C. Temple	Miss S. A. Macmillan	Box 377, Wilkinsburg, Pa.
Portland, Or	Willamette T.S.	"	A. Ross Read	Mrs. Laura D. Durkee	567 Fourth street
Memphis	Memphis T.S.	"	Mrs. Elise M. Selden	Robert B. Orrick	287 Pontotoc street
Clinton, Iowa	Indra T.S.	"	John Healess	William J. Ward	P. O. Box 921
Fort Wayne, Ind	Annie Besant T.S.	1891	Judge Edward O'Rourke	Mrs. Julia B. Taylor	31 Douglas Avenue
Toronto, Canada	Toronto T.S.	"	Samuel L. Beckett	Albert E. S. Smythe	25 George street
Los Angeles, Calif	Dhyana T.S.	"	George W. Aylesworth	Miss Bess Aylesworth	165 N. Workman st, East Los Angeles
New York	"H.P.B." T.S.	"	Miss Anna M. Stabler	Miss Mary Douglass	256 W. 127th street
St. Paul, Minn	St. Paul T T.S.	"	Paul Henning	A. M. Isaac E. Davis	110 E, 4th street
Soquel, Calif	Pleiades Lodge T.S.	"	Charles S. Adams	Mrs. William R. Wilson	
Salt Lake City, U.T.	Salt Lake T.S.	"	A. V. Taylor	C. L. Robertson	Box 1135
San Francisco	San Francisco T.S	"	Dr. Jerome A. Anderson	Mrs. Vera S. Beane	632 Post street
Providence, R.I.	Providence T.S.	"	Clarke Thurston	Charles H. Hopkins	89 Lippitt street
Olympia, Wash	Olympia T.S.	"	Mrs. A. R. Shimmons	Mrs. Harriet E. Ogden	509 Quince street
New Haven, Conn	Atma T.S.	1892	William M. Townsend	Melville 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. Francisco Barroso	150 Canal street
Victoria, B.C	Kshanti T.S.	"	Hessay W. Graves	William H. Berridge	212 View street
Montreal, Canada	Mount Royal T.S.	"	Louis E. Trudeau	Dr. James H. Fulton	2444 St. Catherine street
Cambridge, Mass	Cambridge T.S.	"	Miss Marguerite L. Guild	Miss Anna W. Carret	6 Appian Way
Grenada, B.W.I	Grenada Lodge T.S.	"	Hon. Edward Drayton		
Elgin, Or	Blue Mountain T.S.	"	Henry Hug	Charles H. Marsh	
Indianapolis, Ind	Indianapolis T.S.	"	Judge R. Wes McBride	Dr. Wm. P. Adkinson	113½ E. Washington st.
Westerly, R.I.	Westerly T.S.	"	Dr. Lorin F. Wood	Addison A. Scholfield	30 Main street
Santa Ana, Calif	Alaya T.S.	"	Mrs. Maria T. Lesley	Mrs. S. A. Smith	Box 534, Orange, Calif.
Cambridge, Mass	Harvard T.S.	"	J. Austin Wilder	Cushing Stetson	25 Holyoke street
Toledo, Ohio	Toledo T.S.	"	Mrs. Helen L. Wheeler	Miss Kate F. Kirby	1503 Broadway

AMERICAN BRANCHES THEOSOPHICAL SOCIETY—CONTINUED.

PLACE.	NAME.	DATE OF CHARTER.	PRESIDENT.	SECRETARY.	ADDRESS.
New Britain, Conn..	Kalayana T.S.....	1893	William H. Todd.....	William H. Witham....	Box 867.....
Santa Rosa, Calif...	Santa Rosa T.S.....	"	Dr. C. J. C. Wachendorf.	Charles D. Hudoff.....	.....
Dayton, Ohio.....	Dayton T.S.....	"	William Watkins.....	Wm. W. Buckwalter....	735 River street.....
Chicago, Ill.....	Wachtmeister T.S.....	"	Jacob Bonggren.....	Axel Axelson.....	164 Sa Salle Ave.....
Rapid City, S.D.....	Bulwer Lytton T.S....	"	Arthur E. Wallace.....	William Norrington....	Box 70.....
Englewood, Ill.....	Englewood T. S.....	"	Davitt D. Chidester....	Mrs. Clara D. Stacy....	419 70th Court.....
Columbus, Ohio.....	Columbus T.S.....	"	William T. Wells.....	Edward L. T. Schaub..	295 N. High street.....
San Diego, Calif....	San Diego T.S.....	"	Mrs. Frances Nellis.....	John K. Blackmer.....	226 30th street.....
Port Townsend, W.	Port Townsend T.S....	"	Thomas F. Trumbull....	Frank H. Howe.....	.....
Syracuse, N. Y.....	Syracuse T.S.....	"	George W. Gerhardt....	Dr. William H. Dower..	408 S. Salina street.....
Redding, Calif.....	Redding T.S.....	"	Ruggles Bostwick.....	Weltden P. England....	.....
Marysville, Calif....	Sravaka T. S.....	"	John W. Rupert.....	William T. Henn.....	.....
Corinth, N. Y.....	Corinthian T.S.....	"	Mrs. M.A. Maschmedt..	Miss Lizzie Chapin.....	Maschmedt Farm.....
Lake City, Minn....	Lake City T.S.....	"	Mrs. Anna B. Underwood	Roy Underwood.....	.....
Macon, Ga.....	Macon T.S.....	"	Iverson L. Harris.....	Walter T. Hanson.....	Bibb M'f'g Co.....
Sioux Falls, S.D...	Sioux Falls T.S.....	1894	Dr. Egbert George.....	Harlan P. Pettigrew....	.....
Porterville, Calif....	Porterville T.S.....	"	Elum C. Miles.....	Mrs. Nellie M. Baker...	.....
Portland, Maine.....	Portland T.S.....	"	George E. Thompson...	Velta Merrill.....	16 Deering street.....
Bluefields, Nicaragua, C. A.....	Central American T.S..	"	Simon A. Howard.....	Joseph P. Moody.....	.....
Fresno, Calif.....	Fresno T.S.....	"	Mrs. Maria W. Culver..	Dr. Laura A. Harris....	1835½ Mariposa street..
Somerville, Mass....	Somerville T.S.....	"	William H. Somersall...	Miss Helen J. Wescott..	19 Boston street.....

NOTICE.

The General Secretary again and urgently requests that each member of the Society and each Branch Secretary 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.

ĀUM

For the work of a man shall he render unto him, and cause every man to find according to his ways.—*Book of Job, Chap. xxxiv, verse 11.*

THE PATH.

VOL. IX. JUNE, 1894. No. 3.

The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine, by whomsoever expressed, unless contained in an Official Document.

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

THE REAL BASIS OF ASTROLOGY.

IN attempting to arrive at any philosophical explanation of Astrology it will be necessary for us to regard the solar system in several aspects. If, for instance, we were to consider the sun in a purely physical sense, we should find him to be the source of life and heat. He might also be conceived as the parent of the planets that lie within his circle of attraction, inasmuch as they are supposed to have originally sprung from him, according to the commonly-accepted Nebular Hypothesis. But having proceeded thus far, we have come to the end of knowledge regarding the Sun's properties so far as defined by astronomical science. In the same way taking up Saturn, Jupiter, and the other planets, we find that they have no relation with each other except such as is expressed by the general law of attraction. Astronomy is thus seen to be limited in its scope to the physical or the material aspect of the planetary bodies.

ASTROLOGY A HIGHER ASPECT.

But is this all? Is there nothing beyond? May we not by careful study and analysis discover some elements existing in the sun and his satellites which are not recognized by materialistic science, and which may throw some light upon the problems of planetary existence? The ancients thought so, and the oldest

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science known and taught among men was the science of astrology. Just how far they reasoned out the rules governing the movements and influences of the planets we cannot tell. That part of astrology has never been divulged, being probably retained as something occult and pertaining to advanced initiation. What they did transmit was merely a set of empirical rules and statements which were essentially exoteric. Perhaps it was just as well, as in this Kaliyuga of physical science astrology was bound to be neglected, and sneered at, and denounced in any event, whether its rationale was revealed or kept secret. There has, however, been published one book in recent years wherein are given many hints and suggestions by which any student, if so inclined, might do much towards reconstructing the science of astrology and placing it upon a basis of reason instead, as it is now, of empiricism. I refer, of course, to the *Secret Doctrine.*

MICROCOSMIC ANALOGY.

In all speculative inquiries, whether in the field of physics or metaphysics, there is no argument which appeals to reason more forcibly than that of analogy. "As above, so below." This phrase expresses the intimate relation and correlation between microcosm and macrocosm. Do we not recognize the fact that law and order permeate the universe? Students of occultism learn as one of their earliest lessons that Man is ever to be regarded as the microcosm and external Nature the macrocosm, or, in other words, that the same general laws or tendencies governing mankind are also exhibited in the natural world. This analogy being once clearly established, it is comparatively easy to understand that the planets and the Sun, like Man, may have a manifold constitution, and may be regarded in many different aspects. The astronomical view is manifestly the lowest, as it comprises only their physical or material attributes.

PLANETS VARIOUSLY DEVELOPED.

Let us take as a starting-point, therefore, the well-known seven principles of Man. These may doubtless be applied to each of the planets. At first sight, this may seem perplexing and difficult to prove, at least in its entirety. Where, it may be asked, is the Atma or the Astral body of Saturn, for instance? This is a question that would be very hard to answer without a key. Fortunately that key is at hand. It is as follows: that while all of the seven principles are inherent in each planet, they may and probably do have different degrees of development. We know that in the stone and the plant and the animal these seven principles

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exist, though partly latent. In the animal kingdom, for instance, only the four lower principles have as yet found expression, the others remaining in abeyance or undeveloped. So, with the planets, it may be that only a partial development has as yet been attained in some, while others have reached a higher stage. This supposition is doubtless hypothetical, and of course cannot be proven by any appeal to the five senses ; yet analogically it is extremely reasonable and more than probable. If it is so, and if the seven planets possess higher attributes distributed among them in varying degrees, then we can begin to understand, or, at any rate, obtain an inkling of, the real basis of astrology.

ORIGIN OF THE ZODIAC.

Reference has been made to the Sun as the parent of his satellites. This is explained by the Nebular Hypothesis. It has been shown by Madame Blavatsky in the *Secret Doctrine* (Vol. 1, page 588) that the Nebular Hypothesis is a theory which only partially accounts for the formation of suns and planets generally. In reality, it only throws back the inquiry as to the origin of the Cosmos one step, leaving still unexplained the origin of matter, out of which nebulæ were evolved. However, accepting the Hypothesis in its material aspect as probably true, we see how, in accordance with its provisions, the Sun, in turning upon its axis and at the same time moving forward in space, threw off or left behind at different epochs masses of nebulous matter which themselves revolved in the same direction around the Sun and gradually hardened into worlds. As these planets were stripped off from the Sun's equator, they must necessarily have passed off in the same direction into space, and consequently they have ever since moved upon the same plane, although at varying distances from the central nebula.

These planets are all revolving at varying rates of speed around the sun. Hence it follows that we upon the earth, in looking at the different planets, would always see them travelling in the same path across our apparent sky. That path, which extends about 8 degrees on each side of the ecliptic, is called the zodiac.

COMPOSITION OF THE SUN.

If we proceed to view the different planetary bodies in a higher aspect than the merely astronomical, we shall find that they possess certain characteristics or properties which vary with their varying degrees of development. The Sun, for instance, has from time immemorial been known astrologically as the "giver of life." If this be a true denomination, then we must suppose

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that all life as it exists upon this, and doubtless upon other globes, is derived from the Sun. Life must come from some source, and certainly we cannot trace its origin anywhere on our earth. Yet the life principle is universally diffused, and may be detected in a greater or less degree of development in every atom of matter whether organic or inorganic. This would have been a bold statement to make in public only a very few years ago, but to-day it requires no argument, being generally admitted by the scientific world. Certainly the latest investigations of physicists tend to corroborate the ancient astrological theory of the origin of life. It is now conceded that the photosphere of the Sun is not composed of fire, as was so long supposed, but is a magnetic or electric envelop. Nor is it very difficult to believe that the phenomenon called life is a certain phase or differentiation of the same mysterious force which in its lowest physical manifestation is known as electricity. In an article on the "Source of Heat in the Sun" in the *Popular Science Monthly*, Mr. Robert Hunt, F.R.S., wrote as follows:

"Arago proposed that this envelop should be called the Photosphere, a name now generally adopted. By the elder Herschel the system of this photosphere was compared to mother-of-pearl. It resembles the ocean on a tranquil summer day, when its surface is slightly crisped by a gentle summer breeze. Mr. Nasmyth has discovered a more remarkable condition than any that had previously been suspected, objects that are peculiarly lens-shaped like willow-leaves, different in size, not arranged in any order, crossing each other in all directions, with an irregular motion among themselves The size of these objects gives a grand idea of the gigantic scale upon which physical operations are carried out in the Sun. They cannot be less than 1,000 miles in length, and from 200 to 300 miles in breadth. The most probable conjecture which has been offered respecting those leaf or lens-like objects is that the photosphere is an immense ocean of gaseous matter in a state of high incandescence, and that they are perspective projections of the sheets of flame. . , . But regarding Life—Vital Force—as a power far more exalted than either light, heat, or electricity, and, indeed, capable of exerting a controlling power over them all, we are certainly disposed to view with satisfaction that speculation which supposes the photosphere to be the primary seat of vital power, and to regard with a poetic pleasure that hypothesis which refers the solar energies to life."

From the above statement it may be seen how modern science treads upon the heels of ancient wisdom, astrology having always denominated the Sun as "hyleg," the giver of life.

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SIGNIFICANCE OF THE OTHER PLANETS.

In the admission of this hypothesis of life as emanating from the Sun, we have at once stepped beyond and outside of the physical and material aspect of the great luminary. If all life proceeds from him, then each individual life must also depend upon the common origin, and we are launched upon the sea of astrology. The direct connection between the Sun, 93,000,000 miles distant, upon the health, and consequently to that extent upon the destiny, of every human being, is established. But the influence of other planets upon the inhabitants of earth is less easy of comprehension. Yet even here the law of analogy may hold to some extent. If the Sun has an acknowledged effect upon all of earth's people, the other planets should also possess some influence, even though in a varying degree. Notwithstanding their varying size, it is well known that the power of their attraction is sufficient to cause a considerable variation in the eccentricity of the earth's orbit, and if they possess such influence on the physical plane, why should they not have as much, or even greater, influence upon the astral or psychic plane? Astrology teaches that such is the case, and assigns to each planet a certain kind and degree of such influence. Thus the planet which we familiarly know as Mercury has in all ages and in all nations and in all languages stood as the representative of wisdom. In Sanskrit he was called Buddha, Lord of Wisdom; in Iranian or Chaldæan, Nebo, knowledge; in Egyptian, Thoth or thought. On account of his proximity to the Sun, he was said to receive seven times as much light and life as the earth. In modern exoteric astrology he governs the constructive, the inventive, the intuitive faculty which finds expression in literary or commercial excellence. Originality, at least such originality as can be said to exist, comes from Mercury, the "messenger of the gods".

In Venus is again exemplified the wonderful symbolism of the East. Hindu astrology from the earliest times considered this planet as having two aspects, in one being known as Sukra, the bright, the shining, and in the other and lower aspect as Usanas, desire. In these names are allegorized the dual and differing influences which Venus exercises upon humanity. In her higher aspect she is the "lesser fortune" of exoteric astrology, shedding a mild and benevolent ray upon the soul of man, inclining him to the gentler affections of family and kindred, and the ties of friendship and social intercourse. She thus lightens up a world otherwise dark, and too often full of sorrow and care. But in her character as Usanas she typefies the lower form of desire, which,

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carried to excess, leads to so much misery and wrong. This is the true explanation of the influence of Venus. Later astrologers lost the key and confused her significations. Sukra-Usanas became Lucifer-Venus, and the dual name was thought to refer only to her appearance at various seasons in the year as evening and as morning-star. The name Venus was derived directly from Usanas, and Sukra, the shining one, became Lucifer, the bright, the morning-star. And then, last of all, the church took a hand and formulated a theory or, rather, a myth — whichever you choose to call it — still further degrading the noble conception of the early Aryan star-gazers. She decided that, as the loftier aspect of Venus had disappeared from Latin astrology and only the grosser aspect prevailed, Lucifer should be considered as a fallen angel, as a basis for the myth of Satan, in fact; and that idea has descended to the present day among even the orthodox Protestants, who are not generally aware of its Romanist origin.

In the name of Jupiter is found an argument for the Hindu claim to the invention of astrology. The Latin word "Jupiter" is borrowed from Greek mythology, where the father of the gods is called "Zeus pater," but this is manifestly a direct copy from the Sanskrit "Dyaus pitar," father of heaven, an epithet of Indra. The word "Zeus" has no meaning, but "Dyaus" in Sanskrit has a very definite interpretation. The root "div" means "to shine", and hence its application to the sky. Our word "day" is directly evolved from it. In the same way the Aryans, reverencing the sky with all its starry host, came to regard it as "divine", and "dyaus", which originally meant bright and shining, passed into Greek as Zeus, the god of gods. Astrology very appropriately considers Jupiter as governing the religious faculty in Man, and he also indicates judgment and reason. He is the greater benefic, and his influence under favorable directions is always for the highest and most permanent good. The Sun may bring glory, and Mercury may induce fame, but Jupiter confers more lasting and substantial benefits by penetrating the inner nature and stimulating the spiritual growth.

In Saturn we have the antithesis of Jupiter. He is the "greater infortune", and, indeed, to his baleful influence may be traced nearly all of the misfortune with which humanity is afflicted. The name "Saturn" can be traced to Sut or Sut-Typhon, the dragon of Egyptian mythology, the evil spirit, the spirit of darkness, from which Christianity educed the conception of the devil, even borrowing the very name and calling this personage Satan. Yet Saturn did not originate in Egypt. Like

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almost every other important mythical idea and metaphysical thought, we can trace this one back to India, where Asita, the evil one, means literally that which is black. To this day in exoteric astrology Saturn always represents a dark person. And even such a simple, everyday word as soot, in English, the black particles of smoke deposited in chimneys, comes from the same ancient source. So, too, Saturn's day has always been the seventh day of the week in all nations and all languages. Among the Egyptians Sut-Typhon was so dreaded that his day was set apart for special prayer and worship, a custom which was subsequently taken up by the Hebrews and continued by them up to the present time.

The etymology of Mars is equally interesting. Of course we are familiar with its Greek form, "Ares", which doubtless came from the Egyptian Artes. Yet neither of these names has any inherent significance. It is only when we again refer to the Sanskrit that light appears. Here the name appears as Ava, and it means primarily a corner, an angle, hence anything sharp or cutting. This gives us the key to the influence of Mars. He is not peaceful and pleasant, but quarrelsome and sudden. He presides over battles as the Roman god of war, and in sickness he produces violent and sharp attacks such as fevers and apoplexy. All lingering diseases are due to Saturn. Therefore is Mars termed the "lesser infortune." The good aspects of Mars, however, confer advancement in military life, and sometimes even produce marriage, but in the latter case there is seldom any real affection, marriage being suddenly brought about by an influx of mere passion. It is an aphorism in astrology that people born with Mars in Aries on the ascendant always have a scar upon the face. The reason for this is said to be that when Mars comes exactly to the ascendant he causes an accident, and as Aries rules the head, it will take the form of some cut or bruise which will show through life upon the countenance.

Although the earth is not usually considered in exoteric astrology to have any influence, at least upon the lives of its own inhabitants, it may be interesting to know that our planet, like the others, possesses marked characteristics. How gratifying it would be to us if we could only define those characteristics as being of a lofty and noble order. Bnt alas! such is not the case. From the most ancient times the earth has stood for all that is ignoble and material and base and unspiritual. In order not to offend the susceptibilities of people, dwellers upon this globe—"of the earth earthy"—astrology has kindly cast a veil over our weakness, and

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hidden under the disguise of an assumed name the symbol which designates our planet and its influence. The term "part of fortune" expresses to a limited degree the nature of that influence It does, indeed, represent the merely temporal prosperity of the native. It measures, so to speak, the exact size of the pile of dollars or other kinds of money and property which each person is able to accumulate in a lifetime. The existence of the Part of Fortune is disputed by some modern astrologers on the ground that it is purely a figment of the imagination, yet Claudius Ptolemy laid great stress upon it, and as he derived his rules from Egyptian and Chaldæan predecessors, it would seem as though there must be some foundation for it.

HELIOCENTRIC AND GEOCENTRIC ASTROLOGY.

The mere fact of the Part of Fortune, or Earth, being included in all ancient horoscopes is an indication that at one time astrology was based upon the heliocentric system. According to the present geocentric theory which constructs a horoscope about the earth as a centre, it would seem absurd to introduce the same Earth again in the same horoscope as a planet or satellite of itself. Yet if at a remote epoch the heliocentric system was in vogue, the Earth would certainly figure along with Mars, Venus, and the other planets. And if, then, at a subsequent period the science was purposely or ignorantly muddled by being changed into a geocentric scheme, the Earth might very naturally survive as a feature of the horoscope, changed only in name to the Part of Fortune.

The principal objection urged against astrology at the present day is the fact that it implies a geocentric arrangement of the heavens. We all know how Copernicus revolutionized modern astronomy by introducing, or perhaps revamping, the heliocentric theory, and everyone knows what a tremendous step forward was thus taken in our knowledge and understanding of the movement of all bodies in our solar system. And it is therefore quite natural to denounce astrology as false because it still adheres to the geocentric arrangement. Yet the comparison is not entirely perfect. We mortals are dwelling upon this Earth, and according as the other planets revolve and focus upon us their rays, so are we, according to the astrological theory, affected. So, to all intents and purposes, we may truly consider them as circling around the earth as a centre, and in that fashion construct our horoscopes. If we were living upon Mars, it would be equally appropriate to place Mars in the centre, and likewise if we were denizens of the Sun we would put the Sun in the centre, in which

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case we would have truly and as a matter of fact a system of heliocentric astrology.

I have brought forward this view of the subject to show that astrology should not be condemned solely on account of its geocentric proclivities, and to answer the criticism of R. A. Proctor and other scientific writers. Yet, having made that defense, I am ready to admit that the astrology of the future will probably be heliocentric. The cycles and epicycles of Ptolemy answered their purpose for fifteen hundred years, and afforded a tolerably reasonable account of the motions of the planets. So, too, and perhaps in a yet greater degree, geocentric astrology has fulfilled the necessary conditions of horoscopy. Various attempts, on the other hand, have been made to construct a heliocentric system, but so far without success.

PRECESSION OF THE EQUINOXES.

Another objection frequently brought against astrology is the fact that by means of the precession of the equinoxes the signs of the zodiac have since the time of Ptolemy passed entirely out of the constellations after which they were named. This appears to be a more difficult question to meet than the previous one. Yet Ptolemy was fully aware of this constant change in the position of the signs, for he distinctly provided in the *Tetrabiblos* for this contingency. He said in Book I, Chap. xii.:

"The beginning of the whole Zodiacal circle (which in its nature as a circle can have no other beginning or end capable of being determined) is, therefore, assumed to be the sign Aries which commences at the vernal equinox."

It will thus be seen that Ptolemy, and doubtless other astrologers before him, considered the influence of the Zodiacal signs as belonging to the places which they occupied, and not to the stars of which they were composed.

Ashmand says: "He (Ptolemy) has expressly and repeatedly declared that the point of the vernal equinox is ever the beginning of the Zodiac, and that the 30 degrees following it ever retain the same virtue as that which he has in this work attributed to Aries, although the stars forming Aries may have quitted those degrees. The next 30 degrees are to be accounted as Taurus, and so of the rest. There is abundant proof throughout the *Tetrabiblos* that Ptolemy considered the virtues of the constellations of the Zodiac as distinct from the spaces they occupied."

DIRECTIONS AND TRANSITS.

Predictions in astrology are based upon three kinds of aspects,

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which are known respectively as primary and secondary directions and local transits. These follow an obscure and inexplicable law of cycles, and, while apparently distinct, are in reality greatly dependent upon each other ; so much so, that if an astrologer consults but one kind, he will obtain very unsatisfactory and uncertain results. Primary directions depend upon the revolution of the earth upon its own axis every twenty-four-hours. In that time each planet apparently travels completely around us, making a circuit of 360 degrees. As in twenty-four hours these pass over the meridian 360 degrees, in one hour they will pass over 15 degrees, and one degree being equal to one-fifteenth of an hour, is therefore equivalent to four minutes. One degree of right ascension is considered equal to one year of time. Hence an error of four minutes in the time of birth will cause an error of one degree of right ascension or of one whole year in the subsequent life of the native. This is why it is so essential to know the exact moment of birth before drawing up a horoscope, or at least before attempting to forecast future events. And the lack of this information has been the cause of so many failures of astrologers in the past to accurately predict important occurrences. Fortunately there are rules by which the exact moment of birth may be ascertained and the truth of primary directions vindicated.

It is comparatively easy to compute secondary directions. They are said to be "merely the aspects formed by the Sun or Moon within a few weeks after birth by their proper motion in longitude in the heavens." But this definition fails to convey any meaning to the ordinary reader. I would add in explanation that, following the same law of cycles as is manifested in primary directions, although in a slightly different aspect, each day succeeding birth is considered as equivalent to a year of subsequent life. Thus the tenth day after birth will show events that will happen in the tenth year, the twentieth day the twentieth year, and so on. Secondary directions indicate affairs of secondary importance, yet whose effects last several weeks or months, while primary directions denote the greater occurrences and epochs of a career, frequently extending over a series of years, during which time a person is said to be uniformly lucky or unlucky as the case may be.

Local transits are extremely simple and are generally employed by professional astrologers. They are based upon the direct motion of the planets around the Sun. While to the observer of the heavens night after night the planets which are visible appear to retain about the same relative position to each other, in

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reality they are moving onward at varying rates of speed, and each night take a slightly different position. While our earth completes the circuit of the Sun in one year, it takes about thirty years for Saturn to finish his orbit. Each planet has a different rate of speed. Hence the combinations of position that arise daily are practically infinite. The local transits are the transits of one planet over the place of another in any nativity. They produce the minor events of life, the daily cares, annoyances, triumphs, and joys which everyone has, but which do not as a rule occasion any lasting effect. If, however, there is a coincidence of several evil transits at about the same time, particularly if the primary and secondary directions are also bad, then serious results may be expected. It is said that even primary directions cannot take effect without having transits of a similar nature to work through, and on this many professional astrologers ignore primary directions altogether, claiming that the local transits furnish all the data required for making predictions. In reality the reason for such omission is the difficulty of computing such primary directions. Local transits, on the other hand, require no mathematical skill or labor. The positions of the planets from day to day are given in every ephemeris or almanac published.

EMPIRICAL RULES.

It may be inferred from the foregoing hasty sketch of the main features of astrology that there is much in the science, as at present taught and practised, which cannot be understood. We read the rules laid down in the books, but no analysis is able to make clear to us their reason. Taking the aspects, for instance, no one can tell why a square, which implies four, should consist of only three signs of the Zodiac, while trine, implying three, should in reality embrace four signs or houses. Many other perplexing features arise to embarrass the student. It may be admitted without argument that a large part of the science is empirical. We have simply inherited a mass of rules and aphorisms which may be applied blindly, and our only consolation is that when properly used they generally bring about results which tally with the actual facts. We may not know why a certain direction in some person's horoscope will produce decidedly good or malefic effects, but that such effects are produced is proven to us again and again, until even the most skeptical must acknowledge the verification. Perhaps the empiricism is incident to the materialism of the age. It may be that with greater psychic development, or at any rate development of the intuitive intelligence, many of these blind rules will be made plain.

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PRESENT ASTROLOGICAL STATUS.

In the meanwhile it is not by any means safe to sneer at this most ancient of all sciences, or even to belittle its importance at the present day. The mistakes of professional astrologers, the vain pretenses of vulgar charlatans, the lack of earnest and thorough study on the part of those who are by nature qualified to succeed in it, are all drawbacks which combine to hide a knowledge of astrology from the world at large, and thus render it essentially occult. Yet no one can investigate its claims in an unprejudiced spirit, or even pursue the study of it to a limited extent, without coming across sufficient evidence to prove that there is really something in it,—that it is not all a mere imaginary scheme. Individual assertion is, of course, of little value in a matter of this kind, else the testimony of the wisest men of all ages would not be so contemptuously disregarded as it is by the self-sufficient, materialistic, scientific writers of to-day. Doubtless there is room for improvement in the art and practice of astrology as it is now set forth, yet the errors and misconceptions of its practitioners are far more than outweighed by the constant verification of its rules and principles. What it wants is not ignorant abuse and denunciation, but serious investigation and study. Perhaps the twentieth century, whose dawn is already heralded by a widening of the range of human thought and a breaking down of the old walls of bigotry, will develop some intuitive soul who will see through the veils of empiricism by which astrology is now obscured, and so lift it up to the plane where it rightfully belongs as one of the keys to the mysteries of life and cosmic evolution.

GEORGE E. WRIGHT.

(The following article by Madame Blavatsky appeared in "Lucifer" for October, 1888, and has teaching value for Theosophists still.)

LODGES OF MAGIC.

"When fiction rises pleasing to the eye,
Men will believe, because they love the lie;
But Truth herself, if clouded with a frown,
Must have some solemn proofs to pass her down."
CHURCHILL.

ONE of the most esteemed of our friends in occult research propounds the question of the formation of "working Lodges" of the Theosophical Society, for the development of adeptship. If the practical impossibility of forcing this process

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has been shown once in the course of the Theosophical movement, it has scores of times. It is hard to check one's natural impatience to tear aside the veil of the Temple. To gain the divine knowledge, like the prize in a classical tripos, by a system of coaching and cramming, is the ideal of the average beginner in occult study. The refusal of the originators of the Theosophical Society to encourage such false hopes has led to the formation of bogus Brotherhoods of *Luxor* (and Armley Jail?) as speculations on human credulity. How enticing the bait for gudgeons in the following specimen prospectus, which a few years ago caught some of our most earnest friends and Theosophists.

"Students of the occult science, searchers after truth, and "Theosophists who may have been disappointed in their expecta- "tions of Sublime Wisdom being freely dispensed by HINDU MA- "HATMAS, are cordially invited to send in their names to . . . . , "when, if found suitable, they can be admitted, after a short "probationary term, as Members of an Occult Brotherhood, who "do not boast of their knowledge or attainments, but teach "freely" (at £1 to £5 per letter?) "and without reserve" (the nast iest portions of P. B. Randolph's "Eulis") "all they find worthy "to receive" (read: teachings on a commercial basis; the cash going to the teachers, and the extracts from Randolph and other "love-philter" sellers to the pupils!)[1]

If rumor be true, some of the English rural districts, especially Yorkshire, are overrun with fraudulent astrologers and fortune-tellers, who pretend to be Theosophists, the better to swindle a higher class of credulous patrons than their legitimate prey, the servant maid and callow youth. If the "lodges of magic", suggested in the following letter to the Editors of this Magazine, were founded without having taken the greatest precautions to admit only the best candidates to membership, we should see these vile exploitations of sacred names and things increase an hundredfold. And in this connection, and before giving place to our friend's letter, the senior Editor of LUCIFER begs to inform her friends that she has never had the remotest connection with the so-called "H(ermetic) B(rotherhood) of L(uxor)", and that all representations to the contrary are false and dishonest. There is a secret body—whose diploma, or Certificate of Membership, is held by Col. Olcott alone among modern men of white blood—to

[1]Documents on view at LUCIFER'S Office, viz., Secret MSS. written in the handwriting of——(name suppressed for past considerations), "Provincial Grand Master of the Northern Section". One of these documents bears the heading, "A brief Key to the Eulian Mysteries," *i.e. Tantric* black magic on a phallic basis. No; the members of *this* Occult Brotherhood "do not boast of their knowledge". Very sensible on their part: least said soonest mended.

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which that name was given by the author of *Isis Unveiled* for convenience of designation[1], but which is known among Initiates by quite another one, just as the personage known to the public under the pseudonym of "Koot Hoomi" is called by a totally different name among his acquaintance. What the real name of that Society is, it would puzzle the "Eulian" phallicists of the "H. B. of L." to tell. The real names of Master Adepts and Occult Schools are never, *under any circumstances*, revealed to the profane; and the names of the personages who have been talked about in connection with modern Theosophy are in the possession only of the two chief founders of the Theosophical Society. And now having said so much by way of preface, led us pass on to our correspondent's letter. He writes:

"A friend of mine, a natural mystic, had intended to form, with others, "a Branch T.S. in his town. Surprised at his delay, I wrote to ask the reason. "His reply was that he had heard that the T.S. only met and talked, and did "nothing practical. I always did think the T.S. ought to have Lodges in which "something practical should be done. Cagliostro understood well this craving "of humans for something before their eyes, when he instituted the Egyptian "Rite and put it in practice in various Freemason lodges. There are many "readers of *Lucifer* in ——shire. Perhaps in it there might be a suggestion "for students to form such lodges for themselves, and to try, by their united "wills, to develop certain powers in one of the number, and then through the "whole of them in succession. I feel sure numbers would enter such lodges, "and create a great interest for Theosophy. "A."

In the above note of our venerable and learned friend is the echo of the voices of ninety-nine hundredths of the members of the Theosophical Society: oue hundredth only have the correct idea of the function and scope of our Branches. The glaring mistake generally made is in the conception of Adeptship and the path thereunto. Of all thinkable undertakings that of trying for Adeptship is the most difficult. Instead of being obtainable within a few years or one lifetime, it exacts the unremittent struggles of a series of lives, save in cases so rare as to be hardly worth regarding as exceptions to the general rule. The records certainly show that a number of the most revered Indian Adepts became so despite their births in the lowest, and seemingly most unlikely,

[1] In *Isis Unveiled* vol. ii. p. 308. It may be added that the "Brotherhood of Luxor" mentioned by Kenneth Mackenzie *(vide* his *Royal Masonic Cyclopædia)* as having its seat in America, had, after all, nothing to do with the Brotherhood mentioned by and known to us, as was ascertained after the publication of *Isis* from a letter written by this late Masonic author to a friend in New York. The Brotherhood Mackenzie knew of was simply a Masonic Society on a rather more secret basis, and, as he stated in the letter, he had *heard of, but knew nothing of our* Brotherhood, which having had a branch at Luxor (Egypt), was thus purposely referred to by us under this name alone. This led some schemers to infer that there was a regular Lodge of Adepts of that name, and to assure some credulous friends and Theosophists that the "H. B. of L." was either identical or a branch of the same, supposed to be near Lahore!!—which was the most flagrant untruth.

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castes. Yet it is well understood that they had been progressing in the upward direction throughout many previous incarnations, and, when they took birth for the last time, there was left but the merest trifle of spiritual evolution to be accomplished, before they became great living Adepts. Of course no one can say that one or all of the possible members of our friend A's ideal Cagliostrian lodge might not also be ready for Adeptship, but the chance is not good enough to speculate upon: Western civilization seems to develop fighters rather than philosophers, military butchers rather than Buddhas. The plan "A" proposes would be far more likely to end in mediumship than Adeptship. Two to one there would not be a member of the lodge who was chaste from boyhood and altogether untainted by the use of intoxicants. This is to say nothing of the candidates' freedom from the polluting effects of the evil influences of the average social environment. Among the indispensable pre-requisites for psychic development, noted in the mystical Manuals of all Eastern religious systems, are a pure place, pure diet, pure companionship, and a pure mind. Could "A" guarantee these? It is certainly desirable that there should be some school of instruction for members of our Society; and had the purely exoteric work and duties of the founders been less absorbing, probably one such would have been established long ago. Yet not for practical instruction on the plan of Cagliostro, which, by-the-bye, brought direful suffering upon his head, and has left no marked traces behind to encourage a repetition in our days. "When the pupil is ready, the teacher will be found waiting", says an Eastern maxim. The Masters do not have to hunt up recruits in special ——shire lodges, nor drill them through mystical non-commissioned officers: time and space are no barriers between them and the aspirant; where thought can pass they can come. Why did an old and learned Kabalist like "A." forget this fact? And let him also remember that the potential Adept may exist in the Whitechapels and Five Points of Europe and America, as well as in the cleaner and more "cultured" quarters; that some poor ragged wretch, begging a crust, may be "whiter-souled" and more attractive to the Adept than the average bishop in his robe, or a cultured citizen in his costly dress. For the extension of the Theosophical movement, a useful channel for the irrigation of the dry fields of contemporary thought with the water of life, Branches are needed everywhere; not mere groups of passive sympathisers, such as the slumbering army of church-goers, whose eyes are shut while the "devil" sweeps the field; no, not such. Active, wide awake, earnest, unselfish Branches are need-

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ed, whose members shall not be constantly unmasking their selfishness by asking "What will it profit us to join the Theosophical Society, and how much will it harm us?", but be putting to themselves the question "Can we not do substantial good to mankind by working in this good cause with all our hearts, our minds, and our strength?" If "A." would only bring his ——shire friends, who pretend to occult leanings, to view the question from this side, he would be doing them a real kindness. The Society can get on without them, but they cannot afford to let it do so.

Is it profitable, moreover, to discuss the question of a Lodge receiving even theoretical instruction, until we can be sure that all the members will accept the teachings as coming from the alleged source? Occult truth cannot be absorbed by a mind that is filled with preconception, prejudice, or suspicion. It is something to be perceived by the intuition rather than by the reason; being by nature spiritual, not material. Some are so constituted as to be incapable of acquiring knowledge by the exercise of the spiritual faculty; *e.g.* the great majority of physicists. Such are slow, if not wholly incapable of grasping the ultimate truths behind the phenomena of existence. There are many such in the Society; and the body of the discontented are recruited from their ranks. Such persons readily persuade themselves that later teachings, received from exactly the same source as earlier ones, are either false or have been tampered with by chelas, or even third parties. Suspicion and inharmony are the natural result, the psychic atmosphere, so to say, is thrown into confusion, and the reaction, even upon the stauncher students, is very harmful. Sometimes vanity blinds what was at first strong intuition, the mind is effectually closed against the admission of new truth, and the aspiring student is thrown back to the point where he began. Having jumped at some particular conclusion of his own without full study of the subject, and before the teaching had been fully expounded, his tendency, when proved wrong, is to listen only to the voice of his self-adulation, and cling to his views, whether right or wrong. The Lord Buddha particularly warned his hearers against forming beliefs upon tradition or authority, and before having thoroughly inquired into the subject.

An instance. We have been asked by a correspondent why he should not "be free to suspect some of the so-called 'precipitated' letters as being forgeries", giving as his reason for it that while some of them bear the stamp of (to him) undeniable genuineness, others seem from their contents and style to be imitations. This is equivalent to saying that he has such an unerring spiritual in-

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sight as to be able to detect the false from the true, though he has never met a Master, nor been given any key by which to test his alleged communications. The inevitable consequence of applying his untrained judgment in such cases would be to make him as likely as not to declare false what was genuine, and genuine what was false. Thus what *criterion* has any one to decide between one "precipitated" letter, or another such letter? Who except their authors, or those whom they employ as their *amanuenses* (their *chelas* and disciples), can tell? For it is hardly one out of a hundred "occult" letters that is ever written by the hand of the Master in whose name and on whose behalf they are sent, as the Masters have neither need nor leisure to write them; and that when a Master says, "*I* wrote that letter", it means only that every word in it was dictated by him and impressed under his direct supervision. Generally they make their chela, whether near or far away, write (or precipitate) them, by impressing upon his mind the ideas they wish expressed, and if necessary aiding him in the picture-printing process of precipitation. It depends entirely upon the *chela's* state of development how accurately the ideas may be transmitted and the writing-model imitated. Thus the *non-adept* recipient is left in the dilemma of uncertainty whether, if one letter is false, all may not be; for, as far as intrinsic evidence goes, all come from the same source and all are brought by the same mysterious means. But there is another and a far worse condition implied. For all that the recipient of "occult" letters can possibly know, and on the simple grounds of probability and common honesty, the unseen correspondent who would tolerate one *single fraudulent line in his name* would wink at an unlimited repetition of the deception. And this leads directly to the following. All the so-called *occult* letters being supported by identical proofs, *they have all to stand or fall together.* If one is to be doubted, then all have, and the series of letters in the *Occult World*, *Esoteric Buddhism*, etc., etc., may be, and there is no reason why they should not be in such a case—*frauds*, "clever impostures", and "forgeries", such as the ingenuous though stupid agent of the "S.P.R." has made them out to be, in order to raise in the public estimation the "scientific" acumen and standard of his "Principals".

Hence, not a step in advance would be made by a group of students given over to such an unimpressible state of mind, and without any guide *from the occult side* to open their eyes to the esoteric pitfalls. And where are such guides, so far, in our Society? 'They be blind leaders of the blind", both falling into the ditch

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of vanity and self-sufficiency. The whole difficulty springs from the common tendency to draw conclusions from insufficient premises, and play the oracle before ridding oneself of that most stupefying of all psychic anæsthetics—IGNORANCE.

FACES OF FRIENDS.

JAMES MORGAN PRYSE is our head printer, and he with his brother John must remain immortal among our annals. He came with his brother to New York in July, 1888, and enabled the editor of the PATH to start the Aryan Press for the printing of much needed Theosophical literature.

Brother Pryse was born in New London, a suburb of Cincinnati, Ohio, August 14th, 1859, and is of Welsh descent. His father was a Presbyterian minister in Cincinnati, where James spent his childhood. Both father and mother were born in Wales. It may be noted that Pryse is also the name of the recent Grand Druid of Wales. Being a minister's son James went from place to place in America, taking a high-school course and preparing in Latin, Greek, and the like for a college in Crawfordsville, Ind. Ill health, overstudy, and trying to do three years' work in a little over one spoiled these plans, and Bro. Pryse began to read law. At 17 he was ready for the bar, but not caring to spend four years as a clerk he went to Red Cloud, Neb., to the frontier. There for a while he ran a photograph gallery, but sold it out and entered a printing office, learned that business, edited a country paper, and with his brother John published other papers in various towns. They started an office at Anaconda, Mont., sold that out and began a paper at Prescott, Mich., and St. Paul. From there he went to Florida, and then up to Minnesota, where in January, 1886, he gave up printing and was admitted to the bar in the Circuit Court for the Eighth District of the State.

Intending to practise law he went to Lacrosse, Wis., but took a position as telegraph editor on the *Republican Leader* instead. Becoming what the Americans call "disgruntled" with all things, he joined a socialistic colony going to Sinaloa, Mex. A year was spent at Hammonton, N.J., doing the printing for the colony and helping to organize. While there he got into correspondence with Mrs. VerPlanck, who is now Mrs. A. Keightley, and resolved to work for the T.S. instead of for socialism. Bro. Pryse had never taken to any religion nor joined a church, and was too familiar

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with psychic phenomena to be in sympathy with naturalism, yet took no interest in mere spiritualism, its phenomena being of no use and the utterances of its spirits being nonsense. He had been studying Fourier while holding to pantheism and reincarnation, and the instant he met Theosophy recognized it as that for which he sought. Then began a study of *Isis*, of the PATH, of all that could be found on Theosophy, as well as an invaluable correspondence with Mrs. VerPlanck. In July, 1887, he joined the T.S. at Los Angeles, and met there again his brother, by that time also full of Theosophy. From there both went to Peru and back to Panama, and from there to New York.

In August, 1889, Bro. Pryse went to London to start the printing office there named the H.P.B. Press, wherein the machinery is American. There he is still at work night and day. He has wandered over most of the States of the U.S., keeping himself foot-free for a possible work in the future. He and his brother cannot be erased, and while our books are read, though no printer's name is on them, yet the soul and the work of James M. Pryse are in them. That he is a printer of the highest ability no one can deny, that he is a man who has unselfishly worked for the T. S. is a fact that is recorded in the unimpeachable books of Karma. We show his counterfeit presentment.

MOON'S MYSTERY AND FATE.

PROBABLY no heavenly body has received as much attention from men in all ages as our moon. Many causes contributed to this. The moon is near us; she is a remarkable and large object in the sky; she enlightens the night; she appears to have much to do with man and his affairs. Omens, spells, wishes, oracles, divination, traditions cluster around her during all time. It would be difficult to find a scripture that does not exalt the moon. The Christian Bible says that God ordained that the sun should rule the day and the moon the night. The Roman Church depicts Mary the Mother of God holding the child while she stands upon the crescent moon. The twelfth chapter of Revelations opens thus:

> And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

Other religions are the same as this modern Hebraic one in giving the moon a very great prominence.

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Even science cannot escape the fascination. The brilliancy and nearness of the moon and her many recurring changes all aid in fixing the attention of science. Modern and ancient science alike unite in watching the night's great light as she performs her journey round us. Nations regulate themselves and their acts, religious and commercial, by the moon. Feast days of the church are fixed more by the lunar than the solar calendar, for all the movable feasts depend on the moon. Calendars rule commercial affairs in credits, obligations, and settlements.

From earliest times the calendar, ruled in fact by the moon's motion, has been of immense interest to man. Periodically rulers of the earth try to reform the calendar of days and months when it as periodically gets out of order. The present arrangement of months with twenty-eight, twenty-nine, thirty, and thirty-one days was invented to make a calendar which would last some centuries before another one will be needed, just because the moon's motion will not give twelve regular months, but twelve regular ones and one small one of about six days. And when the present style of reckoning was introduced, many communities of men in Europe rebelled because they thought they had been deprived of some actual days of life.

Cæsar ordered a reformation of the calendar by attempting to use the sun, but in time it fell into great confusion. Pope Gregory XIII. directed ten days to be suppressed, and then found that the Julian calendar had an error which would amount to three days in four hundred years—quite a serious matter. The Gregorian year now prevails, except in Russia. But still the greater number of men and the greater number of festivals depend on the moon and her motion. While if we examine the records relating to superstition, we will find that whatever may have been the place once held by the sun, it has been usurped by the moon, leaving one nation distinctly worshippers of the Lord of Day.

Modern Theosophy, coming on the field as the uniter of all religions by explaining the symbols and traditions of each, is not exempt from the mystery of the moon. H. P. Blavatsky is our sole originator of a theory regarding the satellite which one could not have invented with the most wonderful imagination. She says her teachers told her, and leaves us to work out the details; but her theory will bear investigation if taken as part of the whole evolutionary scheme reported by her. If we had thought to escape from lunar dreams and puzzles we were in error, for while she plainly asserts that the former body of the entity now called Man's Earth is the very moon in our sky, the ex-

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istence of a mystery is as plainly declared. The first mystery which she claimed to reveal—and, indeed, she first of every one states it—is that in a remote period, when there was no earth, the moon existed as an inhabited globe, died, and at once threw out into space all her energies, leaving nothing but the physical vehicle. Those energies revolved and condensed the matter in space near by and produced our earth; the moon, its parent, proceeding towards disintegration, but compelled to revolve around her child, this earth. This gives us a use and history for the moon.

But then the same messenger says that the "superstition" prevailing so long and widely as to the moon's bad influence, as in insanity, in necromancy, and the like, is due to the fact that the moon, being a corpse intimately associated with earth, throws upon the latter, so very near to her, a stream of noxious emanations which, when availed of by wicked and knowing persons, may be used for man's injury. Then the same writer goes on to assert that six mysterious doctrines or facts remain yet untold, and all relating to the moon.

It would be idle to speculate on these mysteries, for it has ever been found that unless the Great Initiates speak the general run of men can but modify, enlarge, or intertwine by their fancy those facts and doctrines of which they have heard. But as to the fate of the moon, H.P.B., speaking for those Initiates, says plainly what is to become of our satellite.

In the first volume of *Secret Doctrine*, in a foot note on page 155 of the first edition, she writes:

> Both [Mercury and Venus] are far older than the earth, and before the latter reaches her seventh Round her mother moon will have dissolved into thin air, as the "moons" of the other planets have, or have not, as the case may be, since there are planets which have *several* moons—a mystery again which no Œdipus of astronomy has solved.

This is extremely plain as to our moon, yet raises another mystery as to the general subject of moons. If correspondence is a law of nature, as I firmly believe, then it would be in accordance with it for the moon, considered as earth's former body, to dissolve all away in course of time. And as evolution proceeds with uniformity, the upward progress of our races and earth should be marked by the gradual fading and final disappearance of the moon, as H.P.B. says. It is likely that before our sixth round is ended, it being the round relating to *Buddhi* as the vehicle of *spirit*, the body of the moon, which was the vehicle for *prana* and astral body, will have disappeared. Very probably one of the unrevealed mysteries has to do with the uses and pur-

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poses of and for the whole mass of matter now constituting the moon's bulk. But whatever those mysteries are, the fate of our satellite is very clearly asserted, for the benefit of those who have confidence in H. P. B.'s teachers, and who are willing to take the key of correspondence for the unlocking of the lock of Nature.

WILLIAM BREHON.

A STUDENT'S NOTES AND GUESSES.

THE serpent symbol is a strange one. A cold, selfish creature, voiceless and limbless; capable only of spasmodic activity as it seeks to escape, to sting, or to gulp its living prey; its life is spent in sullenness and torpor; its sole ambition is to lie "untrodden in the sun".

With a minimum of brain capacity it exhibits correspondingly little intelligence, far less than that shown by many insects.

Yet the serpent has been chosen, among all races, as the symbol of intellectual power of every grade, from a subtle cunning to the wisdom of the gods. In the Jewish mythology, it is represented as tempting the first woman with a promise of divine wisdom and power: Hermes carries the caduceus as a token that he is a messenger between gods and men; the serpent accompanying Æsculapius signifies the healing power; Jesus exhorts his disciples to be "wise as serpents".

Mundane serpents have signified an all-sustaining and encompassing will and intelligence, both in India and the extreme north; and the serpent has been the symbol of the adept, from the far East to ancient Peru and Mexico. . . . .

Perhaps when St. Patrick drove the snakes from Ireland, he was the cause of its soil having ever since produced more wit than wisdom. . . . .

Look into the eyes of any living creature and you touch its soul. The dog seeks from yours something which he dimly feels and would fain comprehend. There is a look in his brown eyes as he fixes them upon yours, which is not there at any other time, which he fixes upon no creature except man, and which no animal but the dog is able to give.

As we look into the limpid fluorescent depths of a horse's eye, our sympathies go out to the fellow-being which looks out through that window. Even when it sparkles with spirit, it is still tempered with timidity. We feel its pathetic patience, which is above

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that of the dull ox, an intelligence which is moral rather than intellectual, and we receive the impress of an instinctive nobility and unselfishness.

The patient drudge is quick to respond to our wants rather than to his own; a harsh word sets his pulses bounding; a kindly look awakens instant recognition.

Contrast this with the attentive, well-regulated selfishness which gleams from the yellow eyes of the cat, as she looks debating the chances of a morsel or the possible hospitalities of a comfortable lap. Watch the change from the receptive to the active, as she hears a mouse-like rustle, and the glare of the beast of prey shines out.

Or, as she steps softly along, you are aware that she has in mind either a warm corner by the fire, an amatory interview on a back fence, or a raid on the canary bird or an unguarded pantry. Self, and self only, is the center around which revolve the thoughts of this courtezan of the animal world.

That domestic Arab, the rat, has had his little brain quickened, for untold generations, by contact with civilization, by its warfare against him, by the dangers and rewards of his predatory and pariah life. You can read the whole story in the mingled impudence, fear, and cunning of his beady eyes as he faces you for a moment with his whiskers a-quiver, knowing as he does his exact distance from the nearest retreat.

Compare the eye of a rat with that of his third cousin, the squirrel. In that softer little orb you read not only the alertness of his tribe, but a milder curiosity and timidity. You are to him rather a strange and possibly dangerous visitor, than a giant hereditary enemy.

Greed and a limited shrewdness gleam from the small eyes of a pig, and when we see the like in a human being—we know what to expect.

What creature has the chilling, stony stare of the serpent? What can you read in those fixed eyeballs which suggests an emotion or a thought with which any human being ever had an instant of sympathy? Their effect is different from that which can be produced by any fixed glassy ball. You feel the consciousness of the creature as it meets some sphere of your own, but it is an icy and utterly selfish consciousness; you recoil from the psychic touch of the snake as you do from that of his body.

A writer in a recent number of the *Fortnightly Review*, in speaking of the serpent, says:

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"The power of continuing motionless, with the lifted head projecting forward, for an indefinite time is one of the most wonderful of the serpent's muscular feats, and it is of the highest importance to the animal both when fascinating its victim and when mimicking some inanimate object, as, for instance, the stem and bud of an aquatic plant; here it is only referred to on account of the effect it has on the human mind, as enhancing the serpent's strangeness. In this attitude, with the round, unwinking eyes fixed on the beholder's face, the effect may be very curious and uncanny."

He goes on to quote the experience of an African traveller who discovered a snake at the bottom of a pool of water:

"Presently, without apparent motion, so softly and silently was it done, the snake reared its head above the surface and held it there erect and still, with gleaming eyes fixed on me in question of what I was. It flashed upon me then that it would be a good opportunity to test the power of the human eye upon the snake, and I set myself the task of looking it down. It was a foolish effort. The bronze head and sinewy neck, about which the water flowed without a ripple, were as if carved in stone; and the cruel unwinking eyes, with the light coming and going in them, appeared to glow the brighter the longer I looked. Gradually there came over me a sensation of sickening fear, which, if I had yielded to it, would have left me powerless to move; but with a cry I leaped up, and, seizing a fallen willow branch, attacked the reptile with a species of fury." . . . .

The fixity of the serpent's eye is not the cause of the peculiar impression which it makes. The eyes of fishes, though not as a rule immoveable, are moved but seldom and slightly. They have not that filmy blankness we see in the dead fish, from which the idea of the "fishy eye" has been derived. Study them in an aquarium (if you can do no better), and you find nothing unpleasant in the eyes of a fish; no matter how fixed they may be. They suggest rather a restful consciousness of existence, which hardly feels its own separateness; they recall in no way the stony selfishness of the snake.

If we are fishermen, we grasp the slimy scales of a prize with eagerness, while we would shrink from the less defiling touch of the most harmless snake.

Fixity, then, is not the cause of the repellent fascination that lurks in a serpent's eye.

Is it in the shape of his head?

Many lizards have heads closely resembling those of snakes,

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both in color and shape, in fact often more calculated to inspire aversion, if critically examined. Their bodies are cold and scaly and tapering. The eyes of lizards vary in color and shape, as do those of serpents, but the expression is wholly different. Take, for instance, one of the little lizards that scuttle through the dry fallen leaves of our southern forests, or, squirrel-like, scamper up a tree and shift to the opposite side as we approach, or flatten themselves against the bark, with which they seem to blend. Fix the eye of one of these reptilian sprites, if you can, and you will find nothing repulsive in it. It is bright and inquisitive, what the women would call "cute", and you feel like feeding the little fellow with a fly, if you can convince him of your friendly intentions.

The toad is repulsive enough, even when impartially considered. Industry is not his forte, and there is a fixity in his freckled countenance as he waits patiently for what Providence may send in the shape of a fat bug, but no evil light shines from the little circular, golden-iris windows. They will but wink and roll if an occasional doubt crosses him as to the expediency of retaining on his stomach that strange-looking insect which just now he confidingly swallowed, as it was rolled toward him by some one (let us say a school boy).

. . . . The Egyptians derived their symbols from a period when men were in closer touch with the soul of the world than in these days of machinery. The manifold life which has built together the forms of dust looks out through many portals. In the ancient picture-teachings we find the human form surmounted by the head of the hawk or the jackal, the ibis, the cat, or the crocodile. The bull and the beetle were sacred symbols, degraded in a later age.

In all of these we may read of an all-pervading power and intelligence, manifesting through a potential humanity, through different aspects of evolving soul. Strength and swiftness, keenness and tenacity, intelligences working in earth, air, and water, were all recognized as parts of the whole, as co-ordinate psychic factors. Not one was despised as unworthy or contemptible.

The Miss Nancyism of the modern sectarian affects innocence and ignorance, and will have none of these things . . . except the lamb and the dove.

Yet in that elder and broader symbology we find the serpent erect, as the symbol of kingly power and occult wisdom.

Yet the serpent that crawls in the dust or glides through the

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tangled swamp is a thing apart and accursed; it raises itself but to threaten, or to sting, or to paralyze with the steely steadfastness of its will. It is shunned by all that lives, by all that flies or runs; hated in forest and field. The only sound it can make is a hiss, and that sound is the only one common to the language of bird and beast and man. All who can use it mean but one thing when it is sent forth; malice, defiance, separateness.

And is this reptile, with its cruel eye, its crushing fold or poison tooth; which rejects even the freshly slain as its food; which must have a living, struggling victim; is this creature, because of its sinuous path or some fancied grace, to be taken as the type of anything to which we should aspire?

Instinct and common sense say No.

But, with one accord, the solemn picture-teachings of the ages, of Jew and Gentile, of India, Egypt, and America, point to some hidden mystery, to some occult combination of power and intelligence, of which, it may be, the serpent of the dust is but the degraded rudiment.

Who can read the riddle of the serpent?

X. R.

(*To be continued.*)

AN IMPORTANT DECISION.

"MAHATMA LETTERS."

THE following correspondence, which explains itself, is presented for the information of members. It was submitted to the 8th Convention of this Section and approved of after one reading and consideration in committee and convention. It was also forwarded to the European and Indian General Secretaries, who have decided similarly in another case:

144 MADISON AVENUE,
NEW YORK, *March 12, 1894.*

To William Q. Judge, Esq., Gen'l Sec'y, Am. Sec. T.S., New York, N.Y.

DEAR SIR AND BROTHER: I desire to submit the following statement of facts for your consideration and opinion as a member of the Council of T.S.

A member, in good standing, of the T.S. has, at various times and until quite recently, sent me letters and messages which purport to emanate from one of the Masters spoken of by H. P. Blavatsky and supposed to be interested in the welfare of the said Society. In these letters and messages there is no attempt to imitate the supposed handwriting of the Master nor to convey any idea of so-called precipitation, but one letter is signed with the name, in full, of the Master whose message it purports to be, and others, whether signed or not, contain internal evidence that they are accepted as emanating from the same high source.

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It has been suggested to me that a committee should be appointed to inquire into this matter on charges to be made that the sending of messages purporting to come from a Master, or Masters, is untheosophical, or that the proper officers of the T.S. should consider the matter to the same end.

I have replied that I consider this a matter into which a committee of the T.S. may not properly inquire; that I do not, for a moment, entertain the idea that it may be brought within the jurisdiction of the Society under any clause of its Constitution; that it can rightly be regarded as a matter between individuals only; that any such inquiry or determination of such a subject would only tend to raise a dogma in the Society, and, furthermore, that it seems desirable that some official statement of a general character should be made defining the Society's position on questions of this nature.

Sincerely Yours,
ELLIOTT B. PAGE,
A Fellow of the Theosophical Society.

No. 599. THEOSOPHICAL SOCIETY, AMERICAN SECTION,
GENERAL SECRETARY'S OFFICE, 144 MADISON AVENUE,
NEW YORK, *March 14, 1894.*

To Elliott B. Page, Esq.

DEAR SIR AND BROTHER: I have your letter of 12th inst. informing me that a member of the T.S. (whose name you have privately given me) has sent you at various times "letters and messages which purport to emanate from one of the Masters spoken of by H. P. Blavatsky and supposed to be interested in the welfare of the said Society, and that one of the letters is signed with the name in full of the Master whose message it purports to be, but that in the letters there is no attempt to imitate the supposed handwriting of the Masters, etc." and asking me officially whether a committee could be properly appointed to consider the matter on the ground that such actions by said member are untheosophical. This could only be considered by the Society acting through a committee on the ground of being an offence under the Constitution of the T.S.; it is also a matter which should first be submitted to the Council and the President; it is competent in my opinion for you to raise the question as one of information, asking for a decision or opinion from the proper officers or Council. I shall therefore give you my opinion officially and then forward the same to the President and the Council. My opinion is:

First: The matter stated is not one which the Society or its officers can consider; it stands on the same ground as the affirmation of a member that he or she has seen or heard of or from a Mahâtmâ. On this see the public utterances of the President, Colonel Olcott; also those of Mrs. Besant; and the late publication by Mr. Sinnett, President of the London Lodge, to the effect that what he (Mr. Sinnett) published was directly from said Mahâtmâs. These are not offences in the T.S. for the reason that cognizable offences are these: Slander of members; violation of the T.S. neutrality on questions of legislation, politics, religion, caste, and social rules; violation of the rule that we have no dogma by proclaiming a dogma or belief as that of the T.S.; wilfully hurting the religious feelings of members at a meeting of Branch or Section; conviction of crime under the law of the land, and the like. In no place are the Mahâtmâs, their powers, existence, or functions mentioned. It is solely and simply a personal matter whether one shall or shall not affirm he has messages from the Mahâtmâs; it is also a personal matter whether other members shall or shall not believe him.

Second: It would be a violation of the Constitution to decide either negatively or affirmatively under the official shield of a T.S. Committee whether a person had or had not a message from the Mahâtmâs, and to consider the facts cited by you would involve preliminarily that affirmative or negative. The Society would thus through its Committee fix a dogma one way or the other; either the dogma that Mahâtmâs exist and may be heard from, or the opposite dogmatic statement that such Mahâtmâs do not exist.

On this I beg to refer you to the official statement by the President in his Executive Notice of May 27, 1893, respecting the T.S. Congress at the Parliament of Religions. He said: "Of course it is to be distinctly understood that nothing shall be said or done by any delegate or committee of the Society to identify it, as a body, with any special form of religion, creed, sect, or any

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religious or ethical teacher or leader; our duty being to affirm and defend its perfect corporate neutrality in these matters".

This goes directly to the point, and was meant, as intimated to me by the President, to cover precisely the existence of the Mahâtmâs under the word "teacher" and to prevent any fixing of the T.S. to H. P. Blavatsky by means of the use of the word "leader". Hence we have in advance the decision in general of the President, in which the other members of the Council will concur, as I now do in advance.

Fraternally Yours,
WILLIAM Q. JUDGE,
General Secretary American Section and Member of the T.S. Council.

CORRESPONDENCE.

EDITOR OF PATH: A Mrs. * * * near my California home has a little granddaughter, five years of age, who has never walked. She is physically weak or delicate, but intellectually very precocious. When but three years of age an educated gentleman happening to call heard her reading and asked the grandmother if it was not a great task to teach one so young to read like that. She answered that she thought that she must have taught herself from the letters on the cans she played with, but the child replied "No, grandma, I knew how to read before coming to this house to live", meaning before she was born.

Her grandfather spoke broken English, he being a German. After listening to him one day she said, "Grandpa, if you had attended school where I did, you would not have been allowed to talk so improperly as that". They asked her where that was, and she said it was when she lived in another house. "And, grandpa, you were not born then, I think". They did not then know anything about reincarnation, and I explained it to them and gave them leaflets to read. They now accept it. Little children can teach.

Yours truly,
A MOTHER.

LITERARY NOTES.

APRIL THEOSOPHIST. "Old Diary Leaves XXV" is of extraordinary interest. It minutely describes the appearance to Col. Olcott at New York in astral body of the Master, with accompanying incidents, notably that of the turban,—an appearance, we may add, seen also and testified to by a lady not a Theosophist. The Col. narrates two cases in which he himself had projected his double, one of them illustrating "repercussion", and cites five instances of seeing clearly the doubles of others, three of them Adepts. Sepharial gives the horoscope of Mr. Gladstone, and shows how his postal cards are directly due to Jupiter. "Annie Besant's Indian Tour" is a glowing record of the almost royal progress of that truly royal woman, and in the splendid diction of Col. Olcott tells what she is and did. He truly speaks of "this five months' intellectual feast, this banquet of rhetoric and wisdom", and eloquently describes her lofty religiousness, her profound devotion. It is a tribute from one of the most charming of writers to one of the most glorious of characters.—[A. F.]

THEOSOPHICAL SIFTINGS, Vol. VII, No. 3, gives "Neo-Platonism" by E. W. Ward, and "Reincarnation" by R. Machell. The former prefaces an analysis of the doctrine with a sketch of its ablest exponents, and the style is peculiarly pleasing, with neat touches and a musical flow. The text is far more lucid than the quotations. Why shouldn't composition be better after fifteen centuries of practice? "Reincarnation" has many pregnant thoughts and suggestions, advocates independent efforts to grasp truth, and most truly says that "we only know a thing when we can express it in our own language and in different ways". The metaphors on the last page are a little

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mixed, but the idea is clear. If *Siftings* continues through the year as it has begun, those who have saved their $1.25 will be a good deal poorer than richer.—[A.F.]

THE NORTHERN THEOSOPHIST for May has its "Editor's Remarks" as fresh and sprightly and sound as heretofore, their combination of geniality and sense giving delightful flavor. The subscription is only one shilling and six pence per year. It would be nice if the editor would contribute some of his thought to the American *Forum*.—[A.F.]

THE PACIFIC THEOSOPHIST for May prints a most interesting address by the Countess Wachmeister before April Convention upon "The Theosophical Society". The method of H.P.B.'s entrance into Tibet is described, and an outline of her tuition there and in Egypt. The remarks upon the power of thought are especially strong and good.—[A.F.]

LIGHT OF THE EAST has an undoubted right to oppose Theosophy and the T.S. if its convictions are adverse, but surely no cause can be advanced by the publication of so indescribably vulgar an article as that in the April issue called "History of the T.S." It is taken from *The Buddhist Ray*. If the question was merely of slang, or even deliberate misrepresentation, one might let it pass as lack of refinement or truth; but coarseness so gross, so redolent of the stable, so disclosive of the character and habitat of the being who could use it, can only have been quoted, it is fair to suppose, because of partial unfamiliarity with English. Indian gentlemen, no less than American, must instinctively revolt from vulgarity of speech, and from editors' sanctums as well as from private parlors must banish what belongs only in the stye. —[A.F.]

THE NEW CALIFORNIAN for April and May frankly avows its "pressing need" of financial support, but takes the right way to secure it by at last printing a readable article. "Scientific *versus* Christian Ethics", by Adeline E. Knapp, is singularly bright and penetrating. With great good humor and almost entire fairness it handles conventional beliefs, jauntily stripping off sham and amusedly exposing contradiction, always clever, incisive, strong. Is it true that there are more Mahometans than Buddhists in the world? Further articles by Miss Knapp will do more to gain "support" than even the despairing offer on the inside cover.—[A.F.]

LAY RELIGION, by Richard Harte. It might have antecedently seemed somewhat improbable that Mr. Harte, even allowing for his natural versatility, would enter the field of religious discussion, and indeed, strictly speaking, he has not done so now. For there is never in these 178 pages the trace of a perception that religion is the most profound of human experiences, the conscious relation of the soul to God, the reality of all realities and the motor to duty: he has no other thought of it than as an affair of intellectual beliefs and opinions, and these usually expounded by a selfish caste for its own purposes. The influence of religion he defines (page 104) as "the power of the priests"; "true religion" (page 117) as "the correct interpretation of the Cosmos". Having therefore no apprehension whatever of religion as anything more than doctrine, it would be impossible for him to treat it as a spiritual force.

Yet the consequence by no means follows that his work is either shallow or valueless. It is, on the contrary, shrewd, acute, logical, clever, vigorous, and well-informed, besides being always entertaining and sometimes witty. The attitude is that of a philosopher indifferent to the distinctions between creeds, but with some hostility to the groundwork of all and a touch of cynicism as to human nature, desirous fairly to depict every side of fact which his own limitations do not exclude from vision, and careful to state the qualifications or restrictions due to any theory. Hence not a little of truth and interest must necessarily come from so able a man and writer. To Theosophists his first chapter is the most interesting, and however acrid his tone towards the T.S. wherein he still claims membership, to H.P.B., the Esoteric Section, the Mahatmas, and Theosophic convictions generally, it is no doubt a fact that the aim and actual operations of the Society have greatly changed since its foundation. This may not prove conclusively, as Mr. Harte thinks, the absence of intervention by Mahatmas in the Society's affairs: it might even

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prove the opposite, if the aim was raised and the operations made more successful: but it certainly shows that the Society has, in Mr. Harte's words, "strayed away from its original path and purpose". *Lay Religion* is to be followed by *The Old Theology*, and doubtless that will be just as clever, just as thoughtful, and just as religionless. (*Orderable through* PATH, *cloth* $1.00.)—[A.F.]

THE BOOK OF THE PATH OF VIRTUE is a version of the Chinese Philosopher Lao-tze's *Tao-Teh-King*, to which Mr. Walter R. Old has, in his ever-pleasing style, prefixed an Introduction and added a paper on "The Tao". The text is largely in the form of proverbs, a few somewhat sagacious without being strikingly profound, but most of them superficial and commonplace, and one rather wonders how wisdom of such mild quality could form the basis of a national school of philosophy. "Doors and windows", says Lao-tze, "are useful to a house by being cut out". "A virtuous man is identified with Virtue". "What is brittle is easily broken". "Virtue is good". These truths would seem to be incontestable, and the book contains others quite as much beyond the reach of successful impugnment.—[A.F.]

THE DIVINE PYMANDER, edited by W. Wynn Westcott, has an interesting preface by the editor, pointing out that by Hermes Trismegistos the three departments of arcane wisdom—Theosophy, Alchemy, and Magic—are combined, and that, despite corruptions, these seventeen chapters do enshrine the very old Egyptian ideals and are almost the only existing remains thereof. H.P.B. speaks of him as "the oldest and most spiritual of the Logoi of the Western continent", and Kenealy thinks his date to be 1800 B.C. The archaic style makes the work curious, but its break-up into brief and disconnected sentences makes it wearisome. All these ancient fragments of Sacred Learning have a place in history, yet they probably are not of great service to the practical student of to-day, who must have clearness, consecution, a modern treatment of thought, a contemporaneous sense to words. The reverent spirit and the deep cognizance of supersensuous realities do, however, always edify. (*The* PATH, *cloth*, $1.00.)—[A.F.]

THE SOURCE OF MEASURES, J. Ralston Skinner. This remarkable book, so learned, painstaking, and profound, was published nineteen years ago, but the edition has for some time been exhausted and much disappointment caused. Robert Clarke & Co. of Cincinnati have just issued a new edition, adding to it a Supplement of sixty-three pages which Mr. Skinner in 1876 printed for private circulation. The central idea is that the Egyptians, Hebrews, Romans, and probably the Hindus, used for linear measures a unit which has come down from antiquity unchanged, *the British inch*, and that this arose from the relation of the diameter of a circle to its circumference. This relation and cognate facts are elaborately treated; history, ethnology, symbolism, philology mythology being brought to bear on the theory, and special attention being given to the construction of the Great Pyramid, the significance of the Kabbala, and the need of an esoteric interpretation to the Bible. Mr. Skinner considers that the keys to this interpretation were at one time possessed by the Roman Catholic Church, the Free Masons, and probably the Greek Church and the Brahmins. Most curious facts in rites, measurements, proportions, numerical meanings, etc., pervade the whole work, which will doubtless always remain not merely an erudite contribution to an interesting topic, but a help to those deeper truths in religion which science is now beginning to surmise. (*Orderable from* PATH: *cloth*, $5.00.)—[A.F.]

Mirror of the Movement.

"H.P.B." T.S. had May Sunday evening lectures: *Spirit and Soul*, Donald Nicholson; *The Truth about Ghosts*, James H. Connelly; *Nature and Nature's Laws*, Jos. H. Fussell; "*The Power of an Endless Life*", Alex. Fullerton.

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ST. JOHN T.S., Brooklyn, N.Y., was chartered on April 27th with eight charter-members, and is the eighty-seventh Branch upon the roll. It starts with a Headquarters and a resident official, and has already planned out important works. The President is Mr. Henry C. Parke, and the Secretary Mr. Arthur D. Stetson, 365 Bedford Ave.

ARYAN T.S. lectures on Sunday evenings in May were: *Does Science teach Reincarnation*, E. B. Guild; *The Old and the New*, A. W. Wadham; *The Human Soul*, Dr. Edward G. Day; *Present-Day Theosophy*, H. T. Patterson.

GILROY T.S., Gilroy, Calif., was chartered on May 24, with eight charter-members. It is one of the fruits of the Pacific Coast Lecturer's work. It ranks eighty-eighth on the American roll. The President is Mrs. Mary A. Van Schaick, and the Secretary Mrs. Lola E. Forsyth.

MR. BURCHAM HARDING arrived at Boston Headquarters April 26th, and lectured that evening on "Seven Principles". Sunday, 29th, in the hall of the Boston Society he began a reply to statements about Theosophy made in his Bible class by Rev. Minot J. Savage, the prominent Unitarian minister. Upon that evening Mr. Harding confined himself to rebutting the accusation of dogmatism, and showing the reasonableness of the "septenary constitution"; on the following Sunday "Reincarnation" and "The Masters" were treated upon. Crowded audiences listened to these addresses, and full reports appeared in the Boston papers. At the League meeting on May 3rd, the names of twenty cities adjacent to Boston were presented. Members were called upon to assist in working up meetings, engaging halls, and making preparations for lectures. Many responses were made, and it looks as if Mr. Harding is likely to have his hands full for some time to come around Boston. Lowell was worked by Mr. H. A. Richardson, and lectures given by Mr. Harding on 16th, 17th, and 18th May. The hall was well filled each evening. The newspapers gave very full notices, with result that a considerable number have given their names to join the study class to meet there weekly. Charlestown, Lexington, Newburyport, Worcester, and Sharon have already fixed dates for meetings. Lectures have also been given at the branches at Cambridge, Malden, and Somerville. The *Secret Doctrine* class in Boston, as well as the weekly classes at Malden and Somerville, have by his advice taken up the subjects of the correspondence class for study, and the members joined that class.

On White Lotus Day the members of the Boston, Malden, Cambridge, and Somerville branches met at the Boston Hall for the memorial services. The address was given by Mr. Harding, an excellent and long report appearing in the local papers.

Very interesting accounts of White Lotus Day celebrations, condensed for PATH, have been unfortunately lost, together with other items, by a casualty in the printing-office.

INDIA.

A PROSPECTUS has been issued in and circulated through India announcing the formation of the "Brahma Vidya Prakatana Sabha", a Society to "revive Hinduism and raise the standard of Spirituality". Its methods are avowedly modelled upon those of the foreign missionaries upon Indian soil,—native schools and colleges with religious instruction, journals and leaflets, working centres, and a staff of preachers. The High Priest of the Sri Sivaganga Mutt is temporary President, but his is the only name given, and so important an enterprise needs the endorsement of many influential names. The restoration of religious sensibility and influence to a race becoming dulled through an imported secular spirit is a noble undertaking, but it may be marred, even checked, if "observances and ceremonies" are much regarded. They are even yet too numerous. The movement seems, however, to be under distinctively Theosophical auspices, and the word "Theosophy" is used.

CEYLON.

ON EASTER DAY a Reading Class was formed at Colombo, Ceylon, by the Lanka Branch and a few visitors. It will meet every Sunday at the Annie sant School. Dr. English from America is working hard to revive the nka Branch.

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AUSTRALASIA.

AUCKLAND, NEW ZEALAND, maintains its weekly open meetings and fortnightly Sunday evening lectures, both well attended. Original lectures have been given upon *The Harvest of Life*, C. W. Sanders; *Sidereal Theosophy*, S. Stuart; *The True and the False*, Mrs. Ellis; *Theosophy and the Masses, or Conceptions of God, Karma, and Reincarnation*, Mrs. Sara Draffin.

SYDNEY, N.S.W., keeps up its Theosophical activities; its fortnightly lectures, readings and discussions on Sunday evening, a weekly *Secret Doctrine* class alternately for beginners and Lodge members, the former conducted by Mrs. E. Minchen.

GENERAL SECRETARY'S TOUR.

The General Secretary lectured at Hamilton Hall, Oakland, Calif., on the evening of April 25th to about four hundred persons, the subject being "Ghosts; what and where are They?" He also had meetings with members. On the 26th he lectured at the Metropolitan Temple in San Francisco on "Mahâtmâs". This was also the subject of the lecture at Sacramento, questions being subsequently put and replied to by Messrs. Judge and Hargrove. Mr. Hargrove had previously gone down to Santa Cruz on the 24th and had lectured there and at San José, besides seeing members. Meetings were also held at the Headquarters and otherwise. On May 1st they arrived at Portland, Or., where the General Secretary lectured in Arion Hall on "Reincarnation and Karma". A visit was made to Headquarters, where members were met, and the Branch meeting on May 2d was attended. On the third they left for Seattle, where the Branch was met and addressed. On the 4th went to Victoria, B. C., and lectured in Philharmonic Hall on "Death and After". The audience of 300 was almost wholly of men. On the 5th went to Port Townsend, where the United States Steamer "Yorktown" was visited for a dinner with the Commander, after which a lecture in the evening was delivered on "Reincarnation" in "Red Men's Hall". It was crowded with 275 people. On the 7th returned to Seattle. Travel north of Seattle is slow because steamers are few, yet there is much Theosophical interest and audiences were surprisingly large. On May 10th met the Narada Branch of Tacoma at their rooms for an hour and spoke of Convention and other matters. This Branch has a good hall where some member attends each day and keeps the place always open. The evening lecture was attended by about five hundred people, and the local papers gave good reports as well as a long interview. The next afternoon left for Olympia, and lectured in the Unitarian Church that evening on "Karma and the Law of Cycles" to a small audience. On the 11th left for Portland, Or., going on thence to Salt Lake City and arriving on the evening of the 13th. Met the Branch in the President's room at 11 a.m., and others later. At 8:15 lectured in the Salt Lake Theatre on "Reincarnation and Karma", and met Branch members and inquirers on the 14th, leaving in the evening for Colorado. After stopping in Aspen Mr. Judge went to Denver, met the members there, and obtained a parlor in Albany Hall for meeting inquirers during the 18th. About twenty persons called for conversation on Theosophy, and application was made for a Branch Charter by new members and those already on the spot. The preliminary meeting was addressed by Mr. Judge and by Mr. E. M. Sasseville. Arrived in Omaha on the afternoon of the 19th, and was met by Branch President and many members. At 8 p.m. Mr. Judge held a reception at the Mercer House, and on the 20th lectured at Arcanum Hall on "Theosophy". The audience was considered good. On the 21st he left Omaha for Chicago.

The body, like any other house, will limit and annoy the user if it be kept in bad order.

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Let brotherly love continue. Be not forgetful to entertain strangers; for thereby some have entertained angels unawares.—*Hebrews, xiii, 1, 2.*

And behold I some quickly: and my reward is with me, to give every man according as his work shall be.—*Revelations, xxii, 12.*

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POINTS OF AGREEMENT IN ALL RELIGIONS.[1]

MR. CHAIRMAN, LADIES AND GENTLEMEN: Let me read you a few verses from some of the ancient Scriptures of the world, from the old Indian books held sacred by the Brahmans of Hindustan.

"What room for doubt and what room for sorrow is there in him who knows that all spiritual beings are the same in kind and only differ from each other in degree?"

"The sun does not shine there, nor the moon and the stars, nor these lightnings, and much less this fire. When He shines, everything shines after Him; by His light all this is lighted.

Lead me from the unreal to the real!

Lead me from darkness to light!

Lead me from death to immortality!

Seeking for refuge, I go to that God who is the light of His

[1] An address delivered April 17th, 1894, before the Parliament of Religions at San Francisco, Calif., by William Q. Judge.

The Midwinter Fair at San Francisco had annexed to it a Religious Parliament modeled after the first great one of 1893 at Chicago. Dr. J. D. Buck and William Q. Judge, the latter as General Secretary American Section, were officially invited to address the Parliament at one of its sessions as representatives of the Theosophical movement. Time was so short that all speakers were limited to thirty minutes each; for that reason the address is not as full as it would be had more time been granted. But the occasion once more showed the strength of the T.S. movement.

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own thoughts ; He who first creates Brahman and delivers the Vedas to him ; who is without parts, without actions, tranquil, without fault, the highest bridge to immortality, like a fire that has consumed its fuel ".—*Mundaka Upanishad.*

Such are some of the verses, out of many thousands, which are enshrined in the ancient Hindu Vedas beloved by those we have called "heathen"; those are the sentiments of the people we have called idolaters only.

As the representative of the Theosophical movement I am glad to be here, and to be assigned to speak on what are the points of agreement in all religions. I am glad because Theosophy is to be found in all religions and all sciences. We, as members of the Theosophical Society, endorse to the fullest extent those remarks of your chairman in opening, when he said, in effect, that a theology which stayed in one spot without advancing was not a true theology, but that we had advanced to where theology should include a study of man. Such a study must embrace his various religions, both dead and living. And pushing that study into those regions we must conclude that man is greatly his own revealer, has revealed religion to himself, and therefore that all religions must include and contain truth ; that no one religion is entitled to a patent or exclusive claim upon truth or revelation, or is the only one that God has given to man, or the only road along which man can walk to salvation. If this be not true, then your Religious Parliament is no Parliament, but only a body of men admiring themselves and their religion. But the very existence of this Parliament proclaims the truth of what I have said, and shows the need which the Theosophical Society has for nineteen years been asserting, of a dutiful, careful, and brotherly inquiry into all the religions of the world, for the purpose of discovering what the central truths are upon which each and every religion rests, and what the original fountain from which they have come. This careful and tolerant inquiry is what we are here for to-day ; for that the Theosophical Society stands and has stood ; for toleration, for unity, for the final and irrevocable death of all dogmatism.

But if you say that religion must have been revealed, then surely God did not wait for several millions of years before giving it to those poor beings called men. He did not, surely, wait until He found one poor Semitic tribe to whom He might give it late in the life of the race ? Hence He must have given it in the very beginning, and therefore all present religions must arise from one fount.

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What are the great religions of the world and from whence have they come? They are Christianity, Brahmanism, Buddhism, Confucianism, Judaism, Zoroastrianism, and Mohammedanism. The first named is the youngest, with all its warring sects, with Mormonism as an offshoot and with Roman Catholicism boldly claiming sole precedence and truth.

Brahmanism is the old and hoary religion of India, a grown-up, fully-developed system long before either Buddhism or Christianity was born. It extends back to the night of time, and throws the history of religion far, far beyond any place where modern investigators were once willing to place even the beginning of religious thought. Almost the ancient of ancients, it stands in far-off India, holding its holy Vedas in its hands, calmly waiting until the newer West shall find time out of the pursuit of material wealth to examine the treasures it contains.

Buddhism, the religion of Ceylon, of parts of China, of Burmah and Japan and Tibet, comes after its parent Brahmanism. It is historically older than Christianity and contains the same ethics as the latter, the same laws and the same examples, similar saints and identical fables and tales relating to Lord Buddha, the Savior of Men. It embraces to-day, after some twenty-five hundred years of life, more people than any other religion, for two-thirds of the human family profess it.

Zoroastrianism also fades into the darkness of the past. It too teaches ethics such as we know. Much of its ritual and philosophy is not understood, but the law of brotherly love is not absent from it; it teaches justice and truth, charity and faith in God, together with immortality. In these it agrees with all, but it differs from Christianity in not admitting a vicarious salvation, which it says is not possible.

Christianity of to-day is modern Judaism, but the Christianity of Jesus is something different. He taught forgiveness, Moses taught retaliation, and that is the law to-day in Christian State and Church. "An eye for an eye, and a tooth for a tooth" is still the recognized rule, but Jesus taught the opposite. He fully agreed with Buddha, who, preaching 500 years before the birth of the Jewish reformer, said we must love one another and forgive our enemies. So modern Christianity is not the religion of Jesus, but Buddhism and the religion of Jesus accord with one another in calling for charity, complete tolerance, perfect non-resistance, absolute self-abnegation.

If we compare Christianity, Buddhism, and Hinduism together on the points of ritual, dogmas, and doctrines, we find not only

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agreement but a marvellous similarity as well, which looks like an imitation on the part of the younger Christianity. Did the more modern copy the ancient? It would seem probable. And some of the early Christian Fathers were in the habit of saying, as we find in their writings, that Christianity brought nothing new into the world, that it existed from all time.

If we turn to ritual, so fully exemplified in the Roman Catholic Church, we find the same practices and even similar clothing and altar arrangements in Buddhism, while many of the prescribed rules for the altar and approaching or leaving it are mentioned very plainly in far more ancient directions governing the Brahman when acting as priest. This similarity was so wonderful in the truthful account given by the Catholic priest Abbé Huc that the alarmed Church first explained that the devil, knowing that Christianity was coming, went ahead and invented the whole thing for the Buddhists by a species of *ante facto* copying, so as to confound innocent Catholics therewith; and then they burned poor Abbé Huc's book. As to stations of the cross, now well known to us, or the rosary, confession, convents, and the like, all these are in the older religion. The rosary was long and anciently used in Japan, where they had over one hundred and seventy-two sorts. And an examination of the mummies of old Egypt reveals rosaries placed with them in the grave, many varieties being used. Some of these I have seen. Could we call up the shades of Babylon's priests, we should doubtless find the same rituals there.

Turning to doctrines, that of salvation by faith is well known in Christianity. It was the cause of a stormy controversy in the time of St. James. But very strangely, perhaps, for many Christians, the doctrine is a very old Brahmanical one. They call it "The Bridge Doctrine", as it is the great Bridge. But with them it does not mean a faith in some particular emanation of God, but God is its aim, God is the means and the way, and God the end of the faith; by complete faith in God, without an intermediary, God will save you. They also have a doctrine of salvation by faith in those great sons of God, Krishna, Rama, and others; complete faith in either of those is for them a way to heaven, a bridge for the crossing over all sins. Even those who were killed by Krishna, in the great war detailed in the *Ramayana*, went straight to heaven because they looked at him, as the thief on the cross looking at Jesus went to Paradise. In Buddhism is the same doctrine of faith. The twelve great sects of Buddhism in Japan have one called the Sect of the Pure Land. This teaches

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that Amitabha vowed that any one who calls three times on his name would be born into his pure Land of Bliss. He held that some men may be strong enough to prevail against the enemy, but that most men are not, and need some help from another. This help is found in the power of the vow of Amita Buddha, who will help all those who call on his name. The doctrine is a modified form of vicarious atonement, but it does not exclude the salvation by works which the Christian St. James gives out.

Heaven and Hell are also common to Christianity, Buddhism, and Brahmanism. The Brahman calls it Swarga ; the Buddhist, Devachan ; and we, Heaven. Its opposite is Naraka and Avitchi. But names apart, the descriptions are the same. Indeed, the hells of the Buddhists are very terrible, long in duration and awful in effect. The difference is that the heaven and hell of the Christian are eternal, while the others are not. The others come to an end when the forces which cause them are exhausted. In teaching of more than one heaven there is the same likeness, for St. Paul spoke of more than a single heaven to one of which he was rapt away, and the Buddhist tells of many, each being a grade above or below some other. Brahman and Buddhist agree in saying that when heaven or hell is ended for the soul, it descends again to rebirth. And that was taught by the Jews. They held that the soul was originally pure, but sinned and had to wander through rebirth until purified and fit to return to its source.

In priesthood and priestcraft there is a perfect agreement among all religions, save that the Brahman instead of being ordained a priest is so by birth. Buddha's priesthood began with those who were his friends and disciples. After his death they met in council, and subsequently many councils were held, all being attended by priests. Similar questions arose among them as with the Christians, and identical splits occurred, so that now there are Northern and Southern Buddhism and the twelve sects of Japan. During the life of Buddha the old query of admitting women arose and caused much discussion. The power of the Brahman and Buddhist priests is considerable, and they demand as great privileges aud rights as the Christian ones.

Hence we are bound to conclude that dogmatically and theologically these religions all agree. Christianity stands out, however, as peculiarly intolerant—and in using the word "intolerant" I but quote from some priestly utterances regarding the World's Fair Parliament—for it claims to be the only true religion that God has seen fit to reveal to man.

The great doctrine of a Savior who is the son of God—

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God himself—is not an original one with Christianity. It is the same as the extremely ancient one of the Hindus called the doctrine of the Avatar. An Avatar is one who comes down to earth to save man. He is God incarnate. Such was Krishna, and such even the Hindus admit was Buddha, for he is one of the great ten Avatars. The similarity between Krishna or Cristna and Christ has been very often remarked. He came 5,000 years ago to save and benefit man, and his birth was in India, his teaching being Brahmanical. He, like Jesus, was hated by the ruler, Kansa, who desired to destroy him in advance, and who destroyed many sons of families in order to accomplish his end, but failed. Krishna warred with the powers of darkness in his battles with Ravana, whom he finally killed. The belief about him was that he was the incarnation of God. This is in accord with the ancient doctrine that periodically the Great Being assumes the form of man for the preservation of the just, the establishment of virtue and order, and the punishment of the wicked. Millions of men and women read every day of Krishna in the *Ramayana* of Tulsi Das. His praises are sung each day and reiterated at their festivals. Certainly it seems rather narrow and bigoted to assume that but one tribe and one people are favored by the appearance among them of an incarnation in greater measure of God.

Jesus taught a secret doctrine to his disciples. He said to them that he taught the common people in stories of a simple sort, but that the disciples could learn of the mysteries. And in the early age of Christianity that secret teaching was known. In Buddhism is the same thing, for Buddha began with one vehicle or doctrine, proceeded after to two, and then to a third. He also taught a secret doctrine that doubtless agreed with the Brahmans who had taught him at his father's court. He gave up the world, and later gave up eternal peace in Nirvana, so that he might save men. In this the story agrees with that of Jesus. And Buddha also resisted Mara, or the Devil, in the wilderness. Jesus teaches that we must be as perfect as the Father, and that the kingdom of heaven is within each. To be perfect as the Father we must be equal with him, and hence here we have the ancient doctrine taught of old by the Brahmins that each man is God and a part of God. This supports the unity of humanity as a spiritual whole, one of the greatest doctrines of the time prior to Christianity, and now also believed in Brahmanism.

That the universe is spiritual in essence, that man is a spirit and immortal, and that man may rise to perfection, are universal doctrines. Even particular doctrines are common to all the relig-

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ions. Reïncarnation is not alone in Hinduism or Buddhism. It was believed by the Jews, and not only believed by Jesus but he also taught it. For he said that John the Baptist was the reïncarnation of Elias "who was for to come". Being a Jew he must have had the doctrines of the Jews, and this was one of them. And in Revelations we find the writer says: "Him that overcometh I will make a pillar in the house of my God, and he shall go out no more".

The words "no more" infer a prior time of going out.

The perfectibility of man destroys the doctrine of original sin, and it was taught by Jesus, as I said. Reïncarnation is a necessity for the evolution of this perfection, and through it at last are produced those Saviors of the race of whom Jesus was one. He did not deny similar privileges to others, but said to his disciples that they could do even greater works than he did. So we find these great Sages and Saviors in all religions. There are Moses and Abraham and Solomon, all Sages. And we are bound to accept the Jewish idea that Moses and the rest were the reïncarnations of former persons. Moses was in their opinion Abel the son of Adam; and their Messiah was to be a reïncarnation of Adam himself who had already come the second time in the person of David. We take the Messiah and trace him up to David, but refuse, improperly, to accept the remainder of their theory.

Descending to every-day-life doctrines, we find that of Karma or that we must account and receive for every act. This is the great explainer of human life. It was taught by Jesus and Matthew and St. Paul. The latter explicitly said:

"Brethren, be not deceived; God is not mocked; for whatsoever a man soweth, that also shall he reap"

This is Karma of the Brahman and Buddhist, which teaches that each life is the outcome of a former life or lives, and that every man in his rebirths will have to account for every thought and receive measure for the measure given by him before.

In ethics all these religions are the same, and no new ethic is given by any. Jesus was the same as his predecessor Buddha, and both taught the law of love and forgiveness. A consideration of the religions of the past and to-day from a Theosophical standpoint will support and confirm ethics. We therefore cannot introduce a new code, but we strive by looking into all religions to find a firm basis, not due to fear, favor, or injustice, for the ethics common to all. This is what Theosophy is for and what it will do. It is the reformer of religion, the unifier of diverse systems, the restorer of justice to our theory of the universe. It is our past, our present, and our future; it is our life, our death, and our immortality.

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OCCULTISM THE HIGHER SCIENCE.

THERE is not so much conflict between Modern Science and Occultism as is imagined by those who know little of the former—some of whom are its loudest professors—and nothing of the latter. In fact Occultism is simply a loftier range of scientific research than is attempted by those who confine their investigations to the material plane of the universe. Its methods of study and demonstration are no less exact than those employed in the lower field, and it is much more exacting upon the student, requiring of him not only special capacity but such arduous training and negation of self as few are capable of enduring. At the same time, it offers to his perception fewer prizes than are easily attainable in the pursuit of the lower material science. This is not because there are not prizes infinitely greater to be won by it, even upon estimate from a material stand-point, but the study has the effect of elevating the mind to a plane whence all of what are known as "the practical advantages of life" look small and unworthy of effort. To illustrate: Suppose that an advanced Occultist possessed the knowledge of how to select and aggregate the proper atoms to make gold, and actually could make genuine gold. There is hardly anybody who would not say he was the greatest of all possible fools if he did not with all the energy he could command, at once set himself to producing the largest possible quantity of that much-coveted metal. But all the interest he could feel in the matter would end in satisfying himself that he possessed the knowledge and that it might aid him in the discovery of other secrets of atomic combination. He would smile with contempt at the folly of the thought that he might possibly waste his time in monotonously turning out ingots of gold; if indeed he he did not, knowing the debasing effects of selfish desire for wealth and its demoralizing temptations when attained, shudder with horror at the idea of so perverting his powers. But the end and aim of Modern Science is the discovery ot new and more rapid ways for amassing wealth. Nothing else is "practical" from the popular point of view; and that which is not "practical" is, of course, not worth wasting time upon.

Modern Science and Occultism go together to a certain point—recognition of atoms as the ultimate resolvement of the molecule. To the former, however, atoms are merely hypothetical somethings, quite impossible of demonstration to sensuous per-

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ception until they become agglomerated into molecules, and consequently not worth bothering about; while the latter pursues its study of the atoms infinitely further, finding in the degrees of their attenuation, their different sorts, their infinitely varied combinations and respective modes of motion—or vibration—simple and complex, full explanation of all the phenomena of the manifested universe. The materialist's pretentious equipment of 'ometers and 'scopes is useless lumber in that field, for there it is necessary to see with the eyes of the soul, to employ powers of perception and cognition latent in man, but ordinarily so little used that most persons are ignorant of their possession.

The iron, the fire that softens it, the muscular force of the artisan who shapes the metal, the thought-concept of the form the metal shall assume, and the purpose impelling that creative thought, all are manifestations of the vibrations of atoms. Let us reverse that chain of incident and, with its links in their proper order, trace the connection between them.

Vibrations on the mental plane being in atoms of exceeding tenuity are much too rapid for perception by or effect upon the comparatively gross atoms which have reached the density necessary for combination into molecules and so constituting the world of matter. They are, however, retardations of the yet higher rate pertaining to the planes of Will and Spirit, which are beyond our present field of study. Mental vibrations, however, are sensed by astral matter, in which the atomic density is in many degrees, but all less rare than that prevailing on the mental plane, yet beyond the range of our sensuous perception. Its intermediateness enables it to function as the interpreter, or commutator, between the planes above and below it, translating the vibrations of either into the rate of the other and so rendering the thought forces impulsive upon the organs of action. So, then, upon the artisan's mental plane stir, as vibrations, the reason for and desirability of production of a particular something upon the material plane, and form must necessarily, upon that plane, be one of the attributes of that something. That form, whether of sword, plowshare, or aught else, must primarily exist as an image or model in the astral atoms, which in turn transfer the concept of it to the material thinking organ, and that machine transmits to the organs of action controlled through it the necessary impulses for reproduction, in the atoms subject to material forces, of the model in the astral atoms.

The sensitive thinking organ, the fierce fire, and the dense metal are alike products of atomic vibrations in matter. The ma-

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terial, astral, and mental planes are constituted of five distinct classes of atoms, differentiated by their respective modes of motion—vibrations—impelled by the Infinite and ceaseless during the Manvantara. The mode of motion distinctively belonging to each class of atoms is always the same upon all the planes, but its velocity is different, the increase of rate determining the degree of tenuity. There are two higher planes upon which the rate of vibration is inconceivably rapid—though there also the respective modes of motion, technically known as the "tatwic forces", are like those below. The atoms can only be cognized by us as forces, not as matter, until they attain by agglomeration and condensation sufficient density to come within the range of our organs of perception. Fire is one specialized manifestation of an atomic force which, in varied combinations with others, pervades all the universe, and where there is an excess of the particular class of atoms affected by that vibration in any combination, its effects are demonstrated as light, heat, or energy, all or singly, and each capable of transmutation to the other by slight vibrations in the atomic proportions. Mutability is one of the distinctive attributes of all atomic combinations, particularly upon the super-sensuous planes, where, owing to the rarefaction and the rapid prevailing rate of vibration, there is extreme facility for mutual interpenetration. The rapidly moving atoms of the force specifically known as the "tejas tatwa" disintegrate the gross molecules submitted as fuel to their action, and so produce the phenomena of fire. But the presence of the tejas tatwa is also discernible in heat where no fire is actually present, as in boiling water, or a ball of heated metal, or a fevered body, for in those there is, as it were, storage of an excess of those vibrations, or, rather, of atoms excited by those vibrations. And we find that the molecular constitution of the gross matter subjected to those influences modifies greatly its capacity for retention of such vibrations and power to impart their energy to other matter, and in varying phenomena. But the potentiality of transmission and mutation is always present in every manifestation of the *tejas tatwa*, becoming actual in all favoring atomic combinations.

Since we have arrived at dealing with visible fire and solid metal, modern science is harmonious with occultism in recognizing the former as atomic vibration and the latter as an agglomeration of atoms, for our wise men of the Western world have, in very recent years, found the atom and its ceaseless motion necessary factors in a reasonable philosophic hypothesis concerning material phenomena.

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Sir R. Ball says: "Were the sensibilities of our eyes increased so as to make them a million times more powerful, it would seem that the diamond atoms, which form the perfect gem when aggregated in sufficient myriads, are each in a condition of rapid movement of the most complex description. Each molecule would be seen swinging to and fro with the utmost violence among the neighboring molecules, and quivering from the shocks it receives from the vehement encounters with other molecules, which occur millions of times in each second". It seems to be sufficient for science to know that the molecules are in motion, without troubling itself to enquire either the causes of that motion or what may be its varieties; or what consequences would follow upon alterations of the proportions between the modes of motion in combination; or whether it is possible, by affecting them, to alter the character or integrity of gross matter to extents now undreamed of. Here again Occultism is far in advance of science. It has investigated these things, and in learning the various proportional combinations of the tatwic atoms which constitute the differentiations of matter, has also gained knowledge of the particular vibrations, or "tatwic forces", respectively affecting the several classes of atoms, through the operations of which are effected the creation, preservation, disintegration, and re-construction of all forms.

When we see a thin glass shivered by the sounding, at a distance from it, of a certain musical tone, science is content with ascribing the destructive action to vibrations set up among its molecules by the sound. That is indubitably true, but no more satisfactory than would be the saying, had it been smashed by a hammer, that its continuity of form had been interrupted by the too forceful impact of the molecules of the hammer upon those of the glass. Both would be statements of facts, but not exhaustive explanations. But the occultist sees in the simple phenomenon something more. It is to him a demonstration of the presence in the molecular constitution of the glass of a certain proportion of the akasic atoms, which are the most tenuous of all, the most numerous, and the chief attribute of which is the transmission of sound. And when the variations peculiar to the akasic atoms are intensified, they may readily become even more potent than those of the tejas tatwa in the disintegration of matter. When of two material objects one responds to and re-produces a tone emitted by the other, it is because their atomic constitution, in its inclusion of the akasic element, is the same, whatever may be the material form of their agglomerated molecules—as, for instance,

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when a musical glass voices a particular tone sounded upon the string of a violin, the latter, owing to its stoppings, being susceptible of infinite changes in the proportions of its component atoms, only one of which accords with that of the glass. It is only necessary to increase abnormally the volume and intensity of those akasic vibrations to go far beyond the mere production of a responsive tone or the shivering of a thin glass, to the disintegration of the most solid forms of matter, through the rending apart of their atoms by the disruptive force of the vibration in the akasic element in their combination. To produce such effect, however, it is requisite that the tone impelling such vibrations shall be the exact one capable of thrilling the particular combination of tatwic atoms in the molecular structure it is desired to affect. And there always is such a tone for every mass of matter.

A Biblical story affirms that the Jewish priests caused the walls of Jericho to fall by blowing their ram's horn trumpets about them. It is by no means an improbable story, not nearly so unlikely as many others in the same book. Numbers of the Jewish priests, in the days when Israel had a highly cultivated priesthood, were advanced practical occultists—King Solomon is reputed to have been one—and were of course aware of the properties of the akasic tatwic force. For the production of the desired effect upon Jericho's wall, all they had to do was to discover the inherent tone, or key-note, of that mass—which they were probably able to do easily by their art—and to sound the note which would excite destructively that particular akasic vibration.

And, by the way, this recognition of the power of the akasic vibrations over molecular matter affords the only real explanation of the now-common scientific experiment of causing thinly spread lycopodium, or fine sand, upon a plane surface, to assume various geometrical designs under the influence of musical tones. The lycopodium, or sand, arranges itself always in the same patterns in response to particular notes, and other tones cause it to break up those formations and enter into new ones, so that it would appear to have a power of volition and capacity for intelligent control of its action. And so it has. The Divine Spirit is in all matter, and its manifestation is through the tatwic forces controlling the atoms.

J. H. C.

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NIGAMAGAMA DHARMA SABHA.

THIS is the name of a society in India which has also members in the ranks of the Theosophical Society in America and elsewhere. It has been noticed by Col. H. S. Olcott in the *Theosophist* of April, 1894, under the title of "The Hindû Revival", and it is now well that we should all know the facts more fully. This article will attempt to give some information. Col. Olcott says :

> The foregoing remarks are introductory to the notice we are about to make of the founding at the recent Magh Mela at Prayag of a new association of Hindû ascetics and laymen under the title of Nigamagama Dharma Sabha. Our theosophical colleagues Rai B. K. Laheri and Pandit Jagneshwar Mukhapadaya are among the promoters and most active managers of this important movement, and are thus forging one more link in the chain of sympathy which ought to bind every well-wisher of the Aryan religion to the cause of theosophy.

Then follow the rules, and at the close he says :

> Since the adoption of the above rules nearly five hundred Sadhûs, Brahmacharyas, and pandits have signed for membership.

Strange as it may seem to some, this is an American movement, and was begun about January, 1893. Feeling that such a society should be started, I wrote to Brother Laheri and asked him to aid me in doing it, I promising on my part to raise money as I was able for helping on the work, and a little society was begun under a different name. Brother Laheri took hold of it at once, and after consulting with some pandits suggested that the name be altered to the present one, NIGAMAGAMA DHARMA SABHA. This was agreed to, and one of the rules affecting the West is that members from the West must be members of the T.S. and they should furnish means and also now and then give other help. One of its first works was the "Letter to the Brahmans", to which many replies were received from India and for which gratitude was expressed. The object of that open letter was to remove from the minds of the Hindûs, if possible, the wrong notion that the T.S. was a Buddhist propaganda, so that future work with the aid of the Society might be possible. It had a good effect. Brother Laheri acting for the new society went also, as before noticed, to a great meeting of orthodox Brahmans in India, and after his lecture to them they endorsed the movement of the T.S. Money has been raised in America and sent to India for the N. D.S. with the object of beginning the following as might be possible :

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(*a*). To have a Sanscrit organ for the Society.

(*b*). To engage the services of a good pandit at some seat of learning in order to revive among the Hindûs under Hindû methods their own religion, to the end that more and more a knowledge of its true philosophy should spread there and in the West.

(*c*). To have a district inspector.

(*d*). To aid all good movements among the Hindûs, and especially to do all such works as would tend to spread theosophy there.

(*e*). To procure rare manuscripts and palm leaves, and have them translated.

Under (*d*) it has been proposed to aid effectively the work so long carried on by Jagannathiah and Swaminathiah, F.T.S., at Bellary, India, where they have a small vernacular section and a little journal. It is proposed to them, in a letter sent by me, to include their work in that of the N.D.S. without in any way impeding them or having them alter the name they have adopted. To this they will no doubt agree ; and money has already been sent them for their help.

Brother Laheri recently writes thus :

> The fact is that N.D.S. is now all over India in some form or other. In the Northwest it is under the guidance of J. Mukerjee, and several Dandiswamis, Brahmacharyas, and Paramahansas are among the members. I am in touch with the orthodox Brahmans in the Punjab and Northwest, and in Madras have the same relation through the Sanmarga Samaj, Bellary. I do not wish to make members at random nor to expend in useless matters the money that *our most beloved brothers in America* send in love, affection, and sympathy to their poor Hindû brothers. Hundreds of plans will have to be formed and hundreds given up as we learn by experience. You have got the best wishes of India for you because you really try to improve her cause ; people are simply delighted to see that America sends money through you to help in that.

Now this whole enterprise is for the benefit of the T.S. in India, and is not outside of its work. It was begun privately so as to prevent suspicion and distrust, but now there is no need for keeping it so. It is a fact that while Theosophy is forwarded best in the West by our own methods, those methods will not do for India, and such is the opinion of many Brahmans who know their own land. But help must be extended to them so that they can rise to their feet and help themselves. So the work of the N.D.S. in so far as the West is concerned is to furnish the means and later some of the men, so that under strictly Hindû ways and in the tongues of the land our objects may be forwarded by attempting to arouse a new spiritual aspiration. It is not competent for

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the T.S. as yet to donate money from its funds for this work, but it is right and proper that members should, if they see fit, give some of their money to it. This they have done, and several have sent me some subscriptions. These of course ought not to limit that which is needed for our own work, and it is not expected that members will cut off from the latter to give to the former, but that the aid given to N.D.S. shall be additional to all other. It is also intended to procure through the N.D.S. such rare palm-leaf manuscripts as will not only be of interest here but also perhaps a means of obtaining funds from those who would not give them to the T.S.

As Brother Laheri says, many plans will have to be formed and many given up until at last the best shall be discovered. But the plan of aiding the already-started work at Bellary is for the present permanent. It may result in a printing press there soon or late. American members become such by certificate issued by me under authority of Brother Laheri, and will be informed as the work goes on of its progress. So far, since May, 1893, I have received $548.00 and have disbursed $360.00 in drafts to India exclusive of a small bill for needed printing. Any one wishing to know more and to help can address me, as all names in the West have to go through my hands.

WILLIAM Q. JUDGE.

UNIVERSAL BROTHERHOOD AND ADMISSION OF MEMBERS.

SOME confusion has at times arisen in the minds of Branch officers and members on the point of admitting persons to the T.S. It has been asked, Why, if we hold to Universal Brotherhood, should we refuse to admit those to whom there is objection? The answer seems to be the same as one would give if the question related to admitting all persons to one's family or house. Indeed, the relation of Branches to the T.S. is much like that of the family to the State. Every individual not positively criminal has the right to citizenship, and may, subject to the statutes, take part in civic affairs, express his convictions as to public policy, join in meetings of citizens for discussion or new movements, and everywhere be regarded as on a par with his fellows. But this gives him no right to entrance into any family, and a claim that his citizenship entitled him to cross whatever threshold he liked and establish himself as a member of the domestic circle would be

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laughed at. Every one would say that families had a right to their privacy and to select their associates, and that if they saw fit to exclude any person from their home, there was no canon of justice or proper feeling which should constrain them to do otherwise. It was wholly for them to say who was congenial, acceptable, welcome.

Just so in Branches of the T.S. Every sincere and reputable person is free to join the Society, and as a member of it to enjoy all the privileges belonging to membership. He can attend all meetings of Theosophists as such, join in petition to the constitutional authorities, use his diploma for purpose of identification, claim the documents due to F.T.S., and, in general, have full possession of every right conferred by our rules. But this does not empower him to demand admission to private meetings of a Branch, much less to election to its membership; nor can there be any ground of complaint if its existing members decline to elect him.

This will be clearer if we consider the nature and purpose of a Branch. It is a union of a group of members having a common ground of interest in Theosophic study or work, a certain general conception of desired methods, and a more or less intellectual or social or personal sympathy. The basis must of course be Theosophy, but the local superstructure takes shape and color from the quality of those who plan its erection. Now it is the continued harmony of the constituents which is to determine both its endurance and its activity. If an applicant for Branch membership is known to have views as to its policy which are in marked contrast to those prevalent within it, or to be offensive in manner, of ill-repute in the community, quarrelsome, heady, flighty, certain to excite discord inside or to compromise the Society outside, there is no possible reason why he should be accepted. To admit him would do him no good, for he is not in harmony with the rest of the organization, and would simply be introducing an element of discord certain to eventuate in ill feeling, contention, a check to work, and possible disintegration. One factious or indiscreet Branch member may paralyze a Branch. Nor is his exclusion an injury. He has no claim to entrance, and consequently no grievance at denial; and he is altogether at liberty to join the Society as member-at-large, to assist its operations, and to study its literature. He can be a citizen of the commonwealth without being a member of a particular household in it.

More than this. Where a Branch is aware that a person is sure to cause trouble or to act as a stumbling-block to other and

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worthy men and women, it is its *duty* to prevent that catastrophe. Sentiment should not be a bar to justice. To protect the Society and to secure peace to existing workers is of more importance than the self-love of a single individual. Indeed, if he resents the expression of the Branch's preference in the case, he shows that he has not that respect for others' rights, judgments, and feelings which is essential to any true Theosophist, and is destitute of the elementary qualifications for close union in Branch life. His very pique justifies the Branch action and affirms it.

Of course it cannot be said that no sacrifice of personal desires or preference is ever to be made by Branch members in elections. That would be queer Theosophy. It may very well happen that a person somewhat distasteful in ways may yet give promise of a valuable future, and a sincere member may, and should, concede personal considerations to a larger good. But this is a different case from that radical unfitness which cannot be smoothed over by tolerance or by phrases, and which demands the blackball for protection.

To recapitulate. We believe in unity, but at the same time we know that it is not possible for all to live intimately with each other because of various differences existing among individuals as to race, manners, and style of mind as well as of nature. Brotherhood does not require that we shall take into our home the vicious, even though we are working for their reformation; nor that we should bring into our own circle those whose manners and development are vastly different from our own. And just as it is in our private life as human beings, so it is in the Theosophical Society.

We have no right to deny to any one the right to be alive and one of the human family, and neither have we the right to deny to any one the right to belong to the Society so long as the applicant is not a criminal unreformed. But in the Society the Branch represents the family, and it has a right to draw a line or make limit, and to say who shall and who shall not belong to that family. Hence each Branch has to decide upon whom it will admit. If some apply who are sure to bring trouble to the Branch or who are of a nature that will not permit free and harmonious work with the others, the Branch has the right from all points of view not to admit to the Branch roll. This very question was once raised very needlessly in a place where there were many colored people and where a sentiment existed against their associating intimately with whites. It was settled by deciding that if colored people desired a Branch of their own they could have it and

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would be helped by the other. Brotherhood does not demand that elements wholly dissimilar must be violently mixed. Neither party would be comfortable in such circumstances. They can work apart for the common aim.

But the rules provide for cases where applicants wish to enter the T.S., as any Branch President may admit the applicant as a member-at-large if willing to endorse his character in general. In such an event the transaction is between the president, the applicant, and the office of the General Secretary. It does not concern the Branch at all.

And so the union of right feeling and sound reason will usually solve duty when uncertainty occurs, and the Branches be secured the largest proportion of good material, with a minimum of risk to harmony, effectiveness, and continuing life.

W.Q.J.

FACES OF FRIENDS.

MRS. ISABEL COOPER-OAKLEY is now well-known personally to Theosophists in all Sections of the Society. She is the daughter of the late Henry Cooper, C.B., Commissioner of Lahore, India, who was made the Governor of Delhi on his deathbed. She was born at Amritzar, Punjab, India, in 1854. Her father, one of the best known men in the Bengal Civil Service, was made a "Companion of the Order of the Bath" at the early age of twenty-eight for distinguished services rendered during the mutiny in India ; the Cooper Buildings in Delhi are named after him, and the "Cooper Medal" was struck for him in 1864 by the Indian Government in recognition of great and continued services in the educational qucstions of India, and especially in regard to the education of women. On her father's side Mrs. Cooper is descended from Baron Cooper of Paulett (Earl of Shaftsbury) and Sir William Burnaby, both old English families. Her father was a nephew of Lord Forbes of Forbes Castle in Aberdeenshire. Her mother was the daughter of Gen. Steel (who married the daughter of Prince Angelo Della Trememondo, an exiled royal family of Tuscany), one of the old families of Steels of West Cumberland, whose mother, Dorothy Ponsonby, was a niece of the Earl of Bessborough. These facts are not given by way of glorification, but for those who wish to know of a person's descent.

Mrs. Cooper-Oakley and her sister Laura passed a great deal of their early life on the Continent. At the age of twenty-three

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the subject of our sketch met with a severe accident and for two years was unable to walk. This enforced quiet threw all her interests into her studies, and it was during this illness in 1878 that *Isis Unveiled* was lent to her and she began her investigations into Spiritualism with its cognate subjects. Life then took a more serious aspect, and on recovering in 1879 she began to take up public questions, interesting herself in Woman's Suffrage and the Social Purity Alliance. Wishing to study philosophy more deeply, Mrs. Cooper-Oakley determined to go to Girton College, Cambridge, in order to pass through a systematic course.

In 1879 when H.P.B. was passing through London on her way to India Mrs. Cooper-Oakley just missed her. Going on with her studies she passed her "matriculation examination" in 1881 and entered Girton as a student. In 1882 she met Mr. Oakley, who was at Pembroke College, Cambridge, with Dr. Keightley, and they all began their studies together. Together with the Keightleys they wrote to Adyar in 1883 applying for membership in the Theosophical Society, but received no answer. Hearing from Mr. A. P. Sinnett in the autumn of 1883 that H.P.B. was expected in Europe, they determined to visit her upon arrival. Isabel Cooper was married early in June, 1884, to Mr. A. J. Oakley. In March Col. Olcott arrived in London, and then Mrs. Oakley, Dr. Keightley, and Mr. B. Keightley joined the Society.

During the summer of 1884 it was arranged that Mrs. Cooper-Oakley and her husband should accompany H.P.B. on her return to India, and the plan was carried out. They took a house in London where H.P.B., Dr. Keightley, and Miss Laura M. Cooper lived during September and October until the party started for India in November. On the way to India Mrs. Cooper-Oakley spent three weeks in Egypt with H.P.B. and found the period full of intense interest, as H.P.B. was a mine of deep information. Arriving at Adyar, Mrs. Cooper-Oakley says she "had every opportunity of investigating the Coulomb affair and also was an eye witness to Mr. Hodgson's investigations, besides seeing the unfair way in which the S.P.R. representative behaved to H.P.B."

H.P.B. then fell sick, and Mrs. Cooper-Oakley nursed her through a long and dangerous illness, falling sick herself afterwards and being unable to leave India when H.P.B. was ordered away in February. In May Mrs. Cooper-Oakley was sent home, arriving in the summer of 1885, when H.P.B. sent her a warm and affectionate invitation to come to Wurzburg, but owing to bad health and business affairs Mrs. Cooper-Oakley was unable to

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leave London, but went to see H.P.B. as soon as the latter came to Norwood. During that summer of 1887 Mrs. Cooper-Oakley held small meetings in her rooms for inquirers, and was studying Theosophy steadily. That autumn she went to India for three months, and later in April, 1888, came back and staid with H.P.B. in Lansdowne Road for a few weeks, and in 1889 she became one of the household staff.

Continued bad health has prevented Mrs. Cooper-Oakley from doing the work she would like to have done. In 1890 the Headquarters was moved to 19 Avenue Road; the following year H.P.B. left us and her last message for the Society was given to Mrs. Oakley the night but one before she died. At three a.m. she suddenly looked up and said "Isabel, Isabel, keep the link unbroken; do not let my last incarnation be a failure". At the moment of H.P.B.'s death Mrs. Cooper Oakley was out, but received a telegram recalling her and arrived just ten minutes too late.

Since then she has been to Australia, where she worked among the Theosophists, arousing a great deal of public and private interest and doing much good to the Society. From there in 1893 she returned by way of California, stopping and working there and meeting many members. She arrived in Chicago in September, 1893, in time for the Theosophical Congress of the World's Fair, and took part in that as a speaker at the meetings of the Society. From there she came across to New York and returned home to London in October with the English and Indian delegates who had been at the Theosophical Congress. We leave the record at this point in London where she has been at work ever since, and hope that the future may record services to the Society as long as she shall live.

HOW TO STUDY THE "SECRET DOCTRINE".

IS there a key to the study of the *Secret Doctrine*? Are the seeming contradictions in the *Secret Doctrine* really such, or is there a possibility of their reconcilement?

It is not the purpose of this paper to show that the apparent contradictions are *not* contradictions, nor even to attempt to reconcile any of them; for, while it is claimed by some students that such reconcilement can be shown in many cases, others fail to see

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it in any. Nor is it necessary to bring up the question of the fallibility of the writer of the book, for even going so far as to grant infallibility to H. P. B., which she herself would have disclaimed, there remains the imperfection of the language in which the book is written, and its inadequacy to express purely metaphysical ideas. There is, however, it is claimed, a key to the study of the *Secret Doctrine*, the use of which will open many of its doors, clear away many of its difficulties, connect many otherwise disconnected statements, and even reconcile some of its apparent contradictions.

Theosophy is synthetic. The *Secret Doctrine* is also synthetic, and the key to its study, if such may be found, must also be, so to say, synthetic. For the difficulty in understanding it is partly due to the fact of the many points of view from which each subject is treated and the absence of definite links to connect the different statements thence arising: *e. g.* a subject in one place may be treated from the standpoint of the Vedanta philosophy, and in another place from that of the Sankya philosophy, and again from a third standpoint elsewhere. Add to all this the personal equation of the reader, usually a very important factor, depending upon education and general trend of mind, and it will be evident that it is no easy matter to reduce to order the great mass of information contained in the volumes under consideration.

It may be as well at this point to call to mind one of the preliminary requisites for the study of Occultism, and the value of a pursuit of the second object of the T.S., viz.: to free the mind from all preconceived ideas which may be due to inheritance and training, so that the true underlying meaning of the subject in hand may be grasped apart from the garb in which it is given, or the particular system of philosophy according to which it is presented. In other words, every student must learn to think for himself, and must realize that the ultimate tribunal to which he must refer everything is his own inner nature. The completest philosophy ever conceived can be no more than a mere working hypothesis for the student until he has arrived at that point where such a philosophy may be proved and tested in every way, *i. e.* until he is able to reformulate the same philosophy for himself and is able to base it on his own knowledge, not on the knowledge of others. In fact, each one ought to have his own philosophy of life; not a cut and dried philosophy with hard and fast limits, but a living philosophy which can grow as the mind develops, taking in a wider and wider horizon and sending its roots deeper and deeper in search of the living waters of Truth.

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The key above referred to is threefold and consists of the three fundamental propositions of the *Secret Doctrine*.[1] Space does not permit of giving these here in full, but they may be summed up briefly as follows:

(*a*) "An Omnipresent, Eternal, Boundless, and Immutable Principle, on which all speculation is impossible. . . . It is beyond the range and reach of thought . . . . unthinkable and unspeakable."

This first proposition is a statement of the unity underlying the whole manifested universe, the unity of source and the unity of ultimate essence of all things, of the whole of nature, of things animate and inanimate, of universes, worlds, men, atoms. A further statement of this proposition is, that although the ultimate Reality, the ever Unmanifested, is One, yet the *sine quâ non* of all manifestation is duality. Manifestation implies duality, relativity, and is unthinkable save as comprising subject and object, cogniser and the thing cognized, the ego and the non-ego, spirit and matter. To rise above this quality one must pass from the finite, the conditioned, the manifested, into the unmanifested, the unconditioned, the infinite. From this duality which underlies all manifestation further spring the pairs of opposites, for the object of cognition can only be such in reference to other objects; a condition or state or property can be known only in reference to other conditions, states, or properties. This arises from and indeed constitutes one of the primary functions of mind, that of analysis and comparison. Separateness and illusion do not exist save in the mind; it is in the mind that arises the idea of the "me" and the "not me", and then the further analysis of the totality of the "not me" by means of the pairs of opposites, heat and cold, light and darkness, love and hate.

(*b*) "The absolute universality of the law of periodicity, of flux and reflux, ebb and flow." The Universe *in toto* is periodically "the playground of numberless universes, manifesting and disappearing", called "the manifesting stars" and the "sparks of eternity".

(*c*) "The fundamental identity of all Souls with the Universal Over Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every soul—a spark of the former—through the cycle of Incarnation (or "Necessity") in accordance with Cyclic and Karmic law, during the whole term".

This proposition further goes on to say that each Soul or divine spark, in order to have an independent (conscious) existence,

[1] *Secret Doctrine*, I., 14-17 (new ed.) 42-45.

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must have "(*a*) passed through every elemental form of the phenomenal world of that Manvantara, and (*b*) acquired individuality, first by natural impulse, and then by self-induced and self-devised effort (checked by its Karma), thus ascending through all the degrees of intelligence from the lowest to the highest Manas, from mineral and plant up to the holiest archangel."

It is easily seen that propositions (*b*) and (*c*) depend upon (*a*). For if there is a Unity underlying all things it must imply, and be implied by, universal law as in (*b*), and also it must imply a unity in evolution as in (*c*). If we grant the unity of all things in source and essence, this ultimate unity must also apply to the law underlying and guiding all manifestation, and synthesizing all the known *laws* of the manifested universe. Furthermore, if we grant the One Reality, the ever Unmanifested Unity, and also that manifestation is the differentiation not of, but arising in, the One, thus causing the apparent "many", it must follow that between "non-manifestation" and the condition of greatest manifestation, between homogeneity and the utmost heterogeneity, there is endless progression, endless gradation, without one break or a single missing link in the chain of evolution.

There is, then, a sequence and a logical connection between these fundamental propositions, and since they are given as being "fundamental" it may be that in them we may find a key to the whole philosophy of the *Secret Doctrine*.

The tendency of Western thought and civilization has for a long time been in the direction of specialization. Religion, Philosophy, and Science have been separated and considered apart from one another, so much so that Religion has said "The secrets of life and death are with me alone, follow me." Science has said "Follow me and I will teach you to map out the heavens and weigh the sun in a balance; I will teach you the story of evolution, and the chemical combination of atoms upon which life depends." But if asked "What of the Soul?" Science answers. "I have nothing to do with the Soul, it is outside my province; we can never know anything about the soul, or that it exists; but follow me, accumulate facts, frame hypotheses, and get knowledge." And Philosophy? . . . Philosophy has been running between the two, between dogmatic Religion and dogmatic Science, and ending too often in agnosticism, or else mere empiricism. Let it not be understood, however, that the writer is unaware that there are many of the exponents of Religion, of Philosophy, and of Science who cannot be included in the above; but he asks, can it be denied that such has been the general trend of thought in these departments.

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What, however, has this to do with using a key to the study of the *Secret Doctrine*? It is an illustration of the tendency of thought which each one of us has from education and heredity, viz.: to treat part of a subject as the whole subject, to look at things from one standpoint only, and so long as we are unable to view a subject as a whole and in its relation to other subjects, so long will the *Secret Doctrine* remain practically a sealed book; so long will the different view-points cause its statements to appear contradictory; so long will the connecting links be unperceived. What is needed is a study of fundamentals, and a constant application of and appeal to them. The *Secret Doctrine* begins with a statement of fundamentals; and its philosophy, far older than Plato, is yet Platonic, *proceeding from universals to particulars.* Hence to study it, to comprehend it, the student must proceed along the same lines, and endeavor to grasp with his mind the fundamentals, and to realize that neither man nor anything can be separated from the All, but that all evolution has one origin, is guided by one law, and has one aim. If the student can ever keep this in his memory, then can he also take up the study in the way that Science does, from particulars to universals, but with a far different result, for he no longer has to look for a key; he has it in his own hand.

J. H. FUSSELL.

(To be continued.)

AN ANCIENT TELEPHONE.

IT has been the custom of many people to belittle the ancients by assuming that they knew but little of mechanics, certainly not so much as we do. The builders of the pyramids have been described by modern guessers as making their calculations and carrying on the most wonderful engineering operations with the aid of pools of water for obtaining levels and star angles: they could not, it was assumed, have instruments except the most crude. So also the old Chinese were mere rude workmen, although it is well known that they discovered the precession of the equinoxes over 2,000 years ago. Of late, evidence has been slowly coming out that tends to show the ancients as perhaps having as much, if not more, than we have. So the following from the *New York Evening Sun*, an influential daily paper, will be of interest. It says, on May 31, 1894:

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An English officer by the name of Harrington has discovered in India a working telephone between two native temples which stand over a mile apart. The testimony of the Hindûs, which, it is said, is backed up by documentary proof, shows that the system has been in operation for over 2,000 years. Scientists engaged in excavating the ruins of ancient Egyptian temples have repeatedly found unmistakable evidence of wire communication between some of the temples of the earlier Egyptian dynasties."

It will probably be found, in the course of time, that the oft-repeated statements of H. P. Blavatsky that the ancients had all of our arts and mechanical devices were true. She asserted that they had flying machines. In Buddhist books is a story of Buddha which refers to a flying machine or mechanical bird used in a former life of the Lord, and Indian tradition speaks also of air walking machines. Reading this item in the newspaper reminds me too of a conversation I had with H. P. Blavatsky in New York before the phonograph came out, in which she said that some Indian friends of hers had a machine by which they spoke with each other over distances of miles with great ease. Perhaps when the great West is convinced that the old Aryans had mechanical contrivances equalling our own, it will be ready to lend a readier ear than now to the philosophies the East has so long held in keeping.

WILLIAM Q. JUDGE.

LITERARY NOTES.

MAY LUCIFER surprises many of us by its statement that the "Comments" upon *Light on the Path* had the same exalted source as the text. Was this ever intimated before? Dr. Wilder's "Religions of Ancient Greece and Rome" is finely done and will almost certainly be excellent throughout. "A Manuscript from Another Space" is by an author who has apparently never read *Flatland*, and who gambols in uncouth glee over supposed discovery of thoughts now well in their teens. Mr. Mead's "Moulds of Mind" has of course all the rich intellection familiar to his readers, but specially strikes because in two distinct styles, — the first half almost *staccato* in its quickness and intensity, the last half flowing and full. It is charming to once more encounter in print Mrs. Patience Sinnett, and her "Alchemy as a Spiritual Science" closes its exposition with beautiful words which only the changed type disproves as her own. From a strictly Western view-point "G.R.S.M."s "Dwellings of the Gods" may not appear as of intelligible thought, but doubtless the true view is that it is rich in meaning and spiritual help. "The Veil of Maya" grows ever more absorbing, even thrilling, and the latest scene is superb. The "Brother" discussion has three contributions; J. T. Campbell's slightly hysterical and altogether missing the point, Dr. F. Hartmann's concise and clear, W. Kingsland's fair but not very strong. Mr. Mead's lamented illness causes a sad drop in the reviews. —[A. F.]

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MAY THEOSOPHIST. "Old Diary Leaves XXVI" narrates the temporary union in 1878 of the T.S. with Swami Dyanand Sarasvati's Arya Samaj, the dissolution being upon discovery that this Samaj was a local and sectarian body. The episode is interesting as one proof of the gradual evolution in character of the T.S. Col. Olcott's readiness for the union was in part, he says, because H.P.B. had told him that the Swami's body was inhabited by an Adept of the Himalayan Brotherhood, whereas he later discovered that the Swami was not an Adept at all, only a pandit ascetic. No inference is drawn, but four may be: that H.P.B. mistook; that the Colonel mistook; that the Colonel misunderstood H.P.B.'s assertion; that H.P.B. was right, though the inhabitation was only occasional. It is among the possibilities that any one of the last three may meet the case. "Altruism" is very good indeed, but Mr. Old's "Transmigration of Souls" is not, since it seeks to substitute for the Karmic doctrine of allotment as the result of desert a cloudy mass of phrases wherein no distinct thought appears. The clergyman whom he opposes has really, on page 494, given the Theosophic teaching as well as any Theosophist. Mrs. Besant's "Spirit of Theosophy" is, of course, broad and vitalizing. "The Hindû View of Transmigration" holds that the most sacred books teach descent of bad souls into animals and trees, but the editor thinks a different translation warranted. Verbal inspirationists are always in trouble, longitude not affecting inherent difficulties. There are some very sensible reflections in "Cuttings and Comments". The Astrological Bureau has encountered an untoward obstacle in the rapacity of native astrologers, and has to suspend for the present. But why was not this foreseen by due inspection of the heavens? Such, we fear, may be the inquiry of profane scoffers in the West, and there does not appear any immediate reply to them. Even if there was, these men would no doubt be shameless enough to hint that a planetary guidance which does not keep the "Bureau" out of scrapes might prove sad reliance for ordinary folk. Ah! well. — [A.F.]

THEOSOPHICAL SIFTINGS, Vol. VII, No. 4. "Life Eternal", by Dr. Alexander Wilder, is a singularly beautiful article, beautiful both in spirit and in diction. Sweet and pure and elevated, it tones up the whole nature of the reader, and it has a certain cordial sensing of celestial verities, utterly unpretentious and yet palpably genuine, which makes one *feel* their reality with peculiar vividness. Delightful thoughts are charmingly expressed. "I am ready to learn that gold itself is solidified sunshine which has been attracted and entombed in a matrix of quartz." "To see is better than to be seen." "The truth, and not its exponent, will make us free." The second paper, "What are we here for?", a reprint from the *Theosophist*, is fair but not noteworthy. — [A.F.]

TRANSACTIONS OF THE LONDON LODGE No. 20 is Mr. Bertram Keightley's lecture upon "Masters of Wisdom". It starts with a strong distinction between the material and the spiritual theories of Evolution, gives the ideal of a Mahâtmâ, shows how it is demanded by evolution, by analogies throughout it, and by history, closing with testimony, answers to objections, and a beautiful tribute to Masters' work. It is an able and of course well-written pamflet, but the idea that experience has to be stored up in physical atoms rather than in the souls which merely use them is very fanciful and painfully materialistic, and one notices that in the description of Mahâtmâs Buddha receives fifty-eight lines, Apollonius of Tyana nine, and Jesus five. At Mr. Keightley's request Mr. Sinnett appends an account of eight persons whom he personally knows and who have seen and communed with Masters, prefaced with some very sound remarks as to discretion in discussion. — [A.F.]

THE COSMOPOLITAN FOR JUNE contains a Theosophical story by Mrs. Arthur Gordon Rose, "Karma *à la mode*". Probably nothing more delightful has ever appeared in the Theosophical department of fiction. All our terms are perfectly familiar to the writer, and are used with the utmost dexterity. A humor more than delicious bubbles up all through the neat phraseology, and the culmination in the scenes on the last two pages is nothing short of genius. Every part of the whole story is so good-natured, so clever, so indescribably rich in dry wit and half-veiled fun, so apt and ingenious and well-conceived, that one yearns to shake the hand of such a writer and then steal her pen. Of

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course such a story illustrates the astonishing spread of Theosophy and the perception of popular taste now growing in writers and editors, but this is an after reflection. Any well-read Theosophist with a sense of humor who wishes half an hour of rarely-equalled delight had better send fifteen cents and postage to the Editor of *The Cosmopolitan*, New York.—[A.F.]

THE BUILDING OF THE KOSMOS, and other Lectures. These are four of the five lectures delivered by Mrs. Annie Besant before the Convention at Adyar in December. Most unfortunately that on Karma was omitted because of inadequate time to revise the report, but the other four, *The Building of the Kosmos*, (*a*) *Sound*, (*b*) *Fire*; *Yoga*; *Symbolism*, have been most carefully gone over and are issued under the direct sanction of their illustrious author. That they should be learned, luminous, instructive, eloquent, filled with an exalted spirit of purity, grace, wisdom, devotion, is of course. One expects that. But what astonishes is the marvellous knowledge of the vast and complicated Hindû sacred literature, a knowledge of its text and surface meaning, and esoteric sense, a knowledge so precise and large, all gained—or shall we say "revived"?—in these last five years. It is easy to picture the amazement and reverence with which the Brahman caste must have listened to the eloquent foreigner who knew better than they their own scriptures and lived them out in their very spirit.

The first two lectures are based mainly upon the Upanishads and H.P.B.'s *Secret Doctrine*, and unfold their teaching with amazing clearness, its spiritual quality being especially emphasized. *Yoga* is a most practical, commonsense exposition, but it soars grandly into the loftiest realms as the thought of "devotion" thrills and inspires the speaker. *Symbolism* finely expounds the meaning hidden in universal and Oriental symbols, and contends for their value as impressions on the ignorant. Through all these four great utterances of a great soul, so forceful with learning, intellect, and spirituality, is apparent a sympathy with Eastern methods which shrinks from admitting them as sharing human imperfection, and would rather endow them with the glow of a fervid reverence than subject them to any criticism, however just. The mantrams during conception and at birth and death (p. 24-25) and the treatment of the words "never to return" (p. 37-38) are illustrations; and the apologies for fakir asceticism (p. 60-62) and for idolatry (p. 82-87) suggest how affection impels more to perception of a fancied merit than to realization of an actual effect. This is true no less as to systems than as to individuals, and of philosophers as of the unlearned. And yet without such tenderness the speaker could not so have won the Hindû heart or touch the universal human soul.

The appended catalogue of works sold at Adyar exhibits an astonishing range, though the classification is sometimes rather startling, Dr. Dewey's *Open Door, or the Secret of Jesus*, for instance, coming under "Occult Stories". (The PATH; 60 cents.)—[A.F.]

THE UNKNOWN LIFE OF JESUS CHRIST is a translation by Jas. H. Connelly and Leon Landsberg, both New York F.T.S., of the French version by N. Notovich of the Thibetan MSS. read to him in a convent in Ladak—Lesser Thibet. A very full and interesting description of his journey and of his access to the MSS. is given by M. Notovich, and a *resumé* of the work itself. Jesus, here called Issa, is considered the actual son of Joseph and Mary, though an incarnation of Buddha, and the seventeen years as to which the Gospels tell nothing are described as passed in study under Buddhists and Brahmins in India, and in preaching there and upon the return route to Judea, many short discourses being given. His crucifixion is attributed to a direct order of Pilate, after acquittal and protest by the friendly Jewish priests and elders, and the disappearance of the body to a transfer by Pilate to another tomb, no trace of resurrection being in the story. The earliest MSS. were written in Pali within four years after Issa's martyrdom, and translations into Thibetan were carried from India to Thibet about 200 A.D. Of course they far antedate the canonical Gospels. Naturally controversy is raging over their authenticity, but for this and for their correctness M. Notovich gives strong reasons.

From this account the whole miraculous element is missing, as to the birth, history, death of Jesus, and as to his personal acts. His teaching was

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simple, direct, practical, without parable, personal claim, or specific doctrine. The narrative is too concise for much criticism, but the style is clear, dignified, and marked by an evidently sympathetic spirit. That this remarkable work, possibly destined to create a great change in theological thought, should have been first brought within English reach by Theosophists, is pleasant to their brethren. (*Orderable through* PATH; $1.50.)—[A.F.]

THEOSOPHY SIMPLY PUT, by a New York reporter, is one of the best of Theosophical pamflets, being exactly what its title claims. It is intended for every-day men and women, who need a clear statement in every-day language, and no other tractate covering so much ground has been written down to this level. The common objection to our literature is that it is not sufficiently popular. Provision is made for trained minds, the educated, the thoughtful; but not for the masses, though they need it as much. This can no longer be said. The work has been excellently done, done by one whose experience showed him the desideratum and whose powers were sufficient for it without surpassing it. Theosophists can serve the Cause precisely where service will be of special value by circulating this pamphlet among the class for whom it is written. and the "League of Theosophical Workers", 144 Madison Ave., N. Y.C., who have published it and to whom orders should be sent, will supply it for distribution at five cents, single copies being ten cents. —[A.F.]

THE VOICE OF THE SILENCE in the new American edition for the pocket has a great improvement over all others, —the foot-notes are upon the page where they belong, and not at the end of the book. Thus they can be read at once, without the annoyance of perpetual reference to another place. Copies in red leather and red edges are 75 cents; those in morocco with gilt edges are $1.00. The edition matches in size the new editions of the *Bhagavad Gita* and Patanjali's *Yoga Aphorisms*, and the *Stanzas of Dzyan* have been added, as well as a portrait of H.P.B. (The PATH).

THE HERMETIC ART is Vol. III of *Collectanea Hermetica* edited by Dr. Wynn Westcott, and has a preface by "Non Omnis Moriar" and an Introduction and Notes by "S.S.D.D." Most of the text consists of warnings of the difficulty in understanding the subject and of the few who ever do, and one passage shows how the Philosophers "take the liberty" of contradicting themselves and each other. Still, this is not to be used as an argument against them or their Art, or even against the propriety of publishing further unintelligible works; rather is it a "trial of faith", as good Christians would express it. And all the difficulties vanish when one once gets the key—if one ever does. One can possess himself of some of these difficulties (though without the key) by investing $1.00 in this little work of fifty-two pages, wherein, partly in multi-capitalled prose and partly in what passed for poetry in a less exacting age, he can read about "Hunting the Green Lion", "The Doves of Diana", "Leprous Gold", "Metallic Moisture", and other profound mysteries understood only by the elect. (Orderable from PATH). —[A.F.]

WAS IST DIE MYSTIK? by Carl Graf zu Leiningen-Billigheim, is another new and very good book in German on Theosophical subjects. This book is intended to fill a long-felt want, being an introduction to more difficult Theosophical literature. Appended to it is a useful Theosophical Glossary. (Paper 127 pp., the PATH, 75 cents.) Besides the above Herr Julius Sponheimer of Zurich, Switzerland, has made a very good German translation of the well known *brochure, The A B C of Theosophy*. (PATH, 20 cents). Both the above books were published by Wilhelm Friedrich, Leipzig, Germany.

DR. FRANZ HARTMANN has issued a circular asking attention to the appalling number of cases of burial alive, giving recent instances, and announces that he is about to publish a book upon the subject. Besides advocating legislation preventive of premature burial, the book will give the occult view of life and death. The Doctor asks friends to contribute well authenticated cases of burial alive in modern times, addressing him at Hallein, Salzburg, Austria. A retired army officer, U.S.A., is collecting the various statutory regulations abroad, and these will be used to promote reform here.—[A.F.]

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Mirror of the Movement.

AMERICA.

ARYAN T.S. Sunday evening lectures in June were: "*The Power of an Endless Life*", Alex. Fullerton; *Mahâtmâs*, Wm. Q. Judge; *Nature and Nature's Laws*, Jos. H. Fussell; *Other Worlds than Ours*, Claude F. Wright.

BROOKLYN T.S. had Sunday evening lectures in June: *Theosophy and Art*, Wm. Main: "*The Power of an Endless Life*," Alex. Fullerton; *The Story of Osiris*, Harry S. Budd; *The History of a World*, Jos. H. Fussell.

THE APRIL CONVENTION having authorized the General Secretary to cancel the Charters of the Lotus T.S., Kearney, Neb., and Gray's Harbor T.S., Hoquiam, Wash., this was accordingly done. These Branches have long been asleep and delinquent as to dues, and are finally cut down as mere cumberers of the ground.

VYASA T.S. AND SARASVATI T.S. of New Orleans have consolidated under the name "New Orleans T.S.", and the new Charter was issued on June 5th. The President will be Norman F. de Clifford, and the Secretary Dr. F. Barroso, 828 Canal street.

KALAYANA T.S., New Britain, Conn., has moved to another building in better location, where it has two good rooms, large signs, and a much more public character. Both daily papers announce the topic of Branch discussion each week, and often give space to a report. Influence is being exerted to secure for the Public Library the principal Theosophical works. On June 7th Miss Mary E. Hart of the Aryan T.S. read a paper before the Branch upon "The Evidences of Theosophy". The study-classes formed by Mr. B. Harding in Bristol and Meriden are doing well in both attendance and interest.

CLAUDE FALLS WRIGHT passed the latter half of April in lecturing and work at Macon and Atlanta, Ga., and in attempts at Palatka, St. Augustine, and Jacksonville, Fla. Arriving in New Orleans May 6th, he gave almost daily lectures or classes until the 16th, when he left for Nashville, Tenn. On the 17th and 18th he lectured publicly in Library Hall on "Reincarnation" and "Occultism". After many private meetings and also talks with members, he left for Washington, D. C., and arrived there May 24th, Thursday. On Friday he lectured before Branch on "The Theosophical Society". Sunday, 27th, he lectured on "Dreams". On Tuesday, 29th, he gave a public lecture on "Reincarnation". On Thursday, 31st, he gave another public lecture on "Occultism". On Friday, 1st June, he addressed the Branch and answered questions. Sunday, June 3d, he addressed over one thousand persons in Metzerott's Hall on "H.P.B. and the Mahâtmâs". The following Friday he again addressed the Society on "The Seven Principles of Man". Saturday, June 9th, he lectured publicly to a large audience on "Occult Development". On Monday, June 11th, he addressed a meeting in Mrs. Irwin's drawing rooms. Friday, 15th, he lectured before the Branch on "Kama". Sunday, 17th, he attended Western Presbyterian Church and listened to attack on Theosophy and his own lectures by Rev. H. W. Ennis. Mr. Wright promptly challenged him to a public debate. Mr. Ennis lamely refused, and the papers widely advertised the whole affair. On Thursday, the 21st, Mr. Wright replied publicly in the large Metzerott's Hall to Mr. Ennis in a lecture entitled "Theosophy and the Churches". Mr. Ennis was invited.

DENVER T.S., Denver, Colo., was formed by the General Secretary on his return route to the East. It was chartered on May 31st with six Charter-members. The President is Wm. S. Wing, and the Secretary Edward B. Cronkhite, 1,644 Tremont Street.

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MR. B. HARDING has passed a busy and most successful month in New England. The Norumbega Club of Charlestown, Mass., numbering two hundred or more, requested a lecture on Theosophy, and Mr. Harding complied with it to their satisfaction. A series of three lectures has been given in Worcester, Mass., to crowded audiences, and the result has been the formation of a class of twelve to study Theosophy at the home of Mrs. Claflin through whose energetic work it was that Mr. Harding's visit proved so successful. A series of three lectures was also given in Lynn, Mass., to large audiences, and the result there was equally gratifying. A class of fifteen was formed for weekly study under the guidance of Mr. Robert Crosbie, President of the Boston T.S. Lectures have also been given at Newburyport, Lexington, and Sharon, and a class formed at Sharon to be conducted by Miss Craig. Mr. Harding has also delivered lectures during the month to large audiences in the halls of the Malden, Boston, Cambridge, and Somerville Branches of the T.S. In all, nineteen public lectures have been given, besides much other work accomplished in visiting and meeting individuals, etc. Under the auspices of Bro. Clarke Thurston of Providence, R. I., halls for lectures were engaged at New Bedford, Taunton, and Fall River. Mr. Harding delivered three lectures at each place. Classes to study at these towns have been begun and will be looked after by the members of Providence.

PACIFIC COAST ITEMS.

SAN FRANCISCO LECTURES continue well attended in spite of the heat. That on June 10th was by Mrs. S. A. Harris upon *Man and God*; that on June 17th by Dr. J. A. Anderson was upon *The Devil*. Dr. Griffiths's Southern tour is very successful.

KESHAVA T.S., Riverside, Calif., was chartered May 31st with eight Charter-members. One of its most active organizers was the late Secretary of the Krishna T.S., Philadelphia, now a resident of Riverside.

HARMONY LODGE T.S., Los Angeles, Calif., is the third Branch in that important town, and was chartered on June 8th with nine Charter-members. The dissolution of the two Western Branches and the union of the two in New Orleans make this one to rank eighty-eighth on the American roll.

AURORA T.S., Oakland, Calif., is about to open a free Reading Room every afternoon, thanks to liberal donations from the Countess Wachtmeister and from those she had generously interested.

THE PACIFIC THEOSOPHICAL CORPORATION is now a legally incorporated body, designed to carry on Theosophical work on the Pacific Coast. It has for officers such men as Dr. Anderson, Mr. Rambo, and others. The last of the monthly lectures at the San Quentin Prison was given by Abbott B. Clark on June 3. The inmates of the prison begged for more Theosophical books, and a large number have now been given. A class of 120 students has been formed for the study of Theosophy, and is carried on without outside assistance. Messrs. Evan Williams, Abbott Clark, T. H. Slater, and others have lately begun work among the sailors on the water front. It promises grandly. Literature is distributed, and lectures will be given as soon as arrangements can be made. The H.P.B. training class of San Francisco has been so successful that others are to be formed throughout the country. A training class has already been started in Oakland with a large and enthusiastic membership. The object of this class is to train members for active and efficient propaganda work; the expression being "to assist its members to get a clear, comprehensive, and common-sense view of Theosophy, and to acquire the ability to convey that view to others".

DR. GRIFFITHS visited Salinas, Calif., and gave a lecture to a crowded house May 15th. Many unable to secure seats sat upon the steps and remained standing during an address of nearly two hours. A number of ministers were present, also teachers, editors, and professional men, and intense interest was manifested. A quiz meeting was held the following evening. Leaflets and marked catalogues were distributed.

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San Ardo was the next stopping place. Bro. J. C. Hadley resides and had done some preliminary work there. Many came from the surrounding country and attended the lecture given May 18th. I.O.O.F. Hall was well filled, leaflets were distributed, and Bro. Hadley decided to hold regular T.S. meetings there hereafter. A nucleus is thus started which may soon develop into a Branch.

A general lecture upon Theosophy, Karma, and Reincarnation was given to a good audience in Santa Maria, Calif., May 25th, and a quiz held next evening. As usual, long reports were given by the local press.

Lectures were given in Santa Barbara June 1st and 3d. Unity Church was offered and accepted with thanks for same. A good audience attended. An informal quiz meeting was held and frequent calls were received during the lecturer's stay in that city.

June 4th, p.m., Mrs. Albert McGee, F.T.S., who resides at Montecito, a suburb of Santa Barbara, gave a reception to Dr. Griffiths at which a number of people interested to know what Theosophy is attended. It was a pleasant and profitable occasion. Brothers Playter and Wallerstein also reside near that city, and there is prospect of a Branch there. Ventura was next visited and a lecture given June 7th. Two large and interested audiences attended lectures given at Santa Paula June 12th and 13th, three informal meetings were held, a class for study started, and a Branch will no doubt later result. Numerous calls were made upon the lecturer at his hotel. Leaflets were distributed and press reports given.

THE COUNTESS WACHTMEISTER, who accompanied Mr. Judge and party on his recent Western trip, has proven herself an indefatigable and tireless worker for Theosophy. Beginning in San Diego, her first lecture was delivered in the Theosophical Hall, before the Branch, and was of an hour's length, followed by another hour of questions and answers. Going thence to Los Angeles, she remained in that city for three days, and during that time gave a lecture in Blavatsky Hall to a crowded audience, received a constant stream of people at Headquarters during the day, and at the private residences of several of the members of the Society during the evenings. She then went to Riverside and organized a new Branch in that city. After this, she came on to the Convention in San Francisco with the other Delegates, and gave a number of lectures before the Convention and at private and Branch meetings in San Francisco; a large hall was then secured and she was announced for a special lecture upon *Spiritualism and Theosophy*, which she gave before a fine audience, and which was of over an hour's duration, and was a most successful effort in showing the explanation of spiritualistic phenomena by Theosophic philosophy. A regular tour through the Santa Clara Valley was then mapped out for her, and she visited all the principal points in this valley, lecturing at each place. At Santa Cruz she gave a lecture to a good audience, and received visitors at Dr. Gamble's residence and at the Headquarters while there. She did a great deal of most satisfactory work while in this city. She attended a Branch meeting at the village of Soquel in the afternoon, and gave a lecture in the evening. Next morning she attended another Branch meeting, and was then driven over to Watsonville, where a lecture was arranged for and delivered in the Opera House to a fine audience. The following day she received visitors, both afternoon and evening, in the parlors of the hotel, with the result that a class for the study of Theosophy was formed, and it was arranged for Mrs. Russell of Santa Cruz to go over once a week and take charge. Seven or eight persons joined the class, and a room was engaged for regular meetings. Thence she went to San José, and received enquirers at private residences. The following day she lectured at the Town Hall. The day after she again received visitors and enquirers. Next morning she went on to Gilroy, and received visitors the whole time at the residence of Mrs. Angney; gave one successful lecture, and the following evening a *conversazione*, where there were continual questions and answers. During the same afternoon, at a private residence, she met many people who were interested in Theosophical subjects. The next day continual visitors again, and in the evening a Branch meeting to discuss methods of work. She then returned to San José, was driven to Mrs. Stubbs's house, about six miles from San José, returning to San José and lecturing in the evening to a full hall on *India*. The next morning received visitors again, and in the afternoon left for Oak-

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land, where a lecture was delivered that night upon *India*.

The Countess arrived in Stockton Monday, May 28th, and received visitors through the forenoon of each day of her stay. A reception was given to her in the Masonic Temple on the following afternoon, and many questions were put and answered. In the evening she lectured on *Theosophy* to a large attendance, and on Wednesday and Thursday afternoons she received Theosophists in the Branch Hall and imparted valuable information. A private Branch meeting for members only was also held, and a public lecture given on *India*. The Countess left Stockton and arrived in Sacramento on June 1st, and during most of her stay experienced unpropitious weather, but she received visitors constantly except when occupied with public work. On the evening of the 2d a reception was given her, much impaired in attendance by rain. She met the Branch on Sunday afternoon, and in the evening publicly lectured and answered questions. After the lecture she received the members of the "Seventy times Seven Club" and gave them good Theosophical advice. Up to the very last moment of her unfortunately short stay she was answering earnest questions from callers, and it was with great reluctance that Theosophists bade her good bye after only three days of visit. She then went to Marysville.

ALOHA T.S,, Honolulu, Hawaiian Islands, was chartered on June 14th with eleven Charter-members, and is our eighty-ninth Branch. The very interesting work going on for some time in Honolulu has steadily increased in volume and public interest, and the actual organization into a Branch has been prepared for with much care and foresight. All the Charter-members are new except the one who has been for some years a member-at-large of the American Section and to whom the present Theosophical activity in Honolulu is mainly due — Mr. A. Marques.

MRS. M. M. THIRDS, the devoted Secretary of the Central States Committee, left Chicago on June 29th *en route* to San Francisco and thence to Honolulu, Sandwich Islands, where she purposes Theosophical work in connection with the new Branch there. This important undertaking will doubtless give great aid to Theosophy in Honolulu.

AUSTRALASIA.

AUCKLAND, New Zealand, has resolved upon a Lotus Circle, to meet on Sunday afternoon and to be conducted by F.T.S. who will each give a month in turn. Papers or lectures have been given upon *Thoughts on the Deity and on Man*, *The Harvest of Life*, *The Cause of Separateness*; *What is it?*, *The Philosophy of Mysticism*, *Theosophic Conceptions of Christ*, and *Why do we not recollect our past lives?*

SYDNEY, N.S.W., celebrated White Lotus Day with special care, the room being beautifully decorated with flowers and ferns, and H.P.B.'s portrait upon the table being wreathed with flowers and flanked by photographs of Mrs. Besant, Mr. Judge, and Mrs. Oakley. The average attendance at meetings is fifty.

THEOSOPHICAL CORRESPONDENCE CLASS.

The very great value to F.T.S. of this method of systematic instruction and training is strikingly shown in the eight-page circular upon the answers to Question Papers 1 and 2, just sent to members of the Class. It is called "General Comments and Notes". Taking up each Question it rounds out the answers received, correcting, amplifying, explaining with singular clearness and knowledge. The Questions themselves had been eminently judicious and intelligent. Students who really desire to ascertain both what they know and what they do not, and who wish to progress under the direct guidance of a highly instructed Theosophist, have thus opportunity in a system which has been planned with great sagacity and is carried on with great ability. Members of the T.S. can join at any time by writing to **Secretary Theosophical Correspondence Class, 144 Madison Ave., New York.**

If things ought to have been otherwise, the Gods would have ordered them otherwise. — *Epictetus.*

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THIS day we have a father who from his ancient place rises, hard holding his course, grasping us that we stumble not in the trials of our lives. If it be well, we shall meet and the light of Thy face make mine glad. Thus much I make prayer to Thee; go Thou on Thy way.—*Zuñi prayer.*

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.

MAN'S DUTY TO HIS BROTHER BRUTES.

CONFOUNDING the individuality of man with his personality, and the according of an undue importance to the latter, which is a basic error in modern Christian belief, are in various ways much to be regretted, as affording false premises from which many wrong and injurious conclusions are naturally drawn. The fundamental injury done by it is through a tendency to cultivate in a man a sense of separateness from both the Divine Source of his immortal being and the phenomenal universe of which his transient personality is a part. In point of fact, he is separate from neither, being in his essence a portion of the former—with potentiality of conscious reunion—and indissolubly connected with the latter, so long as he retains corporeal form, by his subjection to laws governing all matter.

A rather rare old book, *The Chronicles of Nuremberg*, printed in 1492, contains a picture of the Lord, in voluminous robes and with a crown on his head, molding Adam out of a mass of clay; and another picture represents the Lord, costumed as before, pulling Eve—a little female figure, out of an oval hole in the side of the sleeping Adam. Those pictures were published under the censorship and with the approval of the church. To one who can believe that version of the creation of man, faith in almost any-

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thing else must come easy, and such robust credulity is demanded of him who would be an orthodox Christian. He must not doubt God's concentrating his attention upon man ; that God made the sun to give man light by day, and the moon to give man light by night, and the stars and planets to decorate the firmament for man's delectation, and the comets to amuse man or perhaps to stimulate his curiosity ; that God invented the seas and rivers for man to sail upon and drink, and iron for man to use in fashioning implements and weapons, and gold for man to use as a medium of exchange or standard of value, and the flora and fauna of every land for man to amuse or decorate himself with or devour, and so on, the general purpose and all the details being—everything for man. Theosophy does not accord such importance to the corporeal man, but regards him as simply a creature who has attained a certain advanced stage in the endless course of evolution through which all the manifested universe is moving, and affirms that it is impossible for him to evade by any assumption of superiority or inherent right of selfishness his full share of Karmic responsibility for his acts toward all other beings in the evolutionary chain, however low they may still seem to be. This is one of the serious differences between that philosophy and Christianity, which less than any other form of religion largely professed in so-called civilized countries inculcates as a moral duty human kindness to the lower orders of animal life. And, indeed, it was not enjoined by the founder of that creed. So far as we may judge from what his followers have chosen to retain of his teachings, Christ, while full of tenderness for the sons of men, gave no particular consideration to the rights of animals. It is true that he did upon one occasion mention the duty of rescuing a domestic animal from a pit into which it had fallen, as justifying a violation of the strict Sabbatical law, but even in that, whether higher regard was paid to the feelings of the animal or to its owner's acute appreciation of its property value—which he knew was strong in his people—is open to question. At all events, there is no record of Christ's having ever uttered any such eloquently compassionate appeal on behalf of the helpless dumb brutes as Gautama Buddha's protest against blood sacrifice.

Possibly a reflection stirring humanity's self-interest would be more potent than one based upon sentiment or justice to-day as much as in Christ's time, and, taking this point of view, men will do well to consider whether gravely evil consequences are not likely to grow from the seeds of wrong and cruelty our race is sowing in its treatment of the animals. A prominent newspaper,

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one which frequently manifests intelligence in its editorial columns, recently published the following :

From London and from San Francisco simultaneously come accounts of human beings mortally affected with glanders. Man domesticates an animal, uses or houses him ill, and presently nature developes in him a disease by means of which she avenges the outrage done on herself. The better opinion of to-day is that this is the origin and genesis of that supreme scourge of the human race, the disease of consumption. Recent investigation has brought to man's knowledge a number of human diseases produced by parasites originally developed in the lower animals and communicated from them to man. It begins to appear that the Societies for the Prevention of Cruelty to Animals may yet receive their most effectual aid from the studies showing how the effects of such evil doing work out their own revenges on the higher race responsible for them. In time, systematic study may even trace the operation of nature's same law of inexorable revenge from the practice of cruelty upon children. Should this ever be made palpable to the plain understanding, the societies combatting this evil will have gained the most effectual ally their cause is capable of attracting. No evil is ever eradicated until it is shown to be a fruit of ignorance, containing within itself, for that reason, elements of a retribution inevitable under the operation of natural law.

With all the good sense its business interests cannot quite suppress, the paper making that utterance is still too timid, too much afraid of shocking its orthodox advertisers, to venture calling that "natural law" by its right name — Karma, for the doctrine of absolute justice, the affirmation of inevitable responsibility, is unwelcome to those trained to hope evasion, through the vicarious atonement, of what they know they deserve.

Karmic justice is an essential element of evolutionary development. It is not confined to the ethical field, rewarding good and punishing evil, but is operative upon every plane of being, for it is the law by which causes are inevitably productive of effects. The blooming of a flower from a planted seed, the blasting of a rock by an explosive force, and the blighting of a soul by a career of vice and crime, are all Karmic outcomes, and either is but one link in an endless chain of indissolubly related incidents. Nothing exists, or can be imagined by the mind of man, which is not at once a consequence and potentially a cause for other consequences. Hence man in his every thought, word, and deed sows seed which must produce harvest, in kind and degree exactly proportioned to it. And this harvest is in no wise dependent upon the vigilance of any "recording angel", or the humor of any anthropomorphic God, or the interposition of influence by any superhuman being more merciful than just.

The Karma made by human beings is not simply individual, but collective as well, and a family, a class, a nation, or a race

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may by joint participation in or condonation of wrong bring upon itself retributive consequences which will be deeply afflictive, or even destructive, to it as a whole; individual deserts at the same time receiving their exact measure of award. It may seem to purblind human wisdom that in such comprehensive afflictions the innocent suffer with the guilty, but such is not the case. The unerring law of Karma determines the measure of individual responsibility, and is alone capable of prescribing who are the innocent.

Cruelties to animals generally dealt with by organized human societies, or taken cognizance of by law, are of four classes, — those perpetrated through ignorance or parsimony, as the ill-keeping or feeding of domestic animals; the savage punishment of beasts of burden and "pets" by persons of ungovernably violent tempers; such brutal sports as dog-fighting and cock-fighting; and, unhappily, a certain small proportion in which unbalanced minds seem to derive a morbid gratification from the infliction of pain. These are, of course, very bad; but it is open to question if all together make for the race so heavy a debt of evil Karma as must come from two other classes, for which the burden of direct responsibility rests upon those who assume to represent the highest civilization, culture, and scientific progress of the age. One of these is the practice of vivisection—the torture of living animals—nominally "in the interest of science" but actually for the gratification of a profitless and morbid curiosity as to the intensity of physical agony a creature can endure yet live and be conscious of its excruciating pain, or how it will act in the demonstration of emotions under such horrible conditions. As illustrations of this may be cited Prof. Bracket's experiments on dogs, to test their affections. He dug out a dog's eyes, destroyed its organs of hearing, inflicted upon it the most agonizing tortures in various diabolically ingenious ways, to find, if he could, the limit of its attachment, and still, until merciful death came to its relief, the poor animal licked his hands. A female dog with young was cut open and her puppies extracted, with the object of seeing if in her dying agonies she would recognize them as her offspring and exhibit maternal affection. Another, taken from her young, had her breasts cut off and was put down, so mutilated, bleeding, and dying, among her hungry little ones, to see what she would do when she could not feed them. She offered them her gaping wounds, caressingly licked them in her last agonies, and died. The law recognizes the right of so-called scientists to practice such infernal and utterly inexcusable atrocities, and licenses them, and the guilt of their perpetration consequently rests not only upon

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the individual perpetrators, but upon the community which does not punish such deeds and make them infamous.

The other enormous wrong referred to is the wanton slaughter of birds that their plumage may be employed for the decoration of women's hats and dresses and in certain specialties of "art-work". In a single week in 1888 there were sold at auction in London the skins of 400,000 North and South American birds, a large proportion of them those of humming birds. At one sale 12,000 humming birds' skins were sold. And that is but one of the numerous markets in which this trade goes on constantly in Europe and America. So great is it that it has almost made extinct some of the most brilliant varieties. Of the superb "ruby and topaz" humming-bird, 3,000 skins were sent in one shipment from Rio de Janeiro. Of many varieties of birds, women only care to adorn themselves with certain portions, the wings, breast, or tail, and, as it is believed that the feathers keep their brilliant colors longer if taken before the bird dies, hunters of birds for fashion's use make a practice of twisting off the wings, tearing out the tail feathers, or deftly ripping off the entire skin of the breast, from the still living creature, then indifferently casting aside the palpitating, agonized, mangled little victim, to die at its leisure.

Can any one who realizes the scope of moral responsibility involved in the operations of Karmic law for a moment imagine that the reaction from that cruelty will fall only upon the ignorant and brutal hunters — who are often savages — and that the men who employ them, the merchants who trade in their spoils, the fair women who adorn themselves with the blood-stained trophies, and the complacent friends who approve their fostering of the merciless traffic, will not all have to bear their share of the account?

Among various kindly peoples whom good Christian vivisectors, bird-wing wearers, and preachers of the vicarious atonement stigmatize as "heathen", it is believed that one who is guilty of wanton cruelty to a dumb, helpless beast will, after death in mortal form, reïncarnate consciously as a beast, of the kind he has injured, and suffer at the hands of some other cruel man such suffering as he inflicted. Taken literally, it might be said that arrangement would be very fair and likely to keep up the supply of beasts and the practice of cruelties ; but the real meaning of that exoteric teaching, as understood by the wiser, is not that there will be actual retrogression to animal form, since that would be a violation of the general law of evolution, but that the wantonly cruel deed certainly involves such Karmic retribution

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as will bring pain equal to that inflicted. Sooner or later the punishment will certainly come. "Though a man die, yet shall he live again", and the Karmic debt he incurs never is outlawed, but must eventually be paid.

One retributive effect, the causing of human diseases, has already been noted. Another is heard of in the wail of the agriculturist that his harvests suffer from the attacks of insect myriads no longer held in check by the little feathered songsters he has helped to send away for the adornment of women's hats. But it is not solely in such material phenomena that the Karmic recompense is meted out. It touches the minds and souls of men as well as their lives and pockets, even of those who deem themselves free from all responsibility in the matter, for there is no such thing as separateness possible in all our great family.

The astral condition of matter, in which the atoms are just a little too refined for perception by our senses, pervades the denser molecules of the material plane and, interblended with yet more tenuous atoms constituting other planes, fills all space, at least within our world, to the uttermost confines of its gaseous envelope. All material forms have in them their astral bodies, or models, upon which are molded the material molecules which make them objective to our senses. The dense atoms of the gross molecules, the astral atoms mingled with them, and the more rarefied atoms of yet subtler conditions of matter are all together in ceaseless vibratory motion, introactive, reciprocal, and productive of phenomena. All sentient things impel modifications of those vibrations, in kind and degree proportioned to their sensations, from their astral principles in which such sensations are perceived to the general ocean of astral atoms in which all are submerged, and these vibrations not only leave there their impressions, a record of all that which has been, but are causative of vibrations affecting other organisms through their responsive astral principles. Thus, when the astral ocean is made to pulsate with vibrations caused by pain and wrong, it attains a malefic influence which is as really poisonous in its effects upon men's minds and souls as an atmosphere charged with some deadly gas would be to the lives of those inhaling it. Dulled sense of moral responsibility, debasement of thought and feeling, inhuman indifference to the misfortunes of others, increase of selfishness and abandonment to sensuality are all products of such vibrational influences, unconsciously sensed on the astral plane and thence transferred to the higher and yet more potent rate of vibrations belonging to the mentality of man.

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Not until we deal more humanely with what we are pleased to call the lower orders of creation will we cease to require constant enlargement of our prisons, alms-houses, insane asylums, and hospitals.

J.H.C.

PROOFS OF THE HIDDEN SELF

THROUGH DREAMS.

THE dream state is common to all people. Some persons say they never dream, but upon examination it will be found they have had one or two dreams and that they meant only to say their dreams were few. It is doubtful whether the person exists who never has had a dream. But it is said that dreams are not of importance; that they are due to blood pressure, or to indigestion, or to disease, or to various causes. They are supposed to be unimportant because, looking at them from the utilitarian view-point, no great use is seen to follow. Yet there are many who always make use of their dreams, and history, both secular and religious, is not without records of benefit, of warning, of instruction from the dream. The well-known case of Pharaoh's dream of lean and fat kine which enabled Joseph as interpreter to foresee and provide against a famine represents a class of dream not at all uncommon. But the utilitarian view is only one of many.

Dreams show conclusively that although the body and brain are asleep—for sleep begins primarily in the brain and is governed by it—there is still active a recollector and perceiver who watches the introspective experience of dreaming. Sorrow, joy, fear, anger, ambition, love, hate, and all possible emotions are felt and perceived in dreams. The utility of this on the waking plane has nothing to do with the fact of perception. Time all is measured therein, not according to solar division but in respect to the effect produced upon the dreamer. And as the counting of this time is done at a vastly quicker rate than is possible for the brain, it follows that some person is counting. In all these dreams there is a recollection of the events perceived, and the memory of it is carried into the waking state. Reason and all the powers of intelligent waking man are used in dreams; and as emotion, reasoning, perception, and memory are all found to be even more active in dreams than in waking life, it must follow that the Hidden Self is the one who has and does all this.

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The fanciful portion of dreams does not invalidate the position. Fancy is not peculiar to dreaming; it is also present in waking consciousness. In many people fancy is quite as usual and vivid as with any dreamer. And we know that children have a strong development of fancy. Its presence in dream simply means that the thinker, being liberated temporarily from the body and the set forms or grooves of the brain, expands that ordinary faculty. But passing beyond fancy we have the fact that dreams have prophecy of events not yet come. This could not be unless there exists the inner Hidden Self who sees plainly the future and the past in an ever present.

IN CLAIRVOYANCE.

Waking clairvoyance cannot now be denied. Students of Theosophy know it to be a faculty of man, and in America its prevalence is such as to call for no great proof. There is the clairvoyance of events past, of those to come, and of those taking place.

To perceive events that have taken place in which the clairvoyant had no part nor was informed about, means that some other instrument than the brain is used. This must be the Hidden Self. Seeing and reporting events that subsequently transpire gives the same conclusion. If the brain is the mind, it must have had a part in a past event which it now reports, either as actor or as hearer from another who was present, but as in the cases cited it had no such connection as actor, then it follows that it has received the report from some other perceiver. This other one is the Hidden Self, because the true clairvoyant case excludes any report by an eye-witness.

Then again, when the clairvoyant is dealing with an event presently proceeding at a distance, it is necessary that a perceiver who recollects must be present in order to make report. For the brain and its organs of sight and hearing are too far off. But as the clairvoyant does report correctly what is going on, it is the other Hidden Self who sees the event, bridges the gap between it and the brain, and impresses the picture upon the bodily organs.

THE FEELING OF IDENTITY.

If recollection is the basis for the feeling of identity continuous throughout life, and if brain is the only instrument for perception, then there is an inexplicable series of gaps to be accounted for or bridged over, but admitting the Hidden Self no gaps exist.

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We are born feeling that we are ourself, without a name, but using a name for convenience later on. We reply to challenge by saying "It is I"—the name following only for convenience to the other person. This personal identity remains although we fall asleep each night and thus far become unconscious. And we know that even when a long period is blotted out of memory by fall, blow, or other accidental injury, the same feeling of identity crosses that gap and continues the same identical "I" to where memory again acts. And although years of life with all their multiplicity of events and experience have passed, leaving but a small amount of recollection, we yet know ourselves as that unnamed person who came to life so many years before. We do not remember our birth nor our naming, and if we are but a bundle of material experience, a mere product of brain and recollection, then we should have no identity but constant confusion. The contrary being the case, and continuous personal identity being felt and perceived, the inevitable conclusion is that we are the Hidden Self and that Self is above and beyond both body and brain

WILLIAM Q. JUDGE.

FACES OF FRIENDS.

E. AUG. NERESHEIMER is at present the Treasurer of the Board of Trustees of the Aryan T.S. of New York. He is a Bavarian of Catholic parents, and was born in Moosburg near Munich, January 2, 1847. At Munich he graduated from a business college, and then learned the silversmith's and jewelry trades in Switzerland, Augsburg, and Berlin. At present he is an importer of diamonds and precious stones in New York.

In 1868 he went to Australia, leaving there in 1870 for California. Two years after reaching California, in 1872, he came to New York and has been there in business ever since, taking trips to Europe very often.

In 1886 Mr. Neresheimer heard of Theosophy from reading *Esoteric Buddhism* which a friend had loaned him, and was particularly struck with the information about Adepts. A foundation for this belief had been laid by nursery tales about great and wonderful beings in India. He had always held theories of his own about the doctrine of correspondences and of the interrelations of the ideal cosmos with the visible universe. A study of

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Kant, Hegel, and Schopenhauer was made by him to obtain a mental anchorage, but not successfully. The Theosophical theory came like a key and a revelation, something like a formerly known and lost philosophy. The immediate link with the Theosophical Society began through an abusive article in a daily paper in which were given the name and address of the Secretary in New York, on whom he at once called, and then joined the T.S. in January, 1889.

Subsequently he called on H.P.B. in London and had some conversation with her at her rooms in Lansdowne Road, but cannot claim any greater acquaintance with her. He has served on the Executive Committee of the American Section, and from his intimate acquaintance with its work and with that of its General Secretary is qualified to know what this Section is and upon what the growth of Theosophy in the United States depends. Though not a speaker or writer of facility, he is one of those strong men who give a force to those with whom they work. His face does not appear here by his own wish, but because those who know of the great assistance rendered to the work of the Society not only in wise counsel but in many another field desire that readers should see the countenance of a strong friend, a good adviser, a liberal helper, one who is not easy to find in a walk of many days.

HOW TO STUDY THE "SECRET DOCTRINE".

(Continued from page 128.)

IF, as has been claimed, the three fundamental propositions constitute a key to the study of the *Secret Doctrine*, the student should endeavor to apply these not merely to the philosophy as a whole, but to each and every department and special topic and to the linking of these together. Only by so doing can the true relations between the latter be found, and the place and importance of each in respect to the whole. It must therefore be borne in mind that these propositions apply to the whole manifested Cosmos, to Universes, worlds, and men, to all planes of the Cosmos as well as to all kingdoms of Nature; that back of all manifestation is the One Reality, one common Source; that guiding all manifestation is one Universal Law; and that the working of this one Law and the line of evolution are fundamentally the same in all cases.

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A study of the great systems of ancient philosophy would show that underlying each are these same propositions, or some phases of them which, although differently expressed, embody the same fundamental ideas. In some instances these have been put into the form of aphorisms, which to a great extent are the keynotes of the systems in which they are so expressed. Such, for instance, are the following: "As above, so below", from the Hermetic school of philosophy; "Man is the Microcosm of the Macrocosm", from the ancient Hindu philosophy; both of these aphorisms are expressions of what is known as the "Law of Correspondences" which was used by all the great Hindû philosophers and to a greater or less degree by more modern writers, *e.g.*, some of the early Church Fathers, and by Bœhme, Swedenborg, and others. It will easily be seen that these aphorisms are dependent upon the fundamental propositions of the *Secret Doctrine*, and in a measure contain or imply the latter. Then there is the Cabalistic saying, "A stone becomes a plant; a plant, a beast; a beast, a man; and man, a god". This particular statement is, however, only a partial statement of the third proposition; it is only a partial statement of evolution. It goes further than the modern scientific statement of evolution in that it does not stop at man, but it makes no statement of the stages of evolution preceding the mineral; it only begins at the lowest point of the cycle of evolution, omitting the elemental kingdoms on the downward arc. The above statements and many others are constantly referred to in the *Secret Doctrine*, and by presenting these fundamentals in different aspects the student who learns to connect them together is better enabled to comprehend the methods and working of Nature and also that to us most vital problem—man's place in Nature. Furthermore, these various statements furnish an additional argument for the Wisdom Religion's being the fountain of Truth from which *all* streams of Truth have sprung.

It is necessary, then, to examine these aphorisms and to include them as part of the key of which we are in search. In a letter from a Master to Mr. A. P. Sinnett advice is given to the student to hold to the doctrine of analogy and correspondences.[1]

> Everything follows analogy. "As above, so below." Man is the Microcosm of the Universe. That which takes place on the spiritual plane repeats itself on the Cosmic plane. Concretion follows the lines of abstraction; corresponding to the highest must be the lowest; the material to the spiritual.[2]

If man indeed be the Microcosm of the Macrocosm, a copy in

[1] *Secret Doctrine*, I, 187 (new edition, I, 210).

[2] *Secret Doctrine*, I, 177 (new edition, I, 200).

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miniature of the Universe, we can well understand the value of the injunction given by the Delphi Oracle, "Know Thyself!", and the student of the *Secret Doctrine* cannot fail to notice the frequent application therein of knowledge about man to the elucidation of the mysteries of the Cosmos. In the same way knowledge of Nature as a whole gives us a knowledge of Nature's miniature, man. The study of man and the study of Nature must be pursued together, hand in hand; if we would understand one we must understand both, each one in relation to the other.

Not only is man the Microcosm of the Macrocosm, but each molecule, each atom, as well as each world and each system of worlds, mirrors the whole Universe; and each individual monad, each spark of the Universal Over-Soul, whether informing a world, a man, or an atom, is a mirror of the Universal Over-Soul.

> "*Lift thy head, O Lanoo; dost thou see one or countless lights burning in the dark midnight sky?*"
>
> "*I sense one Flame, oh Gurudeva, I see countless undetached sparks shining in it.*"
>
> "*Thou sayest well. And now look around and into thyself. That light which burns inside thee, dost thou feel it different in anywise from the light that shines in thy Brother-men?*"
>
> "*It is in no way different, though the prisoner is held in bondage by Karma, and though its outer garments delude the ignorant into saying 'Thy Soul and my Soul'.*"

The radical unity of the ultimate essence of each constituent part of compounds in Nature—from Star to mineral Atom, from the highest Dhyan Chohan to the smallest infusoria, in the fullest acceptation of the term, and whether applied to the spiritual, intellectual, or physical worlds—this is the one fundamental law in Occult Science. [1]

This fundamental law in Occult Science is the basis of the "Law of Correspondences", which in so many cases has been hit upon by Mystics and used by them intuitionally and, very often it would seem, fancifully. And being acquired merely intuitionally, and no basis or foundation being given, this law has come to be regarded by many as a mere empiricism. All through the *Secret Doctrine* this law is held to, and it is illustrated to such an extent that it rests with the student himself to test whether it be a law or not. Let the student "hold to the doctrine of analogy and correspondences. The Law of Correspondences does not merely hold on one and the same plane, as, for instance, in the case of man and Nature, the physical external man corresponds

[1] *Secret Doctrine*, I, 120 (new edition, I, 145).

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to physical external Nature, the astral man to the astral side of Nature, etc., but there is also a correspondence between different planes, and action and reäction from plane to plane. Manifestation takes place on four planes, which are phenomenal and *rupic* (rupa=form), while above these are three *arupa* or formless planes, where form ceases to exist and which cannot become objective to us. The three higher planes are noumenal and subjective, the four lower are phenomenal, and are, or may be, objective to us. The seven planes represent the seven states of Cosmic consciousness, the three higher planes being inaccessible to human intellect as developed at present". "These seven planes correspond to the seven states of consciousness in man."[1] All ultimate causes originate on the higher planes, and pass from plane to plane to the lowest which is the plane of ultimate effects, whence there may again be reäction on the higher planes. That which may appear as an effect on any plane, due to a cause on a higher plane, may itself act as a cause in reference to a still lower plane. In this way there is correspondence from plane to plane, and in this way all manifestation proceeds, from plane to plane; from within, without. And although very few who can see into the astral and psychic planes of Nature can connect these with the physical plane, or rise to the purely spiritual, yet no links are missing between them, and it is only by a comprehension of the Law of Correspondences that it is possible to connect them together. The varied aspects of Nature, the many phases of development which we see in all the kingdoms of Nature and which exist on all the phenomenal planes; the hierarchies of beings—gods, men, elementals—which represent the stages of the development of the soul, are all links in the endless chain of manifestation. Destroy one link and the chain would be destroyed; but granting continuity, granting the law of cause and effect—Karma, it follows that the Law of Correspondences must also hold good, and we shall be wise if we follow the advice of the Master and hold to it as a guide in our studies.

J. H. FUSSELL.

(To be continued.)

1. *Secret Doctrine*, I, pp. 199-200 (new edition, p. 221).

"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."

— *Walt Whitman.*

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THEOSOPHICAL CORRESPONDENCE CLASS.

WORK OF THE CLASS.

A PAPER of general notes and comments on the questions and answers has been sent out to all members. Extracts from that paper are given below. The membership has risen to 300, and includes some Indian Section members. The work has done a great deal of good.

QUESTION PAPER No. I.

QUESTION 1. Very well answered in general. The answers varied very much. Very few had a clear idea of what happens at death in regard to the physical body and Prana. When the Linga Sarira and higher principles leave the body, the "lives" which are controlled by the synthesizing power of the Ego during life begin to run riot, and Prana instead of acting in the body as a whole acts in the separate molecules, and thus causes disintegration. Disintegration being effected, Prana rebecomes Jiva.

(c) Man differs from the animals in the possession of Manas, not in the possession of the Triad, for Atma-Buddhi, the Monadic essence, is Universal and therefore in all kingdoms. There is, however, a difference between men and animals in respect to Atma-Buddhi, and that is, that man has a possibility in regard to these principles not possessed by the other kingdoms; he has the power to consciously rise to their plane. Besides Atma-Buddhi, the monadic essence, the principles which are common to all kingdoms are the four lower, *viz.*, Sthula Sarira, Linga Sarira, Prana, and Kama. Kama was omitted in most of the answers, but it is present even in the mineral kingdom, being manifested as chemical affinity. The distinction between the lower kingdoms, then, is not one of principles but rather of activity of the principles. It is understood that all the principles are in all kingdoms in a latent form, but in man Manas is added as active instead of latent. The activity of Prana constitutes the distinction between the vegetable and mineral kingdoms; Kama in addition becomes *active* in the animal kingdom, though, as said above, existing on all planes. As we rise from one kingdom to another there is a gradual unfolding of consciousness until in man self-consciousness is attained, this being the function of Manas.

QUESTION 3. Many did not state the objects in full. The greatest omission was in the second object, by omitting the words "and to demonstrate the importance of such study", inasmuch as the study of those religions and philosophies is more important than the religions and philosophies in themselves; for such study reveals truth by presenting its many aspects as seen by different races.

Students should learn these objects word for word and also have a good definition of Theosophy, so that they may be able to give *accurate* information to enquirers and remove misconceptions.

It is interesting to compare the three objects of the T.S. with the three divisions under the heading of "The Higher Life" of the Buddhists. These are:

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1. By an unremitting life of active altruism to realize the idea of non-separateness.

2. To substitute a life of study and analysis for all ceremonialism and exoteric worship.

3. To develop the psychic powers latent in man and get knowledge of the existence of subjective potent forces in Nature.

QUESTION PAPER No. II.

QUESTION 1. *(a)* Most of the answers to this question were incomplete, many consisting of little more than the simple statement that the seven-fold division is better than the three-fold because it enables us to analyse man's nature more fully. While this is true and is one of the main reasons for the adoption of the seven-fold division, yet as it stands it is only a statement, and we should know what is its basis. It must not be concluded, however, that the three-fold division is an incorrect one, for it can be made to include the whole man; it is simply too general. In this division of body, soul, and spirit, there is no place for hypnotic and spiritualistic phenomena; for, strictly speaking, these have to do in most cases neither with the physical body nor with the soul, and furthermore no full explanation is afforded of after-death states.

To be accurate, the body is only the physical outer covering through which man comes into contact with external nature, and since spirit is Universal, this therefore leaves only *soul* to represent man in his different aspects and varying functions on all the intermediate planes, astral, psychic, and manasic, and to include all the phenomena of thought, will, desire, and sensation. Hence, leaving out the body, there is only one word to represent both the permanent and the impermanent parts of man's nature, and hence again a confusion arises between the illusory and the real, so that there is no true knowledge of what part of our nature should be cultivated and what part repressed. It is here that the advantage of the seven-fold division is apparent, for it enables us to give to *sensation* and *desire* their true places and to recognize to what extent they are necessary. It therefore enables us to know what man truly is and what is necessary for his highest development. Moreover, the seven-fold division shows man's relation to the other kingdoms of Nature and to the whole Universe. It is only by a consideration of this division that the facts of evolution can be accounted for, and only in this way is it possible to fully understand the distinctions existing between the different kingdoms of Nature. The seven-fold division allows for the progression from plane to plane, and links man to the whole of Nature.

(c) Some of the answers were very good, but by many the real idea of the question was not grasped. These stated that the metaphysical basis was the Absolute, or Parabrahm. While of course this is the One Reality that underlies everything, yet from such a statement we are no nearer understanding the Cosmos than we were before. The references given on the question paper to the *Seeret Doctrine*, Vol. I, pp. 269-299, show that the word metaphysical was used in its strict meaning, and a study of the word and its use would be profitable to all. The word Metaphysics is derived from the Greek *meta*—after, and *physica*—physics, from *physis*—nature. It is said that Metaphysics was the name given by Aristotle and his followers to the science of mind and intelligence. According to them, the science of natural bodies, or physics, came first in the order of studies and the science of mind came *after* this; and therefore the latter was called Metaphysics because it came *after physics*. Metaphysics applies to all inquiries seeking to discover

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the "first principles" of the constitution of existing things and particularly of our own nature. In this is included the nature of being and the attributes belonging to it as such, and therefore the metaphysical basis and constitution of the Universe is found in the noumena and the underlying causes of external nature, and in their relationship one to the other. In the metaphysics of the Esoteric Philosophy, Thought itself is considered a reality. Back of all manifestation is *Idea*. The whole manifested Universe is the expression of Thought. "Everything that *is*, *was*, and *will be*, eternally IS, even the countless forms which are finite and perishable only in their objective, not in their *ideal*, form. They existed as Ideas in the Eternity, and, when they pass away, will exist as reflections". The Universe is worked and guided from within outwards. The phenomenal is transitory, impermanent, and therefore illusory; the noumenal is the permanent, and therefore the real. (*Secret Doctrine*, Vol. I, p. 282.)

QUESTION 2. *(a)* Since Manas is the distinctive principle of Man, "lower man" must mean "lower Manas" in connection with the "lower nature" which, generally speaking, consists of those parts of our nature which are dissipated after death and which cannot be retained by the Ego. These are the instruments or vehicles through which the lower man acts and by means of which he comes into contact with external nature. More particularly the lower nature is Kama and the Astral body, for the physical body may be omitted since it neither feels nor acts of itself. The seats of sensation are in the Astral body; the physical is merely an instrument; to a great extent it is the result of Kama and is formed upon the model of the Astral.

(b) Kama is the middle principle in the septenary classification, and in conjunction with Lower Manas, or Kama-Manas, is the dominant principle in the humanity of to-day as a whole. Kama-Manas may be said to be the man as we know him, the personal man who stands at the middle point of the ladder of evolution, attracted upwards by his Higher Ego and pulled downwards by his lower nature. It is only through and by means of Kama that Lower Manas can act, hence the importance of an understanding of this principle. In the animal kingdom Kama is the highest active principle, acting normally and naturally according to law; but in man it may become perverted, since in him to desire is added reason. Kama-Manas gives man power to become a god or a devil, or worse than a beast. It is only when Manas is developed, giving the power to reason, analyze, and choose, that the normal line of nature's evolution can be departed from, and that it is possible to work, as it were, contrary to Nature when that is considered mindless. Hence if Kama is allowed to rule in Man, his evolution is retarded; it is only by dominating and ruling Kama that he can rise spiritually, but if he does not awaken in himself the desire for spiritual things, he will be dragged downwards.

(c) The three qualities of nature were well described in general, but their relation to higher and lower man was not clearly given in the majority of answers. Of course this relation may be looked at from different points of view, and hence it would change accordingly, but the key-note seems to be given in Chapter XIV of the *Bhagavad-Gita*. It is the three qualities that bring back the soul to rebirth; the Sattva, through attachment to knowledge and that which is pleasant; the Rajas, through the consequences produced from action; the Tamas, through heedless folly, sleep, and idleness. "And when the embodied self surpasseth these three qualities of goodness, action, and indifference, which are coëxistent with the body, it is released from rebirth and death,

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old age and pain, and drinketh of the water of immortality." If we inquire which of the human principles it is that binds man to rebirth, we find it is Kama swaying Manas, and we may see a direct correspondence between the three qualities and the relations existing between Kama and Manas; Rajas will correspond to the principle Kama considered generally as the basis of all action; Sattva will correspond to Kama dominated and ruled by Manas; and Tamas to Kama when Manas is its slave, debased and degraded. The other references in the *Bhagavad-Gita* to the three qualities also support this view. It is Kama that connects the Ego or real man with the lower principles and with earthly life and nature. Kama and the three qualities are the link between Man and Nature. In the ordinary man now one, now another, of the qualities is uppermost; in the majority the Rajas quality prevails, but by a right use of this quality the Sattva may be reached. By constant effort we may acquire more and more of the Sattva quality of light and truth until it is the main-spring in our lives, and from this we may pass to the mastery of all the qualities and so escape rebirth.

QUESTION 3. *(a) (b) (c)* The only point that it is necessary to refer to here is in regard to the sequence of, and relations between, the objects of the T.S.

The first has to do with right conduct, with ethics, and is for all; it is the one object that has to be subscribed to by all members and that all should endeavor to carry out. It has to do with our everyday life in the world, and should enter into all our relations with others.

The second and third objects, however, cannot be followed by everyone. Not everyone can take up the study of philosophy or of the deeper science of Man and Nature. Universal Brotherhood is a fact in and a law of Nature, and it is man's blindness to this that causes all the suffering and misery in the world. The origin, spiritual and physical, of the whole of humanity and of Nature is One, their destiny is also One. There is abundance of evidence from all sides to show that "no man liveth unto himself", and it should be our aim as members of the T.S. to make ourselves acquainted with this evidence, and in this way fit ourselves to help on the movement. A pursuit of the second object supplies another argument for the Brotherhood of Man. From it we discover the identity of source of all the great world-religions, and are led to an acknowledgment of the fountain-head of all, the Wisdom-Religion. Furthermore it supplies that element in the life of man which Western thought has failed to give, *viz.*, a knowledge of the Soul and of the possibilities of consciousness on the inner, spiritual planes.

The first object teaches right living based on the fundamental relation of man to man; the second leads us to right thinking, it gives us a knowledge of ourselves; the third is the application of that knowledge to the hidden side of nature and the inner life of man; it is the preliminary step in occultism. The first and second objects are rightly preliminary to the third; before the student can safely take up the third object, he must first learn unselfishness, the living for others, the practical side of Universal Brotherhood; he must acquire charity of thought, impartiality, and freedom from bias, and be able to recognize Truth in whatever garb it may be presented; then he can rightly turn to Nature and seek to know her secrets and those of his own inner being.

The relation between Theosophy and Occultism was not clearly given in some instances. Properly speaking, Theosophy in its fullest sense includes Occultism, for it is the Wisdom-Religion and must include all knowledge; but

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as generally understood Theosophy is the presentation of Truth about Man and Nature; Occultism is the science of the hidden forces in Man and Nature and the development of latent powers. Theosophy is a collection of Truths, it is the statement of Truth, but if a student would verify this statement he must become an Occultist; real proof can be obtained in no other way.

LITERARY NOTES.

JUNE THEOSOPHIST. "Old Diary Leaves XXVII" with great vividness describes H.P.B's home life in the "Lamasery", the furniture of the rooms, various visitors and incidents, and several phenomena. It is a delightful number. Perhaps her use of the initials "H.P.B." had an even deeper significance than the one here suggested. "The Footsteps" is a well-told Occult story, possibly paralleled by more private experiences than the world yet wots of. Sometimes, but rarely, trash as worthless as "The Harp and Stream of Life; an Allegory" gets into print. Karma-Nemesis repays editors too tender-hearted for one stern "No" by avalanches of further rubbish, and one can foresee what is in store for Adyar from "Veroda". "The Panchamukhi" is most curious and interesting, and such a relic should be given safety in a museum. In "The Tree; a Book of Precepts" the editorial tenderness is again displayed, and again mistakingly.—[A.F.]

JUNE LUCIFER. Mr. E. T. Sturdy's "The Religious Systems of India" gives large information in pleasing style, making abundantly plain the distinctions between sacred books, schools, etc., but it perhaps identifies Buddhism too much with the Southern form of it. Is Patanjali's system really Hatha Yoga, as said on page 282? S. Stuart's "Occult Indications in Ancient Astronomy" exhibits a learning which does honor to the T. S. Fourteen pages of Éliphas Lèvi seem a generous allowance, and Letter 63, which defends the temporal power of the Pope and his vicegerency, does look a little out of date. Worse yet are the prophecies about Italy on the next page. Still, they who wax sceptical as to Levi's statesmanship must at least bow before Letter 48 with this impressive opening: "We approach the sublime and mysterious ternary. We enter into the arcana of the letter ghimel '. Lucifer's feet, beyond the bandaged part, now leave a trail which may be traced far off in the empyrean.—[A.F.]

THEOSOPHICAL SIFTINGS, Vol. VII, No. 5. Mr. Herbert A. W. Coryn, whose "Hour in Borderland Occultism" put him at once in the very front rank of Theosophical writers, contributes "Theosophy and the Alcohol Question". Its basis is an abundant medical knowledge of the action of alcohol upon the various cells of the body, and from this is delineated the more serious effect upon the whole nature of a man as Occultism regards him. It is, of course, an able paper, but it would be still more valuable if pointing out the distinction between distilled and fermented drinks in operation, and how far Occultism tolerates the latter. The other paper is upon "The World we Live in", by R. Machell. The title is good, and so are parts of the contents, particularly the first two pages, but the thought is wandering and indefinite, lacking point, and the style needs finish. Re-written and polished under competent guidance, it would be excellent.—[A. F.]

TRANSACTIONS OF THE LONDON LODGE T.S., No. 21, is on "Vehicles of Consciousness" by W. Scott Elliot. Barring that it uses the term "Higher Self" in a sense which H.P.B. desired (*Key*, page 176) should be given to "Spiritual Ego", and that there is implication (page 10, line 25) that the dead remain on the astral plane till their next incarnation — though the actual fact is stated later on, this is a singularly clear and full discussion, with most ample analysis and careful discrimination and qualification. A terminal Note claims that the contents are based on information received from "those who can at will consciously function on both the Astral and Devachanic

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planes", "checked and verified by others who have developed and are developing similar faculties". The former class must be of Masters, since none others can so function, and this might seem to forestall criticism, but of course publication brings any work within the jurisdiction of reviewers and empowers them to act as such. Fortunately the pamflet is so interesting and instructive, and in the main so good, that only the most exacting of the craft need fear the warning.—[A.F.]

THE NEW THEOLOGY, by Richard Harte, must be admitted very greatly inferior to *Lay Religion*. It has less merit, and its demerits are far more pronounced. Any avowedly critical work is truly effective as it is scrupulously impartial: this it is which makes Lecky's indictments so crushing. But in *The New Theology* Mr. Harte has allowed a partizan bitterness to become fanatical, and never even partially veils his fierce contempt for the suppositions that God is anything more than a theological chimera, that a clergyman can ever have been other than a selfish impostor, and that religion has a reality beyond old-wives' fables or emotional gush. A treatment of the loftiest interests and cravings of the human soul, reverence, devotion, prayer, communion of spirit, as if absurdities or humbugs, to be kicked aside with flippant jeer or angry exposure, shows essential incapacity for the delicate and respectful work of a religious reformer. A new Theology must be something more than abuse of old Theology; and can there be any Theology—Science of God—at all, when "God" is a term derided and spurned? Nor would its priests differ from their predecessors, if scornful anathemas constituted their preaching. Letter VII is very fine, a really noble instance of clear, concise, progressive, logical upbuilding, much the ablest part of the book, even though one cannot conceive how a Mahâtmâ may be made up of "component entities" such as ourselves (page 185), or how "when the conception of a Living Universe is reached, Science will become Theology and Life will become Religion" (page 195), since there is to be no "Theos" and consequently no "binding back" to Him. The argumentation through the book is variable; sometimes weak, as on page 231, sometimes strong, as on page 233. There are some telling illustrations, pithy phrases, and nice distinctions. "Monolatry", however,is used (page 31) as if it connoted more than mere "worship of one", whereas it does not. Mr. Harte's great powers, like those of other sectarian writers, will always be cramped until freed by his sympathetic identification with the modern spirit of Liberal Thought. A thinker may be a Pantheist, possibly not without sacrifice of logic, but certainly without sacrifice of tolerance; and his historical sense will assuredly be more evidenced if he perceives the incongruity of XIXth century polemics carried on with the acerbities of St. Jerome and with the conscious infallibility of a Church Council. Extremes always meet; and it is natural that he who cannot conceive of God, religion, or prayer, and he who cannot conceive of sincerity without them, should vie in mutual misrepresentations and denunciation. How Theosophy cools such disputants! And how delightful it would be if Mr. Harte and the editor of *Church Bells* should hear of Theosophy and embrace it! (*Orderable through* PATH, *$1.00*)—[A.F.]

THE BOOK OF THE DEAD, or the Egyptian *Funeral Ritual* is now being published in a new translation in English. Hitherto this work has been so expensive as to prohibit purchase except by the very wealthy, and the English translations were marked for their inaccuracies. Now, however, a new translation has been made by Dr. Charles H. S. Davis, and is in press. It will be the most complete edition of the *Book of the Dead* ever published, and will contain a preface, chapters on the Religious Beliefs of Primitive Peoples, the Egyptian Pantheon, Animal Worship in Ancient Egypt, the Mythology of Ancient Egypt, an Introduction to the *Book of the Dead*, photo-reproductions in fac-simile of the seventy-nine plates of the Great Turin Papyrus, giving the 165 chapters complete, and the twenty plates of the Louvre Papyrus, and a translation of the *Book of the Dead* with notes. The work will be published in one large quarto volume, size 9 by 11 inches, bound in cloth. The price will be $5.00, and orders should be sent to HARRY STEELE BUDD, 144 Madison Avenue, New York City. Mr. Budd is the accredited agent, for the publishers, in the Theosophical Society. Prospectus sent on application. (*Adv't.*)

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Mirror of the Movement.

ATMA T.S. of New Haven, Conn., holds meetings every Monday evening at the home of its President, 286 Dixwell avenue. On July 9th, A. Welles. Wadhame of Aryan T.S. lectured at the residence of Mr. L. H. Herz upon "The Coming of the Serpent". Attendance was fair and a lively discussion followed. The library is gradually increasing through gifts and purchase, *Isis Unveiled* and the *Secret Doctrine* being the latest additions.

BURCHAM HARDING during the past month has been occupied at the Headquarters, New York, and has assisted in forming a class which meets weekly in the large hall. In the Fall it is proposed to lecture and form centers in the towns in the vicinity of New York. For these centres, "missionaries" will be required until they are self-sustaining. This new class is for mutual training, to acquire readiness in speaking and replying concisely and clearly to the usual preliminary questions. The subjects of the Correspondence Class are the basis for study, but other questions are allowed, each member speaking in turn. Several branches have adopted the subjects of the Correspondence Class for their weekly meetings, finding much profit from the well-defined course they afford. We should like to see every branch devote a night weekly to this study, as it is of the greatest assistance to individual members. Particulars can be had by writing Sec'y Correspondence Class, 144 Madison Ave., New York.

THE APRIL CONVENTION inadvertently passed over the Constitutional provision that three members of the Executive Committee should be selected from the city and vicinity of the General Secretary, and Mr. Alpheus M. Smith of Chicago has generously retired in order to make compliance possible. The Committee filled the vacancy by appointing Mr. William Main of Brooklyn. As now constituted, the Committee consists of two members from New York, one from Brooklyn, and one each from the Eastern States, the Central States, and the Pacific Coast, together with the General Secretary.

ARYAN T.S. AND BROOKLYN T.S. have decided to forego Sunday evening lectures in July and August, though maintaining weekly meeting. Lectures will be continued in the Harlem Branch.

AMRITA T.S., Lincoln, Neb., has a Bhagavad Gita class which meets at the house of the President, and a class for Theosophical study at the house of Mrs. Gerner.

BY SPECIAL ORDER OF APRIL CONVENTION the General Secretary was directed to print in one pamflet the respective Constitutions of the Theosophical Society and of the American Section T.S., and to send a copy with each diploma hereafter issued. Provision was also made that any Branch of the American Section in good standing should receive a copy upon forwarding to the General Secretary a stamp for its mailing. The pamflet is now printed and will be thus issued. It will be mailed to anyone, postpaid, for 10 cents.

OBITUARY. Mr. Edmund B. Sears, for seven years a member of the Chicago T.S., died June 29th, aged 49. An honorable and kindly man, of musical culture and scientific tastes, he deeply valued the teachings of Theosophy, and endeavored to both exemplify and dispense them.

PACIFIC COAST ITEMS.

THE COUNTESS WACHTMEISTER reached Portland on June 10th and lectured that evening before the Willamette Branch on "Reminiscences of Mme. Blavatsky". On the 11th she lectured at the Headquarters upon "Theosophy", on the 12th upon "Magnetism and Hypnotism", on the 13th upon "India". Each evening the room was filled to overflowing, people

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standing. On each afternoon and evening the Countess received visitors at the Headquarters and conversed with them. The Portland people were captivated by her honest sincerity and her clear presentation of doctrine. On the 15th she lectured to a crowded audience in Victoria, B.C., upon "Karma and Reincarnation", answering questions afterwards. On the 16th she met inquirers and in the evening addressed the Branch. June 29th the Countess visited Boise City, Idaho Ter., and gave a lecture in the house of Mrs. E. E. Athey. On the 30th she reached Salt Lake City, and that evening addressed the Norman Ladies' Literary Club, thirty or forty members being present. On July 1st she addressed the Salt Lake Branch on "Magnetism and Hypnotism", and lectured that evening in Odd Fellows' Hall on "Theosophy". On the 2nd she lectured upon "H. P. Blavatsky and the Masters", attending a reception in the afternoon and meeting some fifty ladies, replying to questions. Through the rest of the week she received numerous calls, and on the 7th, at the request of some Mormon friends, lectured in the Assembly Hall upon "India". On the morning of the 8th about forty were present at the Branch meeting, and the hour was devoted to questions and answers. That evening she lectured upon "Magnetism and Hypnotism", extending her former remarks. At each lecture about three hundred people were present. On her way to Denver the Countess stopped at Colorado Springs, Colo., and formed a Branch of eight members. She reached Denver on July 13th, her arrival having been delayed by the strike riots. Three lectures were given at the Unitarian Church, on Saturday, Sunday, and Monday evenings, all well advertised and well attended. Copious reports of interviews and lectures were given by the press, and she received a constant stream of visitors. Six persons joined the Branch at once. The Countess arrived in Kansas City on the 18th, had a Branch meeting that evening, and talked to editors. On the 22nd she went to Lincoln, Neb.

DR. GRIFFITHS lectured in Pomona, Calif., June 23rd, and so many were interested that two informal meetings were held the next day in private houses, each being well attended. Pomona is called a "Church Town", as it has a population of five thousand and supports eighteen churches and twenty-two congregations. Arrangements are now being made by interested residents to have the lecturer return and hold a second meeting. Lectures were given in Redlands and Colton on the 28th and 30th. On the 29th two lectures were given at Riverside, where is the new Branch. On the 1st and 3d of July Dr. Griffiths attended Branch meetings, and informal quiz meetings were held. The Keshava Branch is doing good work and bids fair to become one of the active Branches of the Coast. At Ontario arrangements had been made for a visit and lecture, Drs. Fargo and Bumstead having taken the matter in hand. Because of the railroad paralysis through strikes, two Keshava members drove Dr. Griffiths to Ontario on the 6th, where, although the night was sweltering hot and the lecture nearly two hours long, the attendance was so large that many were standing, and all remained to the end. The next evening a well attended quiz class was held. The Branch at Riverside promises to maintain the work thus begun at Ontario, and hopes to form a Branch there later on.

AUSTRALASIA.

AUCKLAND, NEW ZEALAND, enjoyed in May a paper by Mr. Swinnerton upon "Cremation" and by Mr. Hughes upon "The Mystery of Matter", and a lecture by Mrs. Draffin upon "Man, Know Thyself; or the God Within". Lectures have been given by Miss Edger, and undenominational services by Rev. S. J. Neill who was lately deposed by the Presbyterians.

SUPPORT OF THE T.S.

In April PATH I stated my intention to celebrate the anniversary of the fund by publishing the total receipts from each pledger to date. Owing to the amount of space occupied by Convention Proceedings, and particularly the making of arrangements for the accommodation of a still larger amount if found desirable, it was found impossible to do this. It is possible that some-

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thing of the kind may be done later. All persons interested and who have the right to know are at liberty to address either the General Secretary or myself at any time, asking any questions desired. Following is my report to date:

New subscriber in the ten-cents-per-month class: M.E.A. Total per year, $1.20.

New subscriber in the twenty-five-cents-per-month class: E.G.A. Per year, $3.00.

New subscriber in the fifty-cents-per-month class: J.H.M. Per year, $6.00.

New subscribers in the one-dollar-per-month class: Dâna T.S., J.W.C. Per year, $24.00.

Total value of fund previously reported, $878.85; Amount pledged by new subscribers, $34.20; Total per year, $913.05.

GEORGE E. HARTER.

247 E. Green st., DAYTON, OHIO, *July 14, 1894.*

Received July 16th from George E. Harter $78.00 as donations to his scheme since the remittance of May 18th.

ALEXANDER FULLERTON,
On behalf of William Q. Judge.

THE NEUTRALITY OF THE THEOSOPHICAL SOCIETY.

AN INQUIRY INTO CERTAIN CHARGES AGAINST THE VICE-PRESIDENT, HELD AT LONDON, JULY, 1894.

MINUTES OF MEETING OF THE GENERAL COUNCIL THEOSOPHICAL SOCIETY, AT NO. 19 AVENUE ROAD, LONDON, JULY 7, 1894.

Present: President Col. H. S. Olcott, Bertram Keightley, George R. S. Mead, and William Q. Judge.

Col. Olcott called the meeting to order, and Bertram Keightley was appointed Secretary. Council was informed that the meeting was called to consider certain points brought up by William Q. Judge, and other matters, to-wit:

The President read a letter from William Q. Judge, stating that in his opinion he was never elected Vice-President of the T.S., and was not, therefore, Vice-President of the T.S., whereupon the President informed the Council that at the General Convention at Adyar, in 1888, he then, exercising the prerogatives which he then held, appointed William Q. Judge as Vice-President of the T.S., and the name was then announced in the official list of officers of that year. That subsequently, at the General Convention in 1890, the last one of such General Conventions, said nomination was unanimously confirmed by vote on motion of Bertram Keightley, supported by H. S. Olcott: hence that although the official report of the Convention seems to be defective in that it did not record the fact and that Mr. Judge was thereby misled, the truth is as stated. The President then declared that W. Q. Judge was and is Vice-President *de facto* and *de jure* of the Theosophical Society.

Upon hearing the President's statement the Council then unanimously confirmed the President's decision.

Another point then raised by Mr. Judge was then taken into consideration, to-wit: That even if Vice-President, he, Mr. Judge, was not amenable to an enquiry by the Judicial Committee into certain alleged offences with respect to the misuse of the Mahatmas' names and handwriting, since if guilty the offence would be one by him as a private individual, and not in his official capacity: he contended that, under our Constitution, the President and Vice-President could only be tried as such by said Committee for official misconduct—that is, misfeasances and malfeasances. An opinion of counsel in New York which he had taken from Mr. M. H. Phelps, F.T.S., was then read by him in support of this contention. The matter was then debated. Bertram Keightley moved, and G.R.S. Mead seconded:

That the Council, having heard the argument on the point raised by William Q. Judge, declares that the point is well-taken: that the acts alleged concern him as an individual, and that consequently the Judicial Committee has no jurisdiction in the premises to try him as Vice-President upon the charges as alleged.

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The President concurred. Mr. Judge did not vote. The motion was declared carried.

On Mr. Mead's motion, it was then voted that above record shall be laid before the Judicial Committee. Mr. Judge did not vote.

The President then laid before the Council another question mooted by Mr. Judge, to-wit: That his election as successor to the President—which was made upon the announcement of the President's resignation—became *ipso facto* annulled upon the President's resumption of his office as President. On motion, the Council declared the point well taken, and ordered the decision to be entered on the Minutes. Mr. Judge did not vote.

The President called attention to the Resolution of the American Convention of 1894, declaring that his action in suspending the Vice-President, pending the settlement of the charges against him, was "without the slightest warrant in the Constitution and altogether transcends the discretionary power given the President by the Constitution, and is therefore null and void". Upon deliberation and consideration of Sections 3 and 4, Article VI, of the General Rules, the Council decided (Mr. Judge not voting) that the President's action was warranted under the then-existing circumstances, and that the said Resolutions of protest are without force.

On motion (Mr. Judge not voting) the Council then requested the President to convene the Judicial Committee at the London Headquarters on Tuesday, the 10th of July, 1894, at 10 a.m.

The Council then adjourned at call of President.

PROCEEDINGS OF THE JUDICIAL COMMITTEE OF THE THEOSOPHICAL SOCIETY

CONVENED UNDER A PRESIDENTIAL ORDER OF 1894 TO INVESTIGATE AND DISPOSE OF CERTAIN CHARGES PREFERRED BY MRS. ANNIE BESANT, F. T. S., AGAINST MR. WILLIAM Q. JUDGE, VICE-PRESIDENT T.S.

OPENING ADDRESS AND OPINION OF THE PRESIDENT-FOUNDER.

Gentlemen and Brothers: We have met together to-day as a Judicial Committee, under the provisions of Section 3 of Article VI of the Revised Rules, to consider and dispose of certain charges of misconduct preferred by Mrs. Besant against the Vice-President of the Society, and dated 24th March, 1894.

Section 2 of Article VI says that "the President may be deprived of office at any time for *cause shown*, by a three-fourths vote of the Judicial Committee hereinafter provided for (in Section 3), before which he shall be given full opportunity to disprove any charges brought against him; Section 3 provides that the Judicial Committee shall be composed of *(a)* members of the General Council *ex officio*, *(b)* two additional members nominated by each Section of the Society, and *(c)* two members chosen by the accused. Under the present organization of the Society, this Committee will, therefore, comprise the President-Founder, the General Secretaries of the Indian and European Sections, two additional Delegates each from the Indian, European, and American Sections, and two nominees of Mr. Judge—eleven in all. The accused, of course, being debarred from sitting as a judge, either as General Secretary of the American Section or as Vice-President. Section 4 of Article VI declares that the same procedure shall apply, *mutatis mutandis*, to the cases of the Vice-President and President, thus making the former, as well as the latter, amenable to the jurisdiction of the Judicial Committee for offences charged against him. Under this clause the Vice-President is now arraigned.

In compliance with the Revised Rules, copies of the charges brought by the accuser have been duly supplied to the accused and the members of the General Council, and the Sections and the accused have nominated their Delegates respectively.

I also suspended the Vice-President from office, pending the disposal of the charges by this Committee. Upon the receipt of a preliminary letter from myself, of date February 7th, 1894. from Agra, India, Mr. Judge, erroneously taking it to be the first step in the *official inquiry* into the charges, from my omission to mark the letter "Private", naturally misconceived it to be a

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breach of the Constitution, and vehemently protested in a public circular addressed to "the members of the Theosophical Society", and of which five thousand copies were distributed to them, to all parts of the world. The name of the accuser not being mentioned, the wrong impression prevailed that I was the author of the charges, and at the same time intended to sit as chairman of the tribunal that was to investigate them. I regret this circumstance as having caused bad feeling throughout the Society against its Chief Executive, who has been the personal friend of the accused for many years, has ever appreciated as they deserved his eminent services and unflagging devotion to the whole movement, and whose constant motive has been to be brotherly and act justly to all his colleagues, of every race, religion, and sex.

Three very important protests have been made by the accused and submitted to me, to-wit:

First: That he was never legally Vice-President of the T.S. That an election to said office of Vice-President has always been necessary, and is so yet. That he has never been elected to the office. That the title has been conferred on him by courtesy, and has been tacitly assumed to be legal by himself and others, in ignorance of the facts of the case. The legitimate inference from which would be that, not being Vice-President *de jure*, he is not amenable to the jurisdiction of a Judicial Committee, which can only try the two highest officers of the Society.

Second: That, even if he were Vice-President, this tribunal could only try charges which imply on his part acts of misfeasance or malfeasance as such official, whereas the pending charges accuse him of acts which are not those of an official but of a simple member; hence only triable by his own Branch or Lodge (*vide* Section 3 of Article XIII) at a special meeting called to consider the facts.

Third: That the principal charge against him cannot be tried without breach of the constitutional neutrality of the Society in matters of private belief as to religious and other questions, and especially as to belief in the "existence, names, powers, functions, or methods of 'Mahâtmâs' or 'Masters'"; that to deliberate and decide, either *pro* or *con*, in this matter would be to violate the law, affirm a dogma, and "offend the religious feelings" of Fellows of the Society who, to the number of many hundreds, hold decided opinions concerning the existence of Mahâtmâs and their interest in our work.

These points will be presently considered *seriatim*.

At the recent (Eighth) annual meeting of the American Section T.S,, at San Francisco, in the first session of April 22nd, the following, with other resolutions, was unanimously adopted, to wit:

Resolved: That this Convention, after careful deliberation, finds that [the] suspension of the Vice-President is without the slightest warrant in the Constitution, and altogether transcends the discretionary power given the President by the Constitution, and is therefore null and void.

I now return to Mr. Judge's protests.

1. As to his legal status as Vice-President. At the Adyar Convention of the whole Society, in December, 1888, exercising the full executive power that I then held, I appointed Mr, Judge Vice-President in open Convention, the choice was approved by the Delegates assembled, and the name inserted in the published Official List of Officers. since which time it has not been withdrawn. At the Convention of 1890, a new set of Rules having come into force and an election for Vice-President being in order, Mr. Bertram Keightley moved and I supported the nomination of Mr. Judge, and he was duly elected. It now appears that official notice was not sent him to this effect, but nevertheless his name was duly published in the Official List, as it had been previously. You all know that he attended the Chicago Parliament of Religions as Vice-President and my accredited representative and substitute: his name is so printed in his report of the Theosophical Congress, and the Official Report of the San Francisco Convention of our American Section contains the financial statement of the Theosophic Congress Fund. which is signed by him as Vice-President Theosophical Society. From the above facts it is evident that W. Q. Judge is, and since December, 1888, has continuously been, *de jure* as well as *de facto*, Vice-President of the Theosophical Society. The facts having been laid before the General Council in its session of the 7th

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inst., my ruling has been ratified, and is now also concurred in by Mr. Judge. He is, therefore, triable by this tribunal for "cause shown".

2. The second point raised by the accused is more important. If the acts alleged were done by him at all—which remains as yet *sub judice*—and he did them as a private person, he cannot be tried by any other tribunal than the Aryan Lodge T.S., of which he is a Fellow and the President. Nothing can possibly be clearer than that. Now, what are the alleged offences? That he practiced deception in sending false messages, orders, and letters as if sent and written by "Masters"; and in statements to me about a certain Rosicrucian jewel of H.P.B's. That he was untruthful in various other instances enumerated. Are these solely acts done in his private capacity, or may they either of them be laid against him as wrong-doing by the Vice-President? This is a grave question, both in its present bearings and as establishing a precedent for future contingencies. We must not make a mistake in coming to a decision. In summoning Mr. Judge before this tribunal, I was moved by the thought that the alleged evil acts might be separated into (*a* strictly private acts, *viz.*, the alleged untruthfulness and deception; and (*b*) the alleged circulation of deceptive imitations of what are supposed to be Mahâtmic writings, with intent to deceive; which communications, owing to his high official rank among us, carried a weight they would not have had if given out by a simple member. This seemed to me a far more heinous offence than simple falsehood or any other act of an individual, and to amount to a debasement of his office, if proven. The minutes of the General Council-meeting of July 7th, which will presently be read for your information, will show you how this question was discussed by us and what conclusion was reached. To make this document complete in itself, however, I will say that in the Council's opinion the point raised by Mr. Judge appeared valid, and that the charges are not cognizable by this Judicial Committee. The issue is now open to your consideration, and you must decide as to your judicial competency.

3. Does our proposed inquiry into the alleged circulation of fictitious writings of those known to us as "Mahâtmâs" carry with it a breach of the religious neutrality guaranteed us in the T.S. Constitution, and would a decision of the charge, in either way, hurt the feelings of members? The affirmative view has been taken and warmly advocated by the Convention of the American Section, by individual Branches and groups of "Theosophical Workers", by the General Secretaries of the European and Indian Sections in a recently-issued joint circular, by many private members of the Society, and by the accused. As I conceived it, the present issue is not at all whether Mahâtmâs exist or the contrary, or whether they have or have not recognizable handwritings, and have or have not authorized Mr. Judge to put forth documents in their name. I believed, when issuing the call, that the question might be discussed without entering into investigations that would compromise our corporate neutrality. The charges as formulated and laid before me by Mrs. Besant could in my opinion have been tried without doing this. And I must refer to my official record to prove that I would have been the last to help in violating a Constitution of which I am, it may be said, the father, and which I have continually defended at all times and in all circumstances. On now meeting Mr. Judge in London, however, and being made acquainted with his intended line of defence, I find that by beginning the inquiry we should be placed in this dilemma, *viz.*, we should either have to deny him the common justice of listening to his statements and examining his proofs (which would be monstrous in even a common court of law—much more in a Brotherhood like ours, based on lines of ideal justice), or be plunged into the very abyss we wish to escape from. Mr. Judge's defense is that he is not guilty of the acts charged; that Mahâtmâs exist, are related to our Society and in personal contact with himself; and he avers his readiness to bring many witnesses and documentary proofs to support his statements. You will at once see whither this will lead us. The moment we entered into these questions we should violate the most vital spirit of our federal compact, its neutrality in matters of belief. Nobody, for example, knows better than myself the fact of the existence of the Masters; yet I would resign my office unhesitatingly if the Constitution were amended so as to erect such a belief into a dogma; every one in our membership is as free to disbelieve and deny their existence as I am to believe and affirm it. For the above reason, then,

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I declare as my opinion that this inquiry must go no farther; we may not break our own laws for any consideration whatsoever. It is furthermore my opinion that such an inquiry, begun by whatsoever body within our membership, cannot proceed if a similar line of defense be declared. If, perchance, a guilty person should at any time go scot-free in consequence of this ruling, we cannot help it; the Constitution is our palladium, and we must make it the symbol of justice or expect our Society to disintegrate. Candor compels me to add that, despite what I thought some preliminary quibbling and unfair tactics, Mr. Judge has travelled hither from America to meet his accusers before this Committee. and announces his readiness to have the charges investigated and decided on their merits by any competent tribunal.

Having disposed of the several protests of Mr. Judge, I shall now briefly refer to the condemnatory Resolutions of the San Francisco Convention, and merely to say that there was no warrant for their hasty declaration that my suspension of the Vice-President, pending the disposal of the charges, was unconstitutional, null, and void. As above noted, Section 4 of Article VI of our Constitution provides that the same rules of procedure shall apply to the case of the Vice-President as to that of the President; and, inasmuch as my functions vest in the Vice-President and I am suspended from office until any charges against my official character are disposed of. so, likewise, must the Vice-President be suspended from his official status until the charges against him are disposed of; reinstatement to follow acquittal or the abandonment of the prosecution.

It having been made evident to me that Mr. Judge cannot be tried on the present accusations without breaking through the lines of our Constitution, I have no right to keep him further suspended, and so hereby cancel my notice of suspension, dated the 7th February, 1894, and restore him to the rank of Vice-President.

In conclusion, Gentlemen and Brothers, it remains for me to express my regret for any inconvenience I may have caused you by the convocation of this Judicial Committee, and to cordially thank Mr. Sturdy, who has come from India, Dr. J.D. Buck, who has come from Cincinnati, and the rest of you who have come from distant points in the United Kingdom, to render this loyal service. I had no means of anticipating this present issue, since the line of defence was not within my knowledge. The meeting was worth holding for several reasons. In the first place, because we have come to the point of an official declaration that it is not lawful to affirm that belief in Mahâtmas is a dogma of the Society, or communications really or presumably from them, authoritative and infallible. Equally clear is it that the circulation of fictitious communications from them is not an act for which, under our Rules, an officer or member can be impeached and tried. The inference, then, is that testimony as to intercourse with Mahâtmas, and writings alleged to come from them, must be judged upon their intrinsic merits alone; and that the witnesses are solely responsible for their statements. Thirdly, the successorship to the Presidency is again open (*vide* General Council Report of July 7, 1894) and at my death or at any time sooner liberty of choice may be exercised in favor of the best available member of the Society.

I now bring my remarks to a close by giving voice to the sentiment which I believe to actuate the true Theosophist, viz., that the same justice should be given and the same mercy shown to every man and woman on our membership registers. There must be no distinctions of persons, no paraded self-righteousness, no seeking for revenge. We are all—as I personally believe—equally under the operation of Karma, which punishes and rewards: all equally need the loving forbearance of those who have mounted higher than ourselves in the scale of human perfectibility. H. S. Olcott, P. T. S.

London, *July 10th, 1894*

SUBSTANCE OF MINUTES OF A JUDICIAL COMMITTEE OF THE THEOSOPHICAL SOCIETY

Held at No. 19 Avenue Road, London, on the 10th of July, 1894.

Present: Colonel Olcott, President-Founder, in the chair; the General Secretaries of the Indian and European Sections (Mr. B. Keightley and Mr. G.R.S. Mead); Delegates of the Indian Section (Mr. A.P. Sinnett and Mr. E.

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T. Sturdy); Delegates of the Enropean Section (Mr. H. Burrows and Mr. W. Kingsland); Delegates of the American Section (Dr. J.D. Buck and Dr. Archibald Keightley); Special Delegates of Mr. Judge (Mr. Oliver Firth and Mr. E. T. Hargrove): Mrs. Besant and Mr. Judge were also present.

A letter was read by the chairman from the General Secretary of the American Section stating that the Executive Committee of that Section claimed that one of the Delegates of that Section should have an additional vote on the Committee, in view of the fact that the General Secretary himself would not vote, or that an extra Delegate be appointed.

Resolved: That a substitute be admitted to sit on the Committee in the place of the General Secretary.

Mr. James M. Pryse was nominated by the other American Delegates and took his seat.

The Chairman then declared the Committee to be duly constituted, and read his address.

G.R.S. Mead reported that certain Minutes of proceedings by the General Council of the Theosophical Society were communicated to the present Committee for its information, and they were read accordingly.

Resolved: That the President be requested to lay before the Committee the charges against Mr. Judge referred to in his address.

The charges were then considered by the Committee, and the following resolutions were passed.

Resolved: That although it has ascertained that the member bringing the charges and Mr. Judge are both ready to go on with the inquiry, the Committee considers, nevertheless, that the charges are not such as relate to the conduct of the Vice-President in his official capacity, and therefore are not subject to its jurisdiction.

Resolved: That this Committee is also of the opinion that as a statement by them as to the truth or otherwise of at least one of the charges as formulated against Mr. Judge would involve a declaration on their part as to the existence or non-existence of the Mahâtmas, it would be a violation of the spirit of neutrality and the unsectarian nature and Constitution of the Society.

Four members abstained from voting on this second Resolution.

The following were then adopted:

Resolved: That the President's address be adopted.

Resolved: That the General Council be requested to print and circulate the Minutes of the proceedings.

STATEMENTS MADE AT CONVENTION BY MRS. ANNIE BESANT AND WILLIAM Q. JUDGE

AT THE EVENING SESSION, JULY 12TH, 1894, IN BLAVATSKY T.S. HALL, LONDON.

MRS. BESANT'S STATEMENT.

Read by herself.

I speak to you to night as the representative of the T. S. in Europe, and as the matter I have to lay before you concerns the deepest interests of the Society I pray you to lay aside all prejudice and feeling, to judge by Theosophical standards and not by the lower standards of the world, and to give your help now in one of the gravest crises in which our movement has found itself. There has been much talk of Committees and Juries of Honor. We come to you, our brothers, to tell you what is in our hearts.

I am going to put before you the exact position of affairs on the matter which has been filling our hearts all day. Mr. Judge and I have agreed to lay two statements before you, and to ask your counsel upon them.

For some years past persons inspired largely by personal hatred for Mr. Judge and persons inspired by hatred for the Theosophical Society and for all that it represents have circulated a mass of accusations against him, ranging from simple untruthfulness to deliberate and systematic forging of the handwritings of Those who to some of us are most sacred. The charges were not in a form that it was possible to meet, a general denial could not stop them, and explanation to irresponsible accusers was at once futile and undignified.

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Mr. Judge's election as the future President of the Society increased the difficulties of the situation, and the charges themselves were repeated with growing definiteness and insistance, until they found expression in an article in the *Theosophist* signed by Messrs. Old and Edge. At last the situation became so strained that it was declared by many of the most earnest members of the Indian Section that if Mr. Judge became President with these charges hanging over him unexplained, the Indian Section would secede from the T.S. Representation to this effect was made to me, and I was asked as well known in the world and the T.S. and as a close friend and colleague of Mr. Judge to intervene in the matter.

I hold strongly that whatever may be the faults of a private member, they are no concern of mine, and it is no part of my duty, as a humble servant of the Lords of Compassion, to drag my brother's faults into public view, nor to arraign him before any tribunal. His faults and mine will find their inevitable harvest of suffering, and I am content to leave them to the Great Law which judges unerringly and knits to every wrong its necessary sequence of pain.

But where the honor of the Society was concerned in the person of its now second official (as he then was thought to be, its President-elect), it was right to do what I could to put an end to the growing friction and suspicion both for the sake of the Society and for that of Mr. Judge; and I agreed to intervene privately, believing that many of the charges were false, dictated and circulated malevolently, that others were much exaggerated and were largely susceptible of explanation, and that what might remain of valid complaint might be put an end to without public controversy. Under the promise that nothing should be done further in the matter until my intervention had failed, I wrote to Mr. Judge. The promise of silence was broken by persons who knew some of the things complained of, and, before any answer could be received by me from Mr. Judge, distorted versions of what had occurred were circulated far and wide. This placed Mr. Judge in a most unfair position, and he found my name used against him in connection with charges which he knew to be grossly exaggerated where not entirely untrue.

Not only so, but I found that a public Committee of enquiry was to be insisted on, and I saw that the proceedings would be directed in a spirit of animosity and that the aim was to inflict punishment for wrongs believed to have been done rather than to prevent future harm to the Society. I did my utmost to prevent a public Committee of Enquiry of an official character. I failed, and the Committee was decided on And then I made what many of Mr. Judge's friends think was a mistake. I offered to take on myself the onus of formulating the charges against him. I am not concerned to defend myself on this, nor to trouble you with my reasons for taking so painful a decision; in this decision for which I alone am responsible, I meant to act for the best, but it is very possible I made a mistake, for I have made many mistakes in judgment in my life, and my vision is not always clear in these matters of strife and controversy which are abhorrent to me.

In due course I formulated the charges and drew up the written statement of evidence in support of them. They came in due course before the Judicial Committee, as you heard this morning. That Committee decided that they alleged private, not official, wrong doing, and therefore could not be tried by a Committee that could deal only with a President or Vice-President as such. I was admitted to the General Council of the T.S. when this point was argued, and I was convinced by that argument that the point was rightly taken. I so stated when asked by the General Council, and again when asked by the Judicial Committee. And this put an end to the charges so far as that Committee was concerned.

As this left the main issue undecided and left Mr. Judge under the stigma of unproved and unrebutted charges, it was suggested by Mr. Herbert Burrows that the charges should be laid before a Committee of Honor. At the moment this was rejected by Mr. Judge, but he wrote to me on the following day asking me to agree with him in nominating such a Committee. I have agreed to this, but with very great reluctance, for the reason mentioned above: that I feel it no part of my duty to attack any private member of the T. S. and I think such an attack would prove a most unfortunate precedent. But as the proceedings which were commenced against Mr. Judge as an official have

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proved abortive, it does not seem fair that I, responsible for those proceedings by taking part in them, should refuse him the Committee he asks for. But there is another way which I now take, and which, if you approve it, will put an end to this matter; and as no Theosophist should desire to inflict penalty for the past—even it he thinks wrong has been done—but only to help forward right in the future, it may, I venture to hope, be accepted.

And now I must reduce these charges to their proper proportions, as they have been enormously exaggerated, and it is due to Mr. Judge that I should say publicly what from the beginning I have said privately. The President stated them very accurately in his address to the Judicial Committee: the vital charge is that Mr Judge has issued letters and messages in the script recognizable as that adopted by a Master with Whom H. P. B. was closely connected, and that these letters and messages were neither written nor precipitated directly by the Master in whose writing they appear; as leading up to this there are subsidiary charges of deception, but these would certainly never have been made the basis of any action save for their connection with the main point.

Further I wish it to be distinctly understood that I do not charge and have not charged Mr. Judge with forgery in the ordinary sense of the term, but with giving a misleading material form to messages received psychically from the Master in various ways without acquainting the recipients with this fact.

I regard Mr. Judge as an Occultist, possessed of considerable knowledge and animated by a deep and unswerving devotion to the Theosophical Society. I believe that he has often received direct messages from the Masters and from their chelas, guiding and helping him in his work. I believe that he has sometimes received messages for other people in one or other of the ways that I will mention in a moment, but not by direct writing by the Master nor by His direct precipitation, and that Mr. Judge has then believed himself to be justified in writing down in the script adopted by H. P. B. for communications from that Master, the message psychically received, and in giving it to the person for whom it was intended, leaving that person to wrongly assume that it was a direct precipitation or writing by the Master Himself, that is, that it was done *through* Mr. Judge but done *by* the Master.

Now personally I hold that this method is illegitimate and that no one should simulate a recognized writing which is regarded as authoritative when it is authentic. And by authentic I mean directly written or precipitated by the Master Himself. If a message is consciously written it should be so stated; if automatically written, it should be so stated. At least, so it seems to me. It is important that the very small part generally played by the Masters in these phenomena should be understood, so that people may not receive messages as authoritative merely on the ground of their being in a particular script. Except in the very rarest instances, the Masters do not personally write letters or directly precipitate communications. Messages may be sent by Them to those with whom They can communicate by external voice, or astral vision, or psychic word, or mental impression, or in other ways. If a person gets a message which he believes to be from the Master, for communication to any one else, he is bound in honor not to add to that message any extraneous circumstances which will add weight to it in the recipient's eyes. I believe that Mr. Judge wrote with his own hand, consciously or automatically I do not know, in the script adopted as that of the Master, messages which he received from the Master or from chelas, and I know that, in my own case, I believed that the messages he gave me in the well-known script were messages directly precipitated or directly written by the Master. When I publicly said that I had received after H. P. Blavatsky's death letters in the writing H. P. Blavatsky had been accused of forging, I referred to letters given to me by Mr. Judge, and as they were in the well-known script I never dreamed of challenging their source. I know now that they were not written or precipitated by the Master, and that they were done by Mr. Judge, but I also believe that the gist of these messages was psychically received and that Mr. Judge's error lay in giving them to me in a script written by himself and not saying that he had done so. I feel bound to refer to these letters thus explicitly, because, having myself mistaken, I in turn misled the public.

It should be generally understood inside and outside the Theosophical

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Society that letters and messages may be written or may be precipitated in any script, without thereby gaining any valid authority. Scripts may be produced by automatic or deliberate writing with the hand, or by precipitation, by many agencies from the White and Black Adepts down to semi-conscious Elementals, and those who afford the necessary conditions can be thus used. The source of messages can only be decided by direct spiritual knowledge or, intellectually, by the nature of their contents; and each person must use his own powers and act on his own responsibility in accepting or rejecting them. Thus I rejected a number of letters, real precipitations, brought me by an American not an F.T.S., as substantiating his claim to be H.P.B's successor. Any good medium may be used for precipitating messages by any of the varied entities in the Occult World; and the outcome of these proceedings will be, I hope, to put an end to the craze for receiving letters and messages, which are more likely to be sub-human or human in their origin than super-human, and to throw people back on the evolution of their own spiritual nature, by which alone they can be safely guided through the mazes of the super-physical world.

If you, representatives of the T.S., consider that the publication of this statement, followed by that which Mr. Judge will make, would put an end to this distressing business, and by making a clear understanding get rid at least of the mass of seething suspicions in which we have been living, and if you can accept it, I propose that this should take the place of the Committee of Honor, putting you, our brothers, in the place of a Committee. I have made the frankest explanation I can: I know how enwrapped in difficulty are these phenomena which are connected with forces obscure in their workings to most; therefore how few are able to judge of them accurately, while those through whom they play are not always able to control them. Now I trust that these explanations may put an end to some at least of the troubles of the last two years, and leave us to go on with our work for the world, each in his own way. For any pain that I have given my brother in trying to do a most repellent task, I ask his pardon, as also for any mistakes that I may have made.

ANNIE BESANT.

[The above statements as to precipitated, written, and other communications have been long ago made by both H. P. Blavatsky and Mr. Judge in *Lucifer*, the *Path*, and elsewhere, both publicly and privately.—A.B.]

July 12th, 1894.

WILLIAM Q. JUDGE'S STATEMENT.

Read by himself.

Since March last charges have been going round the world against me to which the name of Annie Besant has been attached, without her consent as she now says, that I have been guilty of forging the names and handwritings of the Mahâtmâs and of misusing the said names and handwritings. The charge has also arisen that I suppressed the name of Annie Besant as mover in the matter from fear of the same. All this has been causing great trouble and working injury to all concerned, that is, to all our members. It is now time that this should be put an end to once for all, if possible.

I now state as follows:

1. I left the name of Annie Besant out of my published circular by request of my friends in the T.S. then near me, so as to save her and leave it to others to put her name to the charge. It now appears that if I had so put her name it would have run counter to her present statement.

2. I repeat my denial of the said rumored charges of forging the said names and handwritings of the Mahâtmâs or of misusing the same.

3. I admit that I have received and delivered messages from the Mahatmas and assert their genuineness.

4. I say that I have heard and do hear from the Mahâtmas, and that I am an agent of the Mahâtmâs; but I deny that I have ever sought to induce that belief in others, and this is the first time to my knowledge that I have ever made the claim now made. I am pressed into the place where I must make it. My desire and effort have been to distract attention from such an idea as related to me. But I have no desire to make the claim, which I repudiate, that I am the only channel for communication with Masters; and it is my opinion that such communication is open to any human being who by endeavoring to serve mankind affords the necessary conditions.

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5. Whatever messages from the Mahâtmâs have been delivered by me as such—and they are extremely few—I now declare were and are genuine messages from the Mahâtmas so far as my knowledge extends; they were obtained through me, but as to how they were obtained or produced I cannot state. But I can now again say, as I have said publicly before, and as was said by H. P. Blavatsky so often that I have always thought it common knowledge among studious Theosophists, that precipitation of words or messages is of no consequence and constitutes no proof of connection with Mahâtmas; it is only phenomenal and not of the slightest value.

6. So far as methods are concerned for the reception and delivery of messages from the Masters, they are many. My own methods may disagree from the views of others, and I acknowledge their right to criticise them if they choose; but I deny the right of any one to say that they know or can prove the ungenuineness of such messages to or through me unless they are able to see on that plane. I can only say that I have done my best to report—in the few instances when I have done it at all—correctly and truthfully such messages as I think I have received for transmission, and never to my knowledge have I tried therewith to deceive any person or persons whatsoever.

7. And I say that in 1893 the Master sent me a message in which he thanked me for all my work and exertions in the Theosophical field and expressed satisfaction therewith, ending with sage advice to guard me against the failings and follies of my lower nature; that message Mrs. Besant unreservedly admits.

8. Lastly, and only because of absurd statements made and circulated, I willingly say that which I never denied, that I am a human being full of error, liable to mistake, not infallible, but just the same as any other human being like to myself or of the class of human beings to which I belong. And I freely, fully, and sincerely forgive any one who may be thought to have injured or tried to injure me. To which I sign my name.

WILLIAM Q. JUDGE.

RESOLUTIONS.

Mr. B. Keightley then arose and offered the following resolutions:

Resolved: That this meeting accepts with pleasure the adjustment arrived at by Annie Besant and William Q. Judge as a final settlement of matters pending hitherto between them as prosecutor and defendant with the hope that it may be thus buried and forgotten, and:

Resolved: That we will join hands with them to further the Cause of genuine Brotherhood in which we all believe.

These were seconded by J. D. Buck.

Col. H. S. Olcott, acting as chairman, then put the Resolutions to the meeting, which crowded the hall, and they were carried unanimously with loud applause.

EUROPEAN SECTION, ANNUAL CONVENTION.

The Convention of the European Section was held at 19 Avenue Road, London, in the Blavatsky T. S. hall on July 12th and 13th, 1894. The first meeting opened at ten o'clock a.m. with the hall crowded. Col. H. S. Olcott called the meeting to order, G. R. S. Mead being Secretary. The chair then made a short speech calling for adherence to truth, all personal feelings to be laid aside. In all cases we had stow. Tolerance to all failings should be observed. William Q. Judge then arrived and was greeted with prolonged applause. Col. Olcott then took up the matter of the charges against the Vice President and read his decision, that of the Council and of the Committee, printed on another page, and declared the suspension of the Vice-President revoked. The General Secretary then read his report, which was adopted, as also that of the Treasurer. Officers for next year were elected; General Secretary, G. R. S. Mead, with Executive Committee, Treasurer, and Auditors. This brought the first session to a close at 12.30, when adjournment was taken to 3.30 p.m. at same place.

SECOND SESSION, JULY 12.

Col. H. S. Olcott took the chair at 3.40, called the Convention to order, and asked that the American delegates should speak. William Q. Judge addressed the meeting and said the American Section only desired to ask for brotherhood, as the T. S. was founded on it and was meant for it and for nothing else. (Applause.) Dr. J. D. Buck next spoke as second American delegate, and

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said that his only instruction was to try and preserve the solidarity of the T. S., and that he believed that which brought him there was most important for the T.S. (applause). The Indian Section was represented by B. Keightley, who spoke in the same strain. He referred to the difference between work here and in India; as there the doctrine of spiritual unity was taken for granted, while here it was not, and hence difference in propaganda. A real spiritual revival was needed there. (Applause.)

General Secretary was ordered to employ more help in his work. It was resolved to enlarge Library at No. 17. The disposition of funds for the Religious Parliaments by William Q. Judge was approved. Resolved that the matter of altering the General Rules should lie on the table until next year.

Mrs. Isabel Cooper-Oakley moved a vote of thanks to William Q. Judge for his exertion in carrying on the Theosophical Congress at the Chicago Parliament, and it was carried unanimously with applause.

Dr. A. Keightley moved an expression of the cordial gratitude and thanks of the Convention to Mrs. Besant in her recent tour in India. Carried with applause.

A proposition was received from Dr. Hübbe-Schleiden to permit an affiliation with T.S. of eight hundred or more persons in a society he has there, no fees to be paid, as the people are poor. It was referred to a committee.

EVENING SESSION, JULY 12

Col. Olcott opened the meeting about eight o'clock p.m., and numerous short speeches were made by different members defining Theosophy. At about nine o'clock the President announced that Mrs. Besant and Mr. Judge had something to say to the meeting. Mrs. Besant then read her statement, followed by one by Mr. Judge, all being printed entire with the resolution which was then passed by acclamation. This terminated the meeting.

MORNING SESSION, JULY 13.

This session was well attended and was devoted to considering questions of administration. It was resolved that the proposal of the German society to affiliate on terms quite different from other members should go to the Executive Committee. It was held that to admit eight hundred people at once who were not drilled in Theosophy or the T.S. would be to inject perhaps an element of friction; but that the same liberal policy should hold as in the case of the Scandinavian sub-section. Discussion on propaganda then ensued and filled the remainder of the session.

EVENING SESSION, JULY 13.

This was opened at quarter after eight o'clock. Discussion took place in regard to using the word "brother" or "sister". Views for and against were expressed. Colleague, comrade, and other titles were suggested, but the matter was not acted on. Many speakers took up Theosophy in general, among them Mr. W. Kingsland, Dr. A. Keightley, Mr. H. Burrows, G.R.S. Mead, William Q. Judge, and Annie Besant. The President closed the Convention at five o'clock p.m. Three years ago he did not think he would be here again. Nothing but our treachery could destroy the Society. As a veteran, he would encourage all. This meeting is but the center of great occult force that will go over the whole Society. We have seen a cloud pass over the sky, but it has gone, as always before has been our fortune.

EXTRA MEETING, JULY 14.

At half after eight o'clock, Col. Olcott by request exhibited a great many of the objects phenomenally produced by H.P. Blavatsky. A good audience assembled in the hall of the Blavatsky T.S. The exhibition was accompanied with a running explanation. It was intensely interesting. Two remarkable letters going as far back as 1870 in the "K.H." hand-writing were shown. One of these was by mail to the family of H.P.B. This ought to destroy the entire theory elaborately built up by the Psychical Research Society. Col. Olcott ended by saying that all he had shown and told, taken with the proceedings lately ended (apparently meaning the Judicial Committee), ought to prove that messages from the Masters must stand on their own merits.

Speed not the force of hate with hate, but rather counteract it with the opposition of love.—*Daily Items.*

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And the house when it was in building was built of stone made ready before it was brought thither, so that there was neither hammer nor axe nor any tool of iron heard in the house while it was in building.—*I Kings, vi, 7.*

This is man's house.

THE PATH.

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MAHATMAS.

MANY Theosophists are accustomed to accept as authoritative such instruction as they believe has been imparted by the beings known as Mahatmas, in whose existence they have good reason for belief, and whom they regard as the teachers and guides of our race in all that tends toward its evolution from the material plane to spirituality. This confidence, naturally, is not shared by those whose habits of life and education have trained them to look only upon the materialistic side of everything—generally with the dominant, if not the sole, idea of seeing "how much there is in it" in the way of financial profit. Pseudo-scientists, whose mental vision is bounded by the limitations of the microscope and spectroscope, deny the existence of the Mahatmas; and shallow, indifferent ignorance echoes, with added jibes and jeers, their interested repudiation. Of course, when "science" and "religion" agree upon anything, the majority of mankind—too much "civilized" to do any thinking for themselves—contentedly accept such conclusion as right, without taking the trouble of independent consideration as to whether both "science" and "religion" may not both be wrong.

But there really are very good reasons for confidence in the existence of the Mahatmas, reasons not at all based upon sentiment or fancy, but upon sound philosophy. It is perfectly well understood that they are not another order of beings, but have been,

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and are, simply men. That does not necessarily imply that they have corporeal bodies. The real man is not the form which was born, is liable to cold, hunger, sickness, wounds, and death. It is the immortal spiritual soul, with such associate principles as are necessary to establish its individuality, which constitutes the man, even during normal earth-life. The strength and worth of that soul are what determine the true value of the man, not the density of his body. And the power he exercises over his fellow man, upon material things, and in shaping his own destiny, lies in the forces of his soul, not in the energy with which he can strike a physical blow or the distance he can kick.

The Mahatmas are simply "Great Souls" [*Maha*, great; *Atma*, soul] who have become great by their wondrous attainments of higher knowledge than is possessed by other men. Command over all the secrets of matter is but a small part of their wisdom. They have gained mastery over the mighty mystery of death, and that yet greater mystery, life; and in so doing have learned how, in their own persons, to rise superior to the laws of matter bounding the existence of our race. Capable of carrying their consciousness to planes of being infinitely beyond the material, they have won clear perception of the tremendous scheme of evolution which is the sustaining principle of the universe and all it contains, attained comprehension of its laws, and become possessors of the power to follow its course, with lucid apprehension of all its details, not only through ages past, and with all-comprehending knowledge of the present, but through æons yet to come made themselves partakers of the divine consciousness. Yet, with all this, they have not ceased to be men, "the elder brothers" of our race, as they have been well characterized by those privileged to know them. Whether they temporarily assume corporeal bodies, or clothe their individualities with less gross matter, is wholly dependent upon their own will; but in neither case would their presence necessarily challenge the observation of any except those to whom they might choose to reveal themselves, since as corporeal men they would appear just like other men, and if embodied in more tenuous matter would be invisible. As a matter or fact, though their influence is constantly felt in every upward movement of humanity, they rarely mingle among men. Keenly susceptible as they have become to the high vibrations of the mental plane, the *fin de siècle* life, thrilling with selfishness and sensuality, full of base ambitions, vicious impulses, and material energies, would be not only offensive but positively painful to them. One may imagine with what disgust and distressful pity a man

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would be filled who, in moving amid a throng of his fellow-creatures, should be intensely conscious of their respective real physical conditions, their disorders, pains, defects, and rottennesses, the secrets they carefully hide from all eyes but their own and the doctor's. Well, carry that fancy from the physical to the mental plane, and, in so doing, intensify it an hundredfold, and it will afford some idea of what a being gifted with the Mahatma's powers would experience in personal contact with the naked minds of men engaged in the "struggle for survival of the fittest". And it is well for men that the Mahatmas are not in more familiar association and contact with them, for those beings are centres and transmitters of tremendous forces belonging to other planes than ours, liable to impel exceedingly dangerous vibrations in human organisms, except under the rare conditions when an "elder brother" voluntarily undergoes the martyrdom of another re-incarnation that he may move among men as one of them, the more effectively to act directly as their teacher and spiritual guide or "Savior" at a cyclic period when such manifestation is the most practicable aid which may be given.

In all races and in all ages since recorded time began, the knowledge has existed that there lived and moved upon this earth such beings as the Mahatmas. As "wise men", "Adepts", "serpents of wisdom", "magicians", "prophets", "masters", "Rishis", "demi-gods", "Avatars", "elder brothers", "Christs", and by many other titles, all expressive of super-human greatness, they have been variously known. And the same characteristics and powers have always been ascribed to them. They possessed what was regarded as super-natural command over the forces of nature, and were able to hold communion with disembodied spirits, angels, and demons, exercising control over the latter; generally they secluded themselves from their fellow-men, living lives of isolation and indifference to what other men regarded as the desirable things of life; at the same time, they were ever ready and powerful, when sought, to bestow benefits, and their influence was always exerted for good. They knew the future, and recognized personalities among them were known to have been unchanged by lapse of time long as even tradition ran through ages past, in many instances. There were understood to be gradations among them, he who was wisest and best ranking highest. They were at once loved and feared. Sometimes they were known to lay down the burden of mortal life, but more often they simply suddenly disappeared, and, in either case, superstitious folks said the devil had no doubt taken them.

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This consensus of belief respecting those beings, so agreeing in all its essentials, cannot be intelligently regarded as merely a common delusion. It is cumulative testimony to a fact which cannot be gainsaid and which only the unwise will undervalue. More, it speaks an inherent recognition by man of the perfectibility of being, of the evolution of humanity from the low level of its animal life, and the not much higher stand-point of the hedonist, step by step upward to divinity.

We cannot help seeing about us personalities whom—without any egotism—we must recognize as lower in mind and morals than ourselves; and others to whom we cannot in justice deny attainments far beyond us, mental and spiritual. No two human beings, indeed, stand upon exactly the same level, and is it reasonably supposable that these gradations stop at a certain point within the limit of acquirement in a single human lfe, even under the best imaginable auspices? Certainly not. Huxley pronounced it impertinent to assume that human beings do not exist as much higher in intellectuality than the most cultured minds of Europe as those are above a black beetle. By those to whom the Mahatmas are personally known—and there are such to-day in India, Europe, and America—it is recognized that there is not an equality of development among those exalted beings, the greater wisdom and spirituality of some elevating them to higher planes and endowing them with greater powers than those attained by others, and that such progression extends far beyond the range of normal human comprehension to where the most advanced mingle with orders of beings yet higher who are their "elder brothers", and even beyond those to who can say what—to us unimaginable—heights, ever approaching yet without attaining to the perfect wisdom of the inscrutable and inconceivable "Source and Container of All".

Our race would be infinitely richer than it is to-day, even in the domain of material science, had it not rejected the wisdom freely offered many centuries ago by these "elder brothers", who taught in full much which modern scientists are now pluming themselves upon suspecting. The atomic theory, the genesis of worlds, the impermanence yet indestructibility of matter, a true astronomy, the septenary composition of man, the powers of mind and will—with their demonstrations now known under the names of hypnotism, telepathy, etc.—the control of natural forces (some of them still unknown to our modern science), were all set forth in the ancient books of the Masters thousands of years before Atlantis sank beneath the sea, together with infinitely much more, the

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least of which the Inquisition would have burned a man for knowing, or would to-day make a scientist famous by its supposed "discovery".

At a time so remote that the records were written in a language not the common speech of men anywhere within profane historic knowledge, the Mahatmas of that period predicted accurately, for this present time, the conditions existent in the world to-day. Looking with clear vision down the long vista of coming centuries, they beheld the collective Karma the human race would make for itself and saw when and how the awful debt would have to be paid. The psychic disturbances and mental perturbations now agitating the world; the mighty achievements of material science; the culmination of man's long-continued oppression of his fellow-man in unjust legislation, unequal and injurious class conditions of society, contending interests between the powerful few and the suffering many, and the consequent poverty, recklessness, aggression, violent reprisals, savage acts of authoritative repression, and the alarming increase of insanity and crime at this point of the Kali Yuga, all were foretold by the Masters. And they also predicted, at the same time, that which in the light of their sublime philosophy is seen as a direct product of the operation of such evil mental forces among the sons of men effecting re-active vibrations on the material plane of Nature, however modern science may now rail at the idea of such connection or relation. They foresaw the tremendous meteorologic and seismic disturbances which, during several years past, have been steadily increasing in numbers, magnitude, and terrible effects, and are destined to become still more appalling until the end of the cycle.

Even if it be contended that those prophecies were not by men, but by higher intelligences who used particular men as their messengers, it must still be admitted that such intermediaries certainly possessed qualifications other than those common to their race, which brought them nearer to those intelligences and more directly under their influence. Such specialization could not have been by accident. The one thing which does not exist in all the vast universe and is not even within the power of the highest gods to cause, is chance. Men who rise to the sublime height of the Mahatmas do so by their own "Will and Endeavor". Only by many successive lives entirely devoted to cultivation of the higher powers of the soul and renunciation of Self, is the goal attained. The soul so prepared has to reach a point where it has by proven merit conquered the right to enter at once an eternity of rest and ineffable bliss, and must there possess the strength of

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self-sacrifice to voluntarily renounce that boon in order to devote itself to the advancement of the human race, encouraging and aiding humanity to follow the path which leads eventually to liberation from the bonds of sorrow and death.

At stated times these self-sacrificing ones, wearing mortal forms, appear among men as leaders and teachers, in such characters leaving their impress upon succeeding ages, as have Gautama Buddha and Jesus Christ, and other "Saviors" who preceded them, teaching the same lessons they taught. More often they apply their energy and power, unseen, to the control of forces which, in harmony with Karmic influences, sway the mental and moral energies and consequently the destiny of the race. In so operating they do not necessarily come into contact with human beings, except such as have by their self-advancement upon the path risen to capability of service as their immediate messengers or agents. The spread of the Theosophic movement, all over the world, in a few years, with such depth of interest as it has evoked, such responsive welcome as it has won from the hearts of men, and such powerful influence as it has already exerted upon thought and literature, is the latest evidence of the continued application of the forces at command of the Masters—or Mahatmas—for the benefit of humanity.

J. H. CONNELLY.

A STUDENT'S NOTES AND GUESSES.

THE SURVEY.

EVERYONE has heard of survey by "triangulation". Did you ever see a geodetic map, representing, not merely topographical details, but also the mathematical skeleton upon which these details were clothed? Such a map shows the station points, the radiating lines of sight which were taken, and the intersection of those radiating lines as they met at various points whose relative positions were to be determined.

To understand this more clearly, the plan of operations may be sketched.

In the first place a theodolite is set up at the point where work is to be commenced. This instrument is essentially a telescope combined with a finely graduated circle, which serves to determine the angles between the different directions in which the telescope is pointed.

The telescope is sighted on some distant spot which is to be

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located on the map. The intersection of spider-lines in the instrument, as seen against the distant object, determines the exact line of sight. The telescope is turned to another definite point on the horizon, and the angle between these two lines of sight determined by reading the degrees and minutes of the included arc of the stationary graduated circle. This process is repeated as point after point is sighted upon, and the angle, and consequently the direction, is each time carefully recorded. As many points are sighted, and angles taken, as are deemed necessary for the work in hand. Theoretically everything could be sighted.

If the work stopped here, it is evident that no map could be made, even of the visible area, by plotting out the notes obtained from a single standpoint. Imagine a sheet of paper before you on which you select a point to represent that which your instrument has just occupied. You lay out from this center, which we will call O, a line representing your first sight—to point A. Call this line O A. In like manner you lay out O B, O D, etc., corresponding to the directions in which you have seen the points B, C, D, etc. How far out on these lines will you locate A, B, C, etc.? It is evidently impossible to say. "A" may be a mountain peak, "B" a spire, etc. You may guess that "A" is twenty miles away and "B" five, but even this guess must be based on previous experiences with similar objects, at various measured distances.

The observer at a single stand-point is at the centre of a spherical picture which encompasses him; his sight may be telescopic, he may measure angles with absolute accuracy, yet from these data alone dimensions in space cannot be known.

The surveyor shifts his point of outlook: his theodolite, set up at another spot, is sighted back to that which he just occupied. Starting from that line, he again sights on all the points whose directions were noted from the first station. That is to say, if we call the second station "P", he first takes the sight P O, then P A, P B, P C, etc., each time noting the angle formed with the line P O. He is at the center of a second sphere of observation, which, so far as its objects are identical with those of the first, enables him to locate them in space, in a way which he could not do from a single station.

For, let us again imagine the surveyor with the paper before him on which he had marked the first station "O" and from it drawn a set of radiating lines corresponding to the directions of A, B, C, etc. The second station, P, has been noted from O before shifting the instrument, and O, as before said, noted from P in relation to all other directions. The map-maker now makes the

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line O P on the paper, of a length corresponding to the scale upon which the map is to be drawn. (This is simply a matter of convenience and in no way affects its relative proportions.) From the point on the paper which represents P, he lays out the directions in which he has seen the points A, B, C, D, etc. The same thing has already been done from O, and the result is a series of triangles having a common base O P, and with apexes at different points A, B, C, etc., corresponding accurately, in their distribution and distances from each other, with the points which were sighted from the two stations; for the direction in which A was seen from O can intersect the direction in which A was seen from P only at the actual point A; and the triangle A P O, on the map, must correspond with the relative positions of the three topographical points.

If the stations O and P are elevated, a considerable tract of country can be mapped.

The positions of all points are determined by relation to two, the triangle being the fundamental element which determines both limitation and actual knowledge.

But the survey may be destined to extend for hundreds of miles, and ultimately be connected with all others, thus covering the whole globe.

Points will be visible from O which cannot be seen from P, and *vice-versâ*. These cannot be mapped from those stations, because they are not seen from both. But some which are visible from O, and not from P, can be seen from A (or some other of that series) the position of which has become accurately known. Making A, then, a new station for the theodolite, this second set of points can be as accurately determined as the first set, and the line O A will be a base line to this set, just as O P was to the first. But the relative lengths and directions of these two lines are known from observations made at the first two stations; therefore the second set of points, observed from A and O but not seen from P, are accurately linked to the first and form a single system with them. In this manner, step by step, as new centers of observation are chosen, the survey is extended. The horizon of each overlaps that of one or more of the others; each is the center of radiant lines of perception; each is useless by itself, but defines truth when connected with the others.[1]

[1] In practise the center of the theodolite stand is determined with the greatest accuracy, and afterward occupied by a small circular heliostat mirror, when this spot is sighted from a new station, miles away. The reflected ray may be seen from a great distance. In a triangulated survey, the measurement of a single base-line is sufficient, as the relative proportions of all others are known. This length, through an arbitrary unit, the foot or the metre, determines the proportions of this survey to all others, and to the dimensions of the earth.

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Let us imagine the theodolite as a center of consciousness, which receives rays from all points just as every point in space does.

If we look at a little polished globe, or a drop of quicksilver, we will see objects, in all directions, perfectly reflected. This will be true however minute the globule. It forms the central point of a sphere of indefinite dimensions.

Imagine oneself condensed into a conscious drop of quicksilver, a point of pure perception. Angular measurement would be the only dimensional consciousness possessed. The distant mountain, the neighboring tree, the drifting clouds, the waving grass, would all seem to be within. The mountain would be insignificant compared with the tree, the clouds would grow larger and smaller as they drifted past, and all would be a panorama within, from which there would be no separateness. There would be neither joy nor pain, as we know them, for we cannot read into the point the complex emotions, sensations, and contrasting thoughts which are due to our present multiplex and simultaneous perceptions.

As the point, conscious center or drop, call it what we may, drifted from place to place, the panorama would shift, just as it would on a drop of quicksilver similarly floated about.

All this, or whatever would be reflected, would seem spontaneous and within, to the point, just as the pictures shift and melt away in a dream.[1]

It is possible, in a measure, to realize this by concentrating the attention on the sense of sight. Fix your eyes on a distant landscape, forget your extended limbs and their sensations, forget your experiences of distance in connection with certain visual angles, and youwill find presently that the picture seems within you (as in fact it is), and that you can understand why the infant grasps at the moon and the blind man, when first restored to sight, receives from it no sense of distance. As the usual mental attitude is resumed, the hills seem pushed back and the landscape to be thrown out from within.

To the point the whole would not seem separate, for that would be to realize annihilation; the consciousness of the point *is* the consciousness of the whole, and yet not of the whole in that due proportion which corresponds to reality but in that which corresponds to perspective.

To return to the illustration of the quicksilver globule. That

[1] We carry into the dream state the memory of waking experiences, and the changing pictures seem without, although this time they are within (using the word with an apology).

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which it mirrors is the whole, not as a map, but with a perspective which corresponds to a certain position.[1]

Now suppose that instead of one, you are *two* conscious centers linked together by bonds of simultaneous and co-ordinate perception. You have now the element of knowledge which the surveyor gains by two stations. Every point in space is now a *third* point to these two, the apex of a triangle whose dimensions are felt within yourself.

But with this first step comes the distinction between station points and points only, between the "That" and the "Thou".

The great Survey begins.

The surveyor in his map brings into simultaneous co-ordination the sight of different centers. From the base lines of co-ordinate centers of monadic perception a map springs into being, a miniature of the truth, a microcosm which duplicates the macrocosm.

Through linked centers of life the self-conscious is born of the monadic

X. R.

(To be continued.)

NEMESIS.

IN a note to p. 305 of the second volume of the *Secret Doctrine*, Mme. Blavatsky points out the difference between the Greek idea of Nemesis and the Aryan Karma, which is often thought to be exactly the same thing. But the conception of Nemesis varied with different poets at different epochs, and from the purely abstract idea of the inevitable punishment of sin became anthropomorphised into a goddess to be worshipped and to be placated by prayer and submission. "If we would connect Karma with Nemesis", says Mme. Blavatsky in the passage referred to, "it has to be done in the triple character of the latter as Nemesis, Adrasteia, and Themis For while the latter is the goddess of Universal Order and Harmony (who, like Nemesis, is commissioned to repress every excess and keep man within the limits of Nature and righteousness under severe penalty), *Adrasteia*—the inevitable—represents Nemesis as the immutable effect of causes created by man himself. Nemesis, as the daughter of *Diké*, is the equitable goddess, reserving her wrath for

[1] The *distortion* seen in a globe is not to be considered. That is due to the perceiver being outside.

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those alone who are maddened with pride, egotism, and impiety." It is, then, *Adrasteia*, or "the inevitable", who would answer best to the Eastern conception of Nemesis, or Karma, as Eternal Law working out its necessary consequences. "Every act rewards itself", says Emerson, "or, in other words, integrates itself, in a twofold manner; first, in the thing, or in real nature; and secondly, in the circumstance, or in apparent nature. Men call the circumstance retribution. The causal retribution is in the thing, and is seen by the soul. The retribution in the circumstance is seen by the understanding; it is inseparable from the thing, but is often spread over a long time and so does not become distinct till after many years. Crime and punishment grow out of one stem. Punishment is a fruit that unsuspected ripens within the flower of the pleasure which concealed it. Cause and effect, means and ends, seed and fruit, cannot be severed; for the effect already blooms in the cause, the end preëxists in the means, the fruit in the seed."

Emerson was thoroughly in sympathy with the teachings of the Oriental philosophy, and nowhere more completely so than in this passage from his essay on *Compensation*. For he not only points out to us that a deed and its consequences are one, but seizes that more occult view that the real thing is in the soul, and is perceived by the soul. It is in what we *are* that the reality lies, and what we do is but the impress that the seal of our nature prints upon the world without. If that seal be as the head of a god, so much the better for the world, and, in reversion, for ourselves; but that seal has been modelled by the forces of our own soul, and we only are responsible for the image that it bears. No subterfuge will avail us, no shirking and no dallying alter the preördained result of the forces we have chosen to set in motion. "The world is full of judgment-days", says Emerson elsewhere, and we are continually being judged, not only for our sins, but for our blunders. "You should have known better", says stern Nature, when we transgress her rules and suffer the consequences and try to plead ignorance as an excuse. And deep in our inmost souls we know that she is right. "Nothing can work me damage except myself", says St. Bernard; "the harm that I sustain I carry about with me, and never am a real sufferer but by my own fault." And if the believer in only one life upon earth could realise this, how much more should those who have made the doctrine of reïncarnation their own appreciate the idea of more remote causes for suffering than can be traced in one earthly existence! Far back in the mists of time, by some initial

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choice of good or evil, did we begin to create that Nemesis which surrounds us to-day, built up year after year and life after life the palace or the prison of the soul. For choice, within certain limits, we have always, and it is ours to weave the black thread or the white at will into the web of our future destiny. "Karma-Nemesis guards the good and watches over them", says the Occultist, "in this as in future lives, and punishes the evil-doer, aye, even to his seventh rebirth. So long, in fact, as the effect of his having thrown into perturbation even the smallest atom in the Infinite World of harmony has not been finally reädjusted. For the only decree of Karma—an eternal and immutable decree—is absolute Harmony in the world of matter as in the world of Spirit." (*S.D.*, i, 643).

So that we see that our Nemesis is no offended Deity, punishing with anger an intringement of his arbitrary decrees, but the striving of the universe to right itself, to repair the injuries that our heedless or wilful actions have effected in the harmony of the whole. If, then, the corner-stone of the universe is that spiritual unity which manifests itself in universal brotherhood, the more we can do to make that brotherhood a material reality, the more nearly we shall approach the harmony of the spiritual world, which is Life and Love, not Death and Selfishness. And as Emerson has shown us, the real thing is in the soul, the causal retribution there. Can any punishment that earthly justice can inflict upon a man be half so terrible as that which comes from within, the torments that spring from his own fear, his own remorse? Not long ago, Felix Adler gave a magnificent discourse on "The Penalties of Sin", every word of which might find an echo in all right-thinking minds. The report I read (for I was not so fortunate as to hear it) said that he concluded by stating the difference between the present generation and its forefathers in respect to the doctrine of sin. "Our forefathers were haunted by the sleepless eye of God, which they believed to be ever fixed upon them, piercing every veil and wall. They believed that God would punish them, either immediately or at the last judgment. . . . . But now man has become his own accuser, and the judgment-seat is transferred to his own breast. In his own brain is the prototype of the universal laws. In the name of those universal laws he pronounces sentence upon himself.

"The more our moral nature unfolds, the more difficult does it become to satisfy the awful divinity within our bosom. The most agonising pain which the modern man can suffer, as many

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know to their bitter cost, is self-condemnation. The highest boon to which we can aspire is to be able to dwell in peace with the God within us."

Surely every Theosophist would reëcho these words of the great ethical teacher. And should we not agree with him also when he said that the true aim of punishment was reformation, not vengeance, and that the pangs of conscience were to be regarded as the beginning of a process of spiritual regeneration? For what is the voice of conscience but the voice of the higher Ego in man, of that diviner Self who is ever striving to reach the lower nature and bring it up into closer relations with the God within us? If we refuse to listen to that voice, if knowing the right we still the wrong pursue, we are knotting another mesh of that great net of Destiny in whose folds we shall some day struggle unavailingly, like captive birds. Our struggles will be all in vain, for the meshes of Nemesis hold fast, but neither Nemesis nor vengeance wove them, but we ourselves of our own free choice. The criminal sets in motion long years (it may be long lives) beforehand, the train of causes that one day lands him in a jail, but imprisonment will do him no good unless it go hand-in-hand with reform. What men call the vengeance of the law is but too often the right name for its punishments; it is the revenge of the community for its violated peace and order that is embodied in the verdict of the jury and the sentence of the judge, the strong arm of the law stretched out to slay and not to save. When the idea of universal brotherhood shall have become a more living reality, all prisons will be reformatories in the truest sense of the word, and the wrong-doer will be taught to listen to the voice in his own soul, and helped to obey its dictates and to struggle back towards the right. The way of the transgressor is hard, but how doubly hard when he has to retrace his painful footsteps with all the forces of his vitiated nature battling against him, all the demons of the sinful past rising up to oppose his progress! Byron was said to have had every gift but the faculty of knowing how to use them, and he has left an ample record of the torments inflicted by a misspent life. Could there be anything more terrible than the "Incantation" in *Manfred*, which summons the elements of his own character to be his torturers?

The Voice says to him:

> From thy false tears I did distil
> An essence which has strength to kill;
> From thine own heart I then did wring
> The black blood in its blackest spring;

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From thine own lip I drew the charm
Which gave all these the chiefest harm ;
In proving every poison known,
I found the strongest was thine own !

By thy cold breast and serpent smile,
By thy unfathomed gulfs of guile ;
By the perfection of thine art
Which passed for human thine own heart ;
By thy delight in others' pain,
And by thy brotherhood of Cain,
I call upon thee ! and compel
Thyself to be thy proper Hell !

So much for Nemesis as "the just indignation of the gods". But justice has good gifts as well as evil in her well-balanced scales, and the soul can decree itself a nobler mansion as the swift seasons roll, and can lay the cornerstone today. Built up of lofty thoughts and noble purposes, founded upon the rock of steadfast resolution and unflinching courage, crowned with the fair white dome of love and truth, that edifice shall rise, a mansion not built with hands, but eternal in the heavens. And if we fashion our lives thus, Nemesis shall wear for us not the terrible aspect of the avenging Furies, but the smile that Wordsworth saw upon the face of Duty.

Stern lawgiver ! yet thou dost wear
The Godhead's most benignant grace ;
Nor know we anything so fair
As is the smile upon thy face ;
Flowers laugh before thee on their beds ;
And fragrance in thy footing treads ;
Thou dost preserve the stars from wrong,
And the most ancient heavens thro' thee are fresh and strong.

KATHARINE HILLARD.

FACES OF FRIENDS.

THIS month's face is that of ERNEST TEMPLE HARGROVE, who, although not known to the whole T.S., has made himself quite well acquainted with very many in the American Section. He came to the eighth Convention at San Francisco in April, 1894, travelling across the continent with the General Secretary, and after the Convention all the way up to Seattle, lecturing meanwhile at various places. For that reason and also because he is a friend, we give his counterfeit presentment.

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Mr. Hargrove is the second son of James Sidney Hargrove, one of London's best known solicitors. His name has been for a long time connected with literature, several members of it being mentioned in England's *Dictionary of National Biography* as authors of considerable repute. His father's family comes from Yorkshire; on his mother's side he is Scotch, she being an Aird. The best known representative of this line is and has been for some years the member of Parliament for one of the London Constituencies. There is also a fighting streak in his veins, such men as Lieutenant General Hargrove, Governor of Gibraltar during the war in the early part of the eighteenth century, and Sir Martin Frobisher who fought against the Armada, standing to him as ancestors.

After being educated at several preparatory schools he went to Harrow, where he is said to have spent most of his time reading novels, but at this date he does not regret it. When eighteen years of age he left Harrow and studied for the Diplomatic Service; was then offered the choice of going to Cambridge University or travelling abroad. Choosing the latter he went to Australia and visited Tasmania, making a long tour through New Zealand, where some time was spent among the Maories, returning home by way of Ceylon. Considerable time was then spent in the office of a Charter Accountant where he was sent to get a general idea of business. He then decided to become a barrister, and is now a member of the Middle Temple.

Mr. Hargrove first heard of Theosophy during the time of the great discussion in the London *Daily Chronicle*. Being at a seaside holiday resort, he saw a placard on a wall with the large heading "Theosophy" advertising a lecture by Mrs. Besant. He did not go to the lecture, but by seeing the word "Theosophy" his whole inner and outer life were changed. Books were then bought on the subject, and he was admitted as a member-at-large without even having the acquaintance of another member. Since then most of his days and a good many of his nights have been spent at the London Headquarters, helping in the General Office with correspondence, with the *Vahan*, with certain *Lucifer* reviews, and lecturing at various lodges. He was also Treasurer of the Blavatsky Lodge. Since he was nine years old he has travelled a great deal in Europe and other places, and thus has had most of the edges knocked off his distinctive character as an "insular Englishman". To prove this he says he is a great reader of the PATH and that he has learned more from it than from other sources. For the Society he has written under various *noms de plume*,

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but not under his own name. He stands six feet two in his stockings, but having grown rather fast he thinks he is rather weedy but hopes under the action of Karma he may fill up in time.

OCCULTISM AND TRUTH.

TO STUDENTS OF OCCULTISM.

"There is no Religion higher than Truth."
—*Motto of the Theosophical Society.*

THE inevitable mystery which surrounds Occultism and the Occultist has given rise in the minds of many to a strange confusion between the duty of silence and the error of untruthfulness. There are many things that the Occultist may not divulge; but equally binding is the law that he may never speak untruth. And this obligation to Truth is not confined to speech; he may never think untruth, nor act untruth. A spurious Occultism dallies with truth and falsehood, and argues that deception on the illusory physical plane is consistent with purity on the loftier planes on which the Occultist has his true life; it speaks contemptuously of "mere worldly morality"—a contempt that might be justified if it raised a higher standard, but which is out of place when the phrase is used to condone acts which the "mere worldly morality" would disdain to practise. The doctrine that the end justifies the means has proved in the past fruitful of all evil; no means that are impure can bring about an end that is good, else were the Good Law a dream and Karma a mere delusion. From these errors flows an influence mischievous to the whole Theosophical Society, undermining the stern and rigid morality necessary as a foundation for Occultism of the Right Hand Path.

Finding that this false view of Occultism is spreading in the Theosophical Society, we desire to place on record our profound aversion to it, and our conviction that morality of the loftiest type must be striven after by every one who would tread in safety the difficult ways of the Occult World. Only by rigid truthfulness in thought, speech, and act on the planes on which works our waking consciousness, can the student hope to evolve the intuition which unerringly discerns between the true and the false in the supersensuous worlds, which recognizes truth at sight and so preserves him from fatal risks in those at first confusing regions. To

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cloud the delicate sense of truth here is to keep it blind there; hence every Teacher of Occultism has laid stress on truthfulness as the most necessary equipment of the would-be Disciple. To quote a weighty utterance of a wise Indian Disciple:

> Next in importance, or perhaps equal in value, to Devotion is TRUTH. It is simply impossible to over-estimate the efficacy of Truth in all its phases and bearings in helping the onward evolution of the human Soul. We must love truth, seek truth, and live truth; and thus alone can the Divine Light which is Truth Sublime be seen by the student of Occultism. When there is the slightest leaning towards falsehood in any shape, there is shadow and ignorance, and their child, pain. This leaning towards falsehood belongs to the lower personality without doubt. It is here that our interests clash, it is here the struggle for existence is in full swing, and it is therefore here that cowardice and dishonesty and fraud find any scope. The 'signs and symptoms' of the operations of this lower self can never remain concealed from one who sincerely loves truth and seeks truth.

To understand oneself, and so escape self-deception, Truth must be practised; thus only can be avoided the dangers of the "conscious and unconscious deception" against which a MASTER warned His pupils in 1885.

Virtue is the foundation of White Occultism; the Pâramitâs, six and ten, the transcendental virtues, must be mastered, and each of the Seven Portals on the Path is a virtue which the Disciple must make his own. Out of the soil of pure morality alone can grow the sacred flower which blossoms at length into Arhatship, and those who aspire to the blooming of the flower must begin by preparing the soil.

H. S. OLCOTT,
A. P. SINNETT,
ANNIE BESANT,
BERTRAM KEIGHTLEY,
W. WYNN WESTCOTT,
E. T. STURDY,
C. W. LEADBEATER.

LONDON, *July, 1894.*

The general propositions found in the above as to morality and the higher type of Occultism are so old and have been so widely spread, so often dwelt on in the work of the Theosophical Society, that one would hardly suppose any member was unacquainted with them; but a good thing cannot be too often repeated, and hence all must instantly concur. The circular was issued in London for distribution, and a copy having been sent to New York it is published according to the desire of the signers. W.Q.J.

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HOW TO STUDY THE "SECRET DOCTRINE."

(Concluded from page 149.)

PERHAPS the first great difficulty which confronts the student of the *Secret Doctrine* arises from the lack of method which seems to prevail throughout the work. But if in spite of this he can at all familiarize himself with the subject matter, he will almost certainly come to the conclusion that, although from a literary standpoint this lack of method certainly exists, yet from the standpoint of a student of Theosophy it is a great gain. For there is, so it seems to the writer, a *deeper* method in the seeming lack of it than could have been obtained in any other way. The student, however, at the very outset is warned and may know what to expect, and if he is wise he will lay his plans accordingly. H. P.B. herself speaks of "the necessity under which the writer (H. P.B.) has labored to be ever explaining the facts given from the hoariest Past by evidence gathered from the historical period. No other means was at hand, at the risk even of being once more charged with a lack of method and system."[1] And she has been so charged by those who forget the reason which she herself gave for such lack of method. In considering this we come to another very important matter which must be taken into account in our study of the *Secret Doctrine*, and a knowledge of which to a great extent reveals the *deeper* method underlying the seeming lack of it.

The *Secret Doctrine* is based upon Stanzas from the "Book of Dzyan", a book hitherto unknown to Orientalists, and but little known in the East. These stanzas "give an abstract formula which can be applied, *mutatis mutandis*, to all evolution: to that of our tiny earth, to that of the chain of planets of which that earth forms one, to the Solar Universe to which that chain belongs, and so on, in an ascending scale, till the mind reels and is exhausted in the effort."[2]

Consider for a moment! In what language could such an abstract formula be written; how could it be expressed? It could only be in a language which is perfectly symbolical, and whose symbols, while primarily representing abstract ideas and being subject to mathematical law, are yet capable of being applied to all the departments of Nature and thus of having as many interpretations. Such a language or writing was "the early hieroglyphic cypher, still preserved in some Fraternities, and

[1] *Secret Doctrine*, I, xlv (new edition, I, 28).
[2] *Ibid*, I, 20 (new edition, I, 48).

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named in Occultism the *Senzar*".[1] In regard to this language it is stated that there was a time when it was "known to the Initiates of every nation, when the forefathers of the Toltec understood it as easily as the inhabitants of the lost Atlantis, who inherited it, in their turn, from the sages of the Third Race, the *Manushis*, who learned it direct from the *Devas* of the Second and First Races".[2]

Such was the ancient "Mystery" language, the language of symbolism, which has been preserved to a greater or less less extent in the languages in which the ancient scriptures of the World were originally written, and which was the foundation of the Jewish Kabala. Students of the Kabala and of the symbolism of the ancient religions have arrived at the conclusion that all have not only sprung from one primeval teaching but that all bear record to the one primeval "esoteric" language. It is claimed in the *Secret Doctrine* that from one small volume written in this ancient sacerdotal tongue were derived the books of Kiu-ti, the book of Shu-king, China's primitive bible, the sacred books of Thoth-Hermes, the Puranas, the Chaldean Book of Numbers, and the Pentateuch.[3] So that, since it is the aim of our author to prove the identity of source and symbolism of all the religious teachings of the World, it is inevitable that constant reference to, and quotations from, them must be made. This in itself makes the study of the *Secret Doctrine* a difficult matter, in that it is the cause, to a great extent, of the seeming lack of method and introduces so many apparent side-issues. But the great difficulty does not lie here, but in the different interpretations which can be put upon all these ancient writings.

The Mystery language has seven keys, symbology has seven departments, and these or at least some one or more of them must be known to some degree if the ancient scriptures are to be understood. But how many understand even one of the keys and can use it? We can to some extent apply the "three fundamental propositions" to all our studies in the *Secret Doctrine*; we may also be able in some degree to make use of the law of correspondence and analogy for the elucidation of some of its propositions; but further knowledge, knowledge of the science of symbology, is required for the full solution of its problems. Hence it is most important for the student to bear this in mind, and to study with a view to acquiring knowledge of this most ancient science. The

[1] *Secret Doctrine*, II, 439 (new edition, II, 458).

[2] *Ibid*, I, xliii (new edition, I, 26).

[3] *Ibid*, I, xliii, (new edition, I, 26).

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work under consideration is not the *Secret Doctrine* itself, except in so far as much that is there given out has hitherto been secret for the West; it touches only the outer fringe and lifts but a corner of the veil of the true Secret Doctrine which must ever remain hidden from the profane. At the same time, however, it gives the student clues by following which he may learn the A, B, C, of the Mystery language of the Initiates, and so take the first step toward comprehending those depths of knowledge which is in their possession, but which is also the heritage of every man.

In these preliminary articles the writer can do little more than call the attention of the Student of the *Secret Doctrine* to this most important part of his studies. An important point to notice is the fact that the Science of Symbology depends upon, and is indeed only an application of, the Law of Correspondences, and so ultimately depends upon the "three fundamental propositions". Hence, although we have found what at first sight seem to be different keys to the study of the *Secret Doctrine*, these are in reality but different aspects of *one* key which may be applied to all the departments of nature.

Throughout the *Secret Doctrine* the attention of the student is again and again definitely called to the way in which he may arrive at an understanding of its truths, and of those contained in all the ancient religions and mythologies, in which the deepest mysteries of man and nature have found expression. If therefore he will keep this in mind and follow the hints given him he will find evidence accumulate in support of its statements on every side. In support of the above it will be sufficient to give only two quotations from the *Secret Doctrine*: others can be easily found by the student himself.

> Every old religion is but a chapter or two of the entire volume of archaic primeval mysteries—Eastern *Occultism* alone being able to boast that it is in possession of the full secret, with its *seven* keys.[1]

> As truly stated by Ragon, 'the ancient Hierophants have combined so cleverly the dogmas and symbols of their religious philosophies that these symbols can be fully explained only by the combination and knowledge of *all* the keys'. They can be only *approximately* interpreted, even if one finds out three of these seven systems: the *anthropological*, the *psychic*, and the *astronomical*. The two chief interpretations, the highest and the lowest, the spiritual and the physiological, they preserved in the greatest secrecy until the latter fell into the hands of the profane.[2]

The true value of the *Secret Doctrine* can only be known by those who read it with reference to the purpose for which it was

[1] *Secret Doctrine*, I, 318, (new edition, I, 338).

[2] *Secret Doctrine*, I, 363, (new edition, I, 389).

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written, and it has been the writer's aim to point out the main guide-posts, which, however, are no discovery of his, but to which the *Secret Doctrine* itself is continually directing attention. So far as the method of study is concerned, this will depend largely upon the previous training and capabilities of the student, but by far the greater number of students of the *Secret Doctrine* recommend, after a general reading, study by topics, for the information on any one subject is, from the very nature and purpose of the book, scattered throughout its two volumes.

The *Secret Doctrine* is a mine of knowledge and information. Much information can be obtained by a mere reading, but its great treasures do not lie on the surface; they must be dug out, and its pearls can only be had for the diving. It is no wonder that those who look upon this latter part of the XIXth Century as the flower of the Ages should find such difficulty in reading this work, or that they should complain of its lack of method, for "this work is written for the instruction of students of Occultism"[1] and "the rejection of these teachings may be expected and must be accepted beforehand".[2]

The intelligent study of the *Secret Doctrine* requires persistence and effort, and it is well to realize this at the outset. It may be that the conclusions which the student may reach to-day will be modified, if not completely changed, in the future; indeed, this is inevitable if progress is to be made. For man's outlook is limited, and it must be that, as his horizon widens, new factors will arise which will modify previous conclusions; but if he can make sure of his "fundamentals" and hold to them, he will have a sure guide which will not fail him in any of his investigations of the mysteries of man and nature.

JOSEPH H FUSSELL.

THE COLOR OF THE ANCIENT ARYANS.

THE INNER AND THE OUTER MAN AND THEIR COLORS.

IN an article somewhat curiously termed "The Red Rajputs" published in the October number of the *Asiatic Quarterly*, the following passage is quoted from the Mahabharata:

The color of Brahmans is white; of the Kshattryas red; of the Vaishyas yellow; of the Shudras black.

[1] *Secret Doctrine*, I, 23, (new edition, I, 50).

[2] *Secret Doctrine*, I, xxxvii, (new edition, I, 21).

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The above does not mean that the Brahmans were white like the Europeans, the Kshattryas copper-colored like the Red Indians, the Vaishyas yellow like the Jews, and the Shudras black like the negroes. The four castes could not differ so much in color for the simple reason that long before the Mahabharatic period intermarriages were common and the offspring admitted into that caste, generally or broadly speaking, to which the father belonged.

"Ajam ekam lohita Shukta Krishnam" say our Shastras about Prakriti, the root of the physical or material universe. "The unborn one is red, white, and black, for the *gunas* (attributes) composing it", called *sattwa*, *rajas*, and *tamas*, correspond to those colors thus:

Sattwa, white color, shining, wisdom, light;

Rajas, red color, reflecting energy, motion;

Tamas, black color, covering ignorance, darkness.

They correspond to many other things, as may be found in the Puranas, but the above will do for the present. Now in the Brahmans *Sattwa-gunam* or quality predominates, in the Kshattryas *rajas*, in the Shudras *tamas*. The color yellow in our Shastras corresponds to gross matter, and the Vaishyas were engaged in worldly pursuits. The Brahman represents the wisdom of the nation, the Kshattryas the energy of it, the Vaishyas its material prosperity, and the Shudras obedience and order.

As said in the *Bhagavad-Gita*, anger and desire are the result of *rajogunam*, and the Inner Man becomes red when they predominate. Thus in the Shanti Parvan of the *Mahabharata* quoted in the article but not correctly translated:—

> This manifested Universe is all Brahm, it was originally created by Brahma, the color was due to Karma; those twice born who forsaking their own *dharma* (or law and duty) became fond of kamic enjoyments, sharp, prone to anger, hasty and red-limbed, fell into Kshattryaship.

Varna means color as well as caste; the one is the cause of the other; the skin may be as white as snow, but if *rajo-gunam* be dominant the Inner Man will be red. Even now our astrologers say of what varna the babe is, no matter whether it is fair or dark, no matter of what caste it may be, according to the positions of the planets at the time of birth. Such varna refers to the Inner Man and not to his physical envelope.

In the following I will try to show the distribution of colors from the beginning.

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I.

NIRGUNA PLANE.

Above the three gunas or qualities.

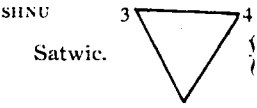
1 MAHESWARA — Colorless.

2 NARAYANA — Golden.

II.

SAGUNA PLANE.

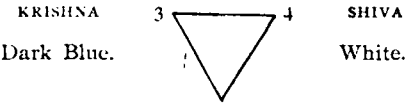
Saguna means with the gunas, Nirguna without or above them.



III.

THE PATH OF RENUNCIATION.

Nivritti Marga.



THE SEVEN RISHEES FROM THE MANAS OF BRAHMA.

Color not given.

IV.

THE PATH OF EVOLUTION,

Pravritti Marga.

(5) BRAHMA

THE SEVEN RISHEES CREATED OR EVOLVED
THREE MORE RISHEES ENDING WITH DAKSHA. THEY CREATE.

Color not known.

V.

CREATION.

BRAHMA BECOMES MANU SYAMBHUVA,
and creates men in general.
The Seven Rishees create Brahmans and devas of white color.
Daksha incarnates and becomes *Prachetas*
by falling into generation.

VI.

SEXUAL CREATION.

Prachetas Daksha creates men in general. Some of the Brahmans fall into generation. People multiply, and are divided by a Manu into the four castes according to their qualifications.

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The foregoing will further show that the colors spoken of cannot be the color of the skin. For a Western man who tries to materialize everything and thinks himself liberal-minded and scientific if he can but rise above the pigmy conception of Biblical creation said to have begun a few thousand years back, it is very difficult to perceive that the real meaning of passages in the Shastras can often be learnt after you begin to live a real Hindu life, after you learn to meditate long and intensely, after you have a growing faith in our Shastras. Love them and they will repay your patience and labor; study hurriedly, partially, and materialize the teachings, and you will find them self-contradictory, ridiculous, absurd, and what not. Make your choice, for it is said, "The Sun suffers not in splendor if all the blind unanimously say that there is no Sun".

K. P. MUKHERJI.

Barakar, India.

VAST WORKS OF THE PAST.

THE objection is often urged against Theosophical theories that they were produced by Eastern nations, and if we are to judge by India of to-day these beliefs will result in stagnating human effort. But the facts do not support the objection. Indeed, if we think of the present works of man in the West and make any comparison with the older days, we must conclude that ours are the most fragile and will the sooner yield to the destroying touch of time. What modern work is to be compared to the pyramid of Ghizeh in Egypt? None in respect to any of the elements involved. Which of our huge buildings will last for more than ten thousand years? In Chicago the place where most, perhaps, the tall buildings are found in one spot, they say the foundation is really mud, and even now the tallest tower of all must come down and other buildings show signs of weakness. As light convulsion would wreck them all. And what of our records both of literature and science? All will wither, disappear, be eaten up by moth and worm, and after a time not a line be left. What do we record on our inscriptions on buildings when we make any? Only some unimportant names of builder, contractor, or official in the municipality. There are no sentences of art or science or philosophy. And even the foundation stones contain but silly remains and small things of no use to future men. Most of our en-

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ergy is devoted to getting mere coin that must soon or late be lost or given up, be melted, and altogether done away with. Yet though the Egyptians, who long ago left the scene, held beliefs that we might regard as superstitious, they made buildings and inscriptions and pictures which confront us to-day as the mute proofs of the mightiness of a nation that rules its life by theories we do not accept.

But in India and the rest of the East is where the objection is directed. Even there the facts are to the contrary. What of their tanks for watering towns and fields ; of their great temples; of their awe-inspiring underground constructions ; of those buildings cut out of the solid mountain with mathematical precision. Can these be the work of people whose beliefs tend to stagnate human effort ? I think not.

The caves of Ellora and Elephanta contain immense images and carvings which would do credit to this day. The caves of Kailas are 401 feet deep and 185 feet wide. Man made these. Inside is a conical pagoda 100 feet high, with a music gallery, five large chapels, a large court, and a colonnade. Three immense elephants are there cut from the stone. An image of Lakshmi reposes with two elephants standing on their hind legs as if pouring water over her. A passage then opens right and left. Thirty feet on there are two obelisks carved, being 41 feet high and 11 feet square. Thirty feet more and you find a great pagoda carved inside and out. There are sixteen pillars, twenty-two pilasters, and five entrances. The roof is carved to represent cross beams, and each pillar is different from the other.

At Ajunta are twenty-seven cut caves, the inscription seeming to give the date of 200 years B.C. What is the temple of Solomon to all this?

Then look at India's tanks. We would call them reservoirs. That of Lingamputti is a great triangle 2½ miles long, 1 broad at the base, and 200 years old. Bhusrapatanam tank is 13 miles in circumference ; Guntoor 8 miles ; Gurgi 12 miles ; Shengalmalla 11 miles ; Duraji 9 miles. Chambrambakam was twenty miles, and watered sixty-eight villages. Vivanam has a dam 12 miles long. At Hyderabad is a great tank about 20 square miles, watering the city.

All over the East are immense works of the past which we could not duplicate, and which our sordid civilization would not permit us to think of "wasting" money upon. If we seek further and inquire of the works of the mind, the ancient astronomy confronts us. Were it not for it, our astronomers might now be

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wondering what was the meaning of the backward motion of the sun in the Zodiac, if they knew anything at all about it. It is fair, then, to say that there is no force at all in the objection to Theosophical thought as an Eastern product on the ground that it will or might inhibit effort. On the contrary, it will broaden our civilization and make us create works as great if not greater than those of the past. But we must not ignore the past, for to do so is to incur a sure if mysterious retribution, because that past belongs to ourselves and was a part of our own doing and begetting.

CORRESPONDENCE.

T. S. HEADQUARTERS.

The following letter was sent from New York on August 3rd 1894.

EDITOR THEOSOPHIST,

Dear Sir and Brother:—I beg to call your attention to a very important and vital mistake which has been made by Brother Keightley in paragraph 5 of his letter to the Indian Section, published in Supplement to July *Theosophist*, and beg to request that this letter be given the same publicity in the journal as was given to his.

In that paragraph, page xxxvii, he asks the Indian Section to make an emphatic protest against what he called "the proposal of the American Section to remove the Headquarters of the Theosophical Society as such away from the sacred soil of India". This extraordinary request must have been made without consideration of the full report of the last American Convention. At that Convention the Countess Wachtmeister, as delegate for the Indian Section, made a proposition for such removal and went into the matter at some length, but the proposal was voted down so far as the American Section is concerned by a resolution which you will find on page 34 of our report; and that resolution was drawn up by myself. We did not wish to consider the matter at all; my personal view is that no such removal should be made, and that idea I hitherto definitely expressed in writing to the President and Mr. Keightley over a year ago; but it would have been discourteous to have paid no attention to the proposition brought forward by the delegate of the Indian Section, and consequently the resolution, which is the third one on the page cited, was drawn in such terms as to politely dismiss the matter. I am in a position to state that at the time this resolution came up I took the same position privately in respect to the matter, stating that I did not think the General Headquarters of the Society should be removed from India: the question of removing the Indian Section Headquarters was one with which we have nothing to do as a Section. And the American Section wishes the Indian Section to clearly understand that it has taken no position in respect to the General Headquarters, except as stated in the Report in which it has stated that it is premature to consider any such change.

The resolution reads as follows:

RESOLVED, That in our opinion it would be premature at the present time to consider any question relating to the removal of the Indian General Headquarters, deeming it advisable to leave such matters to be adjusted when the time for action shall have arrived.

WILLIAM Q. JUDGE.
General Secretary.

ST. PAUL, MINN., U.S.A.,
7th August, 1894.

Dear Sir:

I have just seen a number of the July *Theosophist*, and in a letter from Bertram Keightley to the members of the Indian Section there is an error

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which I should wish to rectify. He states in paragraph 5, "I shall then also ask you to record a most emphatic protest against the proposal of the American Section to remove the Headquarters of the Theosophical Society as such away from the sacred soil of India, the Mother-Land of spiritual science and philosophy". Take away the words "American Section", replace them by "the Countess Wachtmeister", and the paragraph is correct. All who are interested in this subject and who wish for a fuller explanation should turn to the transactions of the American Convention held in April, 1894, in San Francisco.

It is quite true that I made this suggestion to the American Convention, because I think that Adyar is useless to the Society as a whole, being in such a remote corner of the globe. Thus it is only during one month in the year that any real activity takes place in Adyar, that is, during the time of the Convention.

We have so few years left before the end of the century that it seems advisable to me that the President of the T. S. should be in a locality and a position where he could do more effectual work for the Society.

CONSTANCE WACHTMEISTER.

[*Note.* The foregoing is a copy of the letter sent to the *Theosophist* by the writer, publication in PATH being requested by her. The Editor of the PATH is not in any way committed to the idea of removing Headquarters from India, but has always thought such removal would be unwise because it is better for many reasons to have the Headquarters in the East. The duties of the President might require constant traveling over the world, but as his executive functions go with his person the Headquarters need not follow his wanderings. W.Q.J.]

LITERARY NOTES.

"GREAT MEN ARE NOT ALWAYS WISE, neither do the mighty understand judgment." The T.P.S. has begun publication of a series of what it calls "Lotus Leaves", the first number being *The Voice of the Silence.* It is of convenient size and good type, but nevertheless open to the following criticisms: (*a*) the notes, here called "Glossary", are not at foot of page but at end of book, thus involving perpetual turning of leaves for reference; (*b*) type of notes is same as that of text, and the figures are too faint; (*c*) H.P.B's work has a title of its own which should not be obscured by a different one invented by the publishers; (*d*) the cover is somewhat flimsy; (*e*) a new and improved edition of the *Voice* having lately been printed in America, with foot-notes on page and other excellences, to issue still another in England, especially if inferior, is wasteful of money and quite needless. One edition can serve both countries.—[A.F.]

JULY THEOSOPHIST. "Old Diary Leaves XXVIII" narrates remarkable instances of "Maya" effected by H.P.B. and one upon her, and of the strange way in which money for her support came at crises. Dr. du Prel's article on "Clairvoyance" is very fine indeed, the analysis through the first two pages being masterly. "N.D.K." in "Eccentric Genius" makes some most just remarks on the respective conduct of admirers and enemies towards brilliant men, and on the danger and error of hero-worship. It is also, no doubt, true that "the study and part acquirement of spiritual knowledge is no guarantee that the moral nature of a particular student may not show undesirable lapses", though better proof may be needful than that adduced,—"Eastern literature gives us instances of saints and Rishis committing deplorable errors". Maybe it is a "deplorable error" to have so low an estimate of Rishis and so high an estimate of Eastern literature. Surely the *Theosophist* has published enough specimens of that literature amply illustrating its singular confusion of fancy with fact and the sensations it gives anyone with a germ of the historic sense! Poor H.P.B. is of course brought out in exemplification of the thesis, possibly from that motive of dispassionate justice which must ever animate the true Theosophist, possibly—well, otherwise. In "Avatars" Mr. P. N. Sinha makes this forceful statement: "To my mind, the Theosophical movement in its devotional aspect (I mean its later-day exposition by Mrs. Besant)

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is essentially akin to the spiritual movement inaugurated by Sri Chaitanya", —a great religious preacher regarded by his followers as an incarnation of Vishnu.—[A.F.]

JULY LUCIFER might almost be called a female number, since three of its ablest articles, besides the "Watch Tower", are by women,—"States of Consciousness", Sarah Corbett, "The Rationale of Dreams", Charlotte E. Woods, "The Meaning and the Use of Pain", Mrs. Besant. An editorial foot-note to the first reminds that no views of contributors compromise the T.S., but certainly the main body of the paper is so just and instructive, indeed so peculiarly judicious and common-sense, that a few collateral speculations are altogether pardonable. The last two pages are delightful in their illustrations from sound experience. It is a pity that "The Rationale of Death" could not have appeared entire in one number, so good is it, and Eliphas Levi's panegyric on the Pope, the Immaculate Conception, and the pentagram as an antidote to vertigo when traced on doors, be postponed to the Greek Kalends. In the gentle spirit of large-viewing wisdom warmed by the tenderest compassion for human sorrows with which we can imagine an angel brooding over humanity and yearning to enlighten it, Mrs. Besant expounds the meaning and use of Pain. Strong and kindly, clear and resolute in probing to the source, yet infinitely sympathetic and soothing, hopeful, generous, inspiring, she teaches us why we suffer, how we may surpass suffering, and of the ultimate happiness for all. Dr. Wilder concludes "The Religions of Ancient Greece and Rome" in the same charming spirit and diction as he began it. Mrs. Besant was to leave for Australia at the end of July.—[A.F.]

THEOSOPHICAL SIFTINGS, Vol. VII, No. 6. "The Language of Symbols", by S. G. P. Coryn, is a philosophical treatment of the importance naturalness, essence, and utility of symbols, the method of their study, and their significance as connecting different planes by correspondence. It is rich in thought, and the first paragraph is a fine example of melodious flow in composition. And yet, perhaps, its estimate of the value of symbolism in religion is excessive. Ornate ritual has never conserved true and living faith; it has chilled and formalized religion; and the remedy for agnosticism or materialism is not a spectacular worship, but a revived truth. Mr. Coryn is probably wrong in thinking that the power of Romanism is increasing, certainly wrong if he refers to educated and thinking men. "On the Higher Aspect of Theosophical Studies" is by Mohini M. Chatterji, reprinted from the *Theosophist* of March, 1885. It is able and sagacious, subtle in its reasoning and elevated in its conceptions, possibly open at times to criticism—as when Devachanees are said to be without self-consciousness, but certainly from a pen which has been a sad loss to the T.S.—[A.F.]

MERCURY is a new "Theosophical journal issued in the interest of children and young people", and gives instructive teachings, methods of work, games, apothegms, poetry, news of Lotus Circles, etc. The editor is Mr. William J. Walters, Room 35, 1504 Market street, San Francisco, Calif., and the subscription 50 cents per year. What an excellent thing it is that we are to have a Theosophical periodical for the young; what grand opportunities it offers for real ability and sagacity; and how fitting that it should originate with those marvellous people on the Pacific Coast whose energy, ingenuity, and progressiveness are the despair of us on the Atlantic! It is always said that one of the most difficult things on earth is to talk interestingly to children, but the Californians invented Lotus Circles and are now supplying them with matter. The editor solicits simple articles from children's friends in all parts of the world: no worthier appeal could well come for anything!—[A.F.]

TRANSACTIONS OF THE LONDON LODGE, No. 22, is "The Culture of the Soul", by Mrs. Annie Besant. Premising that in the East soul-culture is a definite science and not simply a vague aspiration, the speaker, following the teaching of the Upanishads, explains that the obstacles are the external world, the senses, and the mind, and that the two methods of overcoming them are Hatha Yoga and Raja Yoga. Each is described and the latter commended. The whole lecture is of course edifying and soulful and uplifting, and the concluding paragraphs are as if inspired. The last few pages

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might well have been amplified, so important a topic needing fuller exposition and additional directions. (*Orderable through* PATH; 35 cents)—[A.F.]

THE LAMP is still another Theosophical venture. It is a magazine of 16 pages published by the *Toronto T.S.* and edited by Albert E. S. Smythe, F.T.S., of Toronto, Canada. Price 25 cents a year. The first number at hand is adorned (if you like) with a picture of Claude Falls Wright, who is now in Toronto. A frightful pun is made in the personal notes, on Judge, Wright, and right—inexcusable. On the whole the issue is breezy and useful. 5,000 copies will be the edition and many will be given away each month.

Mirror of the Movement.

AMERICA.

BUFFALO T.S., Buffalo, N.Y., was chartered on August 21st with 26 charter-members. This Branch is largely the result of Claude F. Wright's work as Lecturer, and begins with vigorous energy as to meetings, Library, and every good scheme. It is the 91st Branch on the American roll. The President-elect is Mr. William A. Stevens, and the Secretary Mrs. Mary A. D. Newton, 644 Plymouth avenue.

THE COUNTESS WACHTMEISTER'S visit to Kansas City was one of remarkable success. With only two days' notice and most of the members out of town, the first lecture was crowded, persons standing eveywhere and filling up the corridors. The second lecture was given in Scottish Rite Cathedral upon "H. P. Blavatsky and the Theosophical Adepts." The Countess was never more eloquent or interesting. The third lecture was in the same place and upon "Magnetism and Hypnotism", nearly five hundred people being present. One of the staunchest Spiritualists in Kansas City proposed a vote of thanks to her for the instruction and pleasure she had given, and wished her God speed. The Kansas City papers gave very full accounts of her, together with portraits. On July 22d she went to Lincoln, Neb., for a two days' stay. The Universalist Church, seating five hundred persons, was filled to overflowing each evening, many having to turn away. In addition to the two lectures the Countess held an afternoon and an evening meeting in parlors, both well attended and with lively discussions. On the 24th she departed for Omaha. After the visit to Omaha she passed three days in Sioux City, Ia., the 27th, 28th, and 29th. The lectures on "Theosophy" and "The Difference between Magnetism and Hypnotism" were free and were attended by more than 300; but a much smaller audience was present at the pay lecture on "H. P. Blavatsky and the Theosophical Adepts". The Countess held receptions four hours each day, thereby doubling the good results of the lectures. These lectures were given in the hall of the Y.M.C.A., which was conceded with some reluctance, it having been refused to the Christian Scientists, the Spiritualists, and the Unitarians, but the Secretary afterwards stated that the lectures were unobjectionable and that he was glad the hall had been allowed. The Countess did much for the Dana T.S., which will enter upon its next year's work with renewed vigor and enthusiasm. From Sioux City the Countess went to Sioux Falls, S.D., arriving on the 30th, but a severe windstorm postponed the lecture to the following evening, when about fifty persons assembled for the lecture. On August 2d the Countess went to Luverne, Minn., held a meeting in the afternoon at a private residence, and received four applications for membership. A free lecture was given that evening to a crowded house. After the lecture she left for Minneapolis. At Minneapolis and St. Paul there was great interest. A large church was taken at Minneapolis and about one thousand people attended the lecture. Two other lectures were given. St. Paul also gave crowded audiences. The Countess spoke to the Scandinavians in Swedish after one lecture, and that may result in a Branch. At Lake City, near by, there was a gathering on the lawn at Mr. Underwood's. Good notices appeared in the papers and the lecture there was

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well attended. The Countess reached Milwaukee on the 9th, and after receptions and interviews lectured in the evening, doing likewise the next day. Both lectures received long and favorable notice from both English and German papers. On the 11th she reached Chicago, remaining till the 17th. Besides three public lectures, one in a crowded church, she addressed the Wachtmeister T.S. (the Swedish Branch), the Englewood Branch, a closed meeting of all Chicago Theosophists, and a special meeting of the Leagues, held receptions on two afternoons, and throughout her stay answered innumerable questions and gave invaluable information.

SALT LAKE BRANCH has established permanent headquarters and reading-room in Room 505, Progress building. Public lectures are now given every other Sunday, a good attendance of visitors being always present. Private branch meetings are held the remaining Sundays, and in addition it is intended to shortly organize an evening class for study. The Branch has recently abolished all local dues on account of times being so hard, and expenses are met by voluntary contributions. Several new members have been gained.

CLAUDE FALLS WRIGHT lectured before the Aryan T.S. Sunday, June 24, on "Other Worlds than Ours". On Thursday 28th he left for Boston. Three weeks were spent there, during which, in addition to numberless private meetings, he delivered one public lecture in Malden and several to the Boston Branch. On Sunday, July 8th, he lectured to a large audience on "Vibrations", and on the 15th to another large audience on "If Christ came to Chicago". Wednesday, July 18th, he left for Syracuse, N.Y. That evening he addressed a meeting in Mrs. Olcott's drawing-room. July 19th he gave a public lecture on "Reincarnation". July 20th in the Universalist Church he gave a public lecture on "Occultism". "Dreams", "Concentration", "Brotherhood", and "Occult Development" were the subjects of further lectures. He likewise visited Baldinsville and there addressed a number of persons. On Saturday, July 28th, he left for Buffalo, and Sunday, the 29th, he addressed a meeting on "Dreams". On Monday the 30th, at Genessee Parlors, he delivered an address on "Reincarnation". Tuesday he spoke there on "Occultism". Thursday he addressed a large audience on "Concentration", and "Universal Brotherhood" was the title of a lecture the next evening. These meetings were all crowded and increasing in size; on Saturday, August 4th, therefore, a Branch was formed, no less than twenty-six persons signing the charter. On Sunday he left for Cassadega Lake Spiritualists' Camp, and lectured there on "Reincarnation" and "Occultism", returning to Buffalo on Tuesday the 7th. On Wednesday he spoke in the Genessee Parlors on "Madame Blavatsky". Saturday the 11th he arrived in Toronto, Canada. On Sunday he lectured there on "The Theosophical Society". On Tuesday, Wednesday, Thursday, and Friday following he gave public lectures in Broadway Hall, with audiences of about five hundred. On Sunday, August 19th, he lectured there on "Concentration" to a very full house. This is merely the sum of Mr. Wright's public lectures; in addition he has had many private interviews and held parlor meetings constantly. Considerable stir has been made in the papers everywhere that he has been.

IN SPITE OF THE SUMMER WEATHER the work in Chicago has progressed steadily. A new League has been organized by members of the Chicago Branches for the purpose of carrying forward vigorous propaganda work in every direction. It promises to be particularly valuable as an instrument through which all new ideas and plans of any kind relative to Theosophy may be tested, and as a means of placing work within reach of every Branch member. During July the following lectures on Theosophy were given in Chicago: *Theosophy and its Mission in the West*, Mr. R. D. A. Wade; *Buddhas of Compassion*, Mr. G. M. Willis; *The Power of Thought* and *Self-Control*, Miss Eva F. Gates; *The Spiritual Nature in Man*, Mrs. R. D. A. Wade; and *Mans' Place in Nature*, Mr. David Gibson.

SUPPORT OF THE T. S

While deeply grateful to all who have aided me in the carrying out of my plan for the formation of a permanent fund for the prosecution of the Great Work, I am not at all satisfied with results to date. And I cannot but think that only ignorance of the existence of such a plan has prevented its much more rapid growth. I now again request that every member not only forward

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to me his pledge but that each one form himself into a committee of one for the purpose of spreading information covering the plan and its details. When every F. T. S. in America is fully informed on the subject, then I must, of course, be satisfied with results; but until that time there is work for all to do. I have but one new subscriber to report, J.C.S., in the 25 ct-per-month class. I want more by next month.

G.E. HARTER,
August 15th, 1894. *51 Huffman Ave., Dayton, O.*

August 17th, 1894. Received from George E. Harter $73.95 as donations to his scheme since the remittance of July 16th.

WILLIAM Q. JUDGE,
General Secretary.

PACIFIC COAST ITEMS.

SEATTLE T.S. had Sunday evening lectures in August: *Chelas, Yogis, and Adepts*, B. A. Welbon; *Our Moon*, Frederic G. Plummer; *Theosophy in Daily Life*, Thos. A. Barnes; *Astral Bodies*, Mrs. Anna L. Blodgett.

DR. GRIFFITHS gave lectures on July 10th and 12th at Santa Ana, Calif., and a "Quiz" on July 13th, all under auspices of Alaya branch. Mrs. S. A. Smith, the Secretary, arranged for a meeting at her residence in Orange, at which the lecturer spoke to a good number. There is a prospect that a study class there will be conducted by Mrs. Smith. From July 14th to 20th the lecturer had a busy week at San Diego. The branch now maintains a headquarters, library, and lecture hall at 7th and E streets, very near the centre of the city. The hall is large, well lighted, furnished with organ, piano, pictures, etc., and seats about two hundred. The rooms are open to the public every afternoon, and an air of earnestness pervades the headquarters. Nearly every evening furnishes some branch work, one important department being the Training Class presided over by Dr. Park, a skilled parliamentarian. Special attention is given to parliamentary proceedings, thus training all the members to conduct public meetings. Such training classes are now a leading feature of many Pacific Coast Branches. Originally started at San Francisco by Abbott Clark, a sense of their value soon spread to other branches. On the 15th Dr. Griffiths lectured on "Brotherhood"; 16th, attended and addressed the Training Class; 17th, lectured on "High Lights of Theosophy"; 18th, held branch and private meetings; 19th, lectured on "Theosophy and Heredity"; 20th, held a "Quiz" meeting. Large audiences attended every lecture. On the afternoon of July 20th a reception and informal meeting was held at the house of Mrs. Hattie Wright. Dr. Griffiths spent Sunday, July 22d, in Los Angeles, and lectured in the Headquarters upon "Theosophy and Heredity" to a crowded house. By special invitation of the Lecture Bureau of the Soldiers' Home near Santa Monica, the lecturer addressed a large number of veterans in the public hall of that institution upon "General Theosophy", and on the 24th lectured upon "Theosophy and Karma" in the seaside town of Santa Monica. On the 25th he attended the regular sessions of Los Angeles Branch and explained the objects and methods of Training Classes. Upon his suggestion a Training Class was organized as an adjunct of branch work. The Unity Club of Pomona, Calif., invited Dr. Griffiths to lecture before it, and he did so on the 26th. Compton was next visited and a lecture given there to a fair audience on the 29th. There is more interest than ever in Theosophy on the part of a large number of Southern Californians, and Los Angeles Branch has its hands full in visiting adjoining towns, lecturing, and doing other T.S. work. As elsewhere, the work falls upon a few. During his last trip in Southern California Dr. Griffiths has visited twenty-six towns, given thirty-six lectures, and held twenty-three meetings. He returned to San Francisco July 31st, after an absence of three months, and will visit Washington and Oregon during August and September. The first two weeks in August were passed in and near San Francisco, attending branch meetings and training classes, lecturing, etc. At the opening of the Oakland T.S. Headquarters, August 3d, Dr. Griffiths spoke upon "Facts and Prophecies of the T.S.", and on the 5th in the State's Prison, upon "Karma and Reincarnation". He lectured August 12th upon "New Phases of Brotherhood" in San Francisco, and on the 18th sailed for Victoria, B.C.

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BLAVATSKY HALL, Los Angeles, had lectures each Sunday evening in July, on August 5th one by Mrs. L. E. Giese on *Some Phases of Karma*, and one by Dr. G. F. Mohn on August 12th upon *The various Astral Bodies*. Los Angeles is becoming quite a Theosophical centre for Southern California. Work is being done in Pasadena, Ontario, Riverside, Santa Ana, Pomona, Santa Monica, Compton, and Soldiers' Home from this centre. Several lectures have been given at the last two places, and applications from others have come which will be duly filled. The public meetings are well attended, and have the peculiar feature of an entirely new audience each time. Every encouragement is felt.

SHELTON SOLAR T.S., Shelton, Wash., was chartered in July with 9 charter-members. It is the 90th Branch on the American roll. The President is Mrs. Delia F. Kneeland, and the Secretary Mrs. Mary E. Cyphert.

ENGLAND.

"HANDS ACROSS THE SEA."

Some of the English Lodges of the T.S. are already in correspondence with Lodges in other countries, and in order to promote an extension of this very praiseworthy idea the undermentioned plan is submitted to the attention of Theosophists of all countries, as being one which will tend towards the solidarity of the T.S.

It is proposed to open a register for the names of those Lodges that are wishful to enter into correspondence with Lodges in other countries, so that they may be placed in communication. It will be readily seen that many Lodges might be overwhelmed with applicants, while others, less widely known but equally desirous of international communication, might be overlooked. By means of the register system, with all names recorded, this would be obviated. The agency of the General Secretaries of Sections is not used, as they are at present in a state of over-work. There will be no officialism about this scheme: the only duties of the Registrar being to place Lodges in communication with each other and record the fact, and his sole desire being to strengthen the "linked Battalions of the T.S." Will those who think the time ripe for some such effort towards realization of the first object of ours communicate with the undersigned, and will those Lodges that are already in communication with one or more Lodges in other countries notify, in order to avoid confusion?

This notice will be sent to Theosophical papers in India, Europe, America, and Australia, where Lodges might appoint their own registrars, thus facilitating matters still further. O. FIRTH, *Pres. Bradford Lodge.*

HAWTHORNE HOUSE, Baildon, Nr. Shipley, Yorks, ENGLAND.

COL. H. S. OLCOTT made a tour after the Convention, going up to the Northern Branches. The trip was in every way successful and beneficial, and the Colonel says he received the greatest kindness everywhere. On August 8th he went to Dublin for a lecture on the 9th. On the 10th he returned to London, expecting to leave there August 24 on the S.S. Peninsular for India. The Buddhist Defense Committee of Ceylon have asked Col. Olcott to try and get them justice from the Government in the matter of the annoying Quarter Mile Clause about Schools, and that occupied some time in London.

GEORGE R. S. MEAD has not yet fully recovered, and expected to go on a much-needed vacation.

QUIET STEADY WORK has been going on in Auckland, N. Z., during the past month. The attendance at the open lodge meetings has been satisfactory. Papers have been read by Mrs. T. E. Hughes, Mr. Stuart, Mr. Sanders, and Mr. Swinnerton. On Sunday evening, June 24th, Mr. W. H. Draffin gave a splendid lecture upon "The Religion of the Future". On July 8th in the Choral Hall Mrs. Sara Draffin lectured upon "Brotherhood and the service of Man the basis of true progress" to a good audience. The *Secret Doctrine* class keeps up remarkably well.

To answer every question is impossible; many questions lead to various answers.—*Daily Items.*

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Now, therefore, it behooves me to examine into my faults; and, if I find anything wrong in me, to put it away and practice virtue only.—*Jataka, 151.*

Therefore we would humble ourselves and repent of our sins. Oh! that we may have strength to do so aright.—*Liturgy of Kwan-yin.*

THE PATH.

VOL. IX. OCTOBER, 1894. 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.

T.S. SOLIDARITY AND IDEALS.

THE time seems to have come for me to say a word or two about the constitution and ideals of the Theosophical Society, so that they may be made perfectly plain to the thousands of new colleagues who have entered our membership within the past five years. The American public, out of whose bosom the Society evolved, is entitled to the first word on this subject from their compatriot, whose love for India and absorption in the Society's life have never quenched his patriotic feeling for the land of his forefathers.

After the lapse of nineteen years, the small group of friends who casually met in the drawing-room of H. P. Blavatsky, in Irving Place, New York City, has expanded into a Society with nearly four hundred chartered Branches in the four quarters of the globe; known of all men; discussed, complimented, reviled, and misrepresented in almost all languages; denounced usually, but sometimes praised, in the pulpit and the press; satirized in literature, and grossly lampooned on the stage. In short, an important factor in modern thought and the inspiring cause of some high ideals. Like every other great movement, it has its centers of intensest activity which have developed amidst favoring environments, and as, in other cases, the evolutionary forces tend to

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shift its swirl from place to place as these conditions change. Thus, for instance, India was the first center where the thought-engendering power accumulated, and our movement overspread the Great Peninsula from North to South, from East to West, before it flowed westward. What was done at New York was but the making of the nucleus, the bare launching of the idea. When the founders sailed away to Bombay in December, 1878, they left little more than the name of the Society behind them; all else was chaotic and unmanifested. The breath of life entered its infant body in India. From the great, inexhaustible store of spiritual power garnered up there by the Ancient Sages, it came into this movement and made it the beneficent potentiality it has become. It must be centuries before any other country can take its place. A Theosophical Society with its base outside India would be an anomaly; that is why we went there.

The first of the outflowing ebb went from India to America in 1885-6. Ceylon came into line six years earlier, but I count Ceylon as but an extension of India. After America came Europe. Then our movement reached Burmah, Japan, and Australasia. Last of all, it has got to South Africa, South America, and the West Indies.

What is the secret of this immense development, this self-sowing of Branches in all lands? It is the Constitution and proclaimed ideals of the Society; it is the elastic tie that binds the parts together: and the platform which gives standing-room to all men of all creeds and races. The simplicity of our aims attracts all good, broad-minded, philanthropic people alike. They are equally acceptable to all of that class. Untainted by sectarianism, divested of all dogmatic offensiveness, they repel none who examine them impartially. While identified with no one creed, they affirm the necessity and grandeur of the religious aspiration, and so bid for the sympathy of every religious-minded person. The Society is the open opponent of religious nihilism and materialistic unbelief. It has fought them from the first and won many victories among the best educated class. The Indian press testifies to its having stopped the tendency towards materialism which was so strong among the college graduates before our advent. This fact is incontestable, the proofs are overwhelming. And another fact is that a drawing together in mutual goodwill has begun between the Hindû, Buddhist, Pârsî, and Mussulman Fellows of the Theosophical Society; their behavior towards each other at the Annual Conventions and in the local Branches shows that. It is a different India from what it was

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prior to 1879, and the late tour of Mrs. Besant lightened up the sky with prophetic brightness.

Some wholly superficial critics say that Theosophy suits only the most cultured class, that they alone can understand its terminology. No greater mistake could be made; the humblest laborer and the average child of seven years can be taught its basic ideas within an hour. Nay, I have often proved to adult audiences in Ceylon that any ordinary child in the school I might be examining or giving the prizes to could, without preparatory coaching, be got to answer on the spur of the moment my questions, so as to show that the idea of Karma is innate. I will undertake to do the same with any child of average cleverness in America or Europe. He will not know the meaning of the word, but instinct will tell him the idea it embodies. It all depends on the way the questions are put to him. And I may add that the value of our public lectures and our writings on Theosophy follows the same rule. If we fail with an audience, it is because we do too much "tall talking", make our meaning too obscure, indulge in too stilted language, confuse the ideas of our hearers, choose subjects too deep for a mixed public, and send our listeners away no wiser than they were before we began. They came for spiritual nourishment and got dry bran without sauce. This is because we do not think clearly ourselves, do not master our subjects properly, and being actually unfit to teach and knowing it, wander about through jungles of words to hide our incompetency. What we most need is the use of common sense in discussing our Theosophy, plain, clear exposition in plain language of our fundamental ideas. No one need try to persuade me that it cannot be done, for I know the contrary.

One reason for our too general confusion of ideas is that we are prone to regard Theosophy as a sort of far-away sunrise that we must try to clutch, instead of seeing that it is a lamp to light our feet about the house and in our daily walks. It is worth nothing if it is but word-spinning, it is priceless if it is the best rule and ideal of life. We want religion to live by, day by day, not merely to die by at the last gasp. And Theosophy is the divine soul of religion, the one key to all bibles, the riddle-reader of all mysteries, the consoler of the heart-weary, the benign comforter in sorrow, the alleviator of social miseries. You can preach its lesson before any audience in the world, being careful to avoid all sectarian phrases, and each hearer will say that is *his* religion. It is the one Pentecostal voice that all can understand. Preaching only simple Theosophy, I have been claimed as a Mussulman by

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the followers of Islam, as a Hindû by Vaishnavas and Shaivites, as a Buddhist by the two sections of Buddhism, been asked to draft a Pârsî catechism, and at Edinburgh given God-speed by the leading local clergyman, for expressing the identical views that he was giving out from his pulpit every Sunday! So I know what many others only suspect, that Theosophy is the informing life of all religions throughout the world. The one thing absolutely necessary, then, is to cast out as a loathsome thing every idea, every teaching which tends to sectarianize the Theosophical Society. We want no new sect, no new church, no infallible leader, no attack upon the private intellectual rights of our members. Of course this is reïteration, but all the same necessary; it ought to replace a "Scriptural text" on the wall of every Theosophist's house.

Hypocrisy is another thing for us to purge ourselves of; there is too much of it, far too much among us. The sooner we are honest to ourselves the sooner we will be so to our neighbors. We *must* realize that the Theosophical ideal of the perfect man is practically unattainable in one life, just as the Christ-idea of perfection is. Once realizing this, we become modest in self-estimate and therefore less inflated and didactic in our speech and writings. Nothing is more disagreeable than to see a colleague, who probably has not advanced ten steps on the way up the Himâlayan slope towards the level of perfection where the great Adepts stand and wait, going about with an air of mystery, Burleighan nods, and polysyllabic words implying that he is our pilot-bird and we should follow him. This is humbug, and, if not the result of auto-suggestion, rank hypocrisy. We have had enough of it, and more than enough. Let us all agree that perhaps none of us is now fit for spiritual leadership, since not one of us has reached the ideal. Judge not, that ye be not judged, is a good rule to observe, in this Society especially; for the assumption of perfection or quasi-perfection, here and there, has deceived us into believing that the ideal *can* be reached, and that whoever does not show that he has reached it is fair game for the critic and the (moral) torturer.

Those who fancy that a vegetable diet, or daily prayers, or celibacy, or neglect of family duties, or lip-professions of loyalty to the Masters, are signs of inward holiness and spiritual advancement, ought to read what the *Gîtâ*, the *Dhammapâda*, the *Avesta*, the *Koran*, and the *Bible* say on that subject. One who in spiritual pride reproaches another for doing none of these things is himself the slave of personal vanity, hence spiritually hemiplegic.

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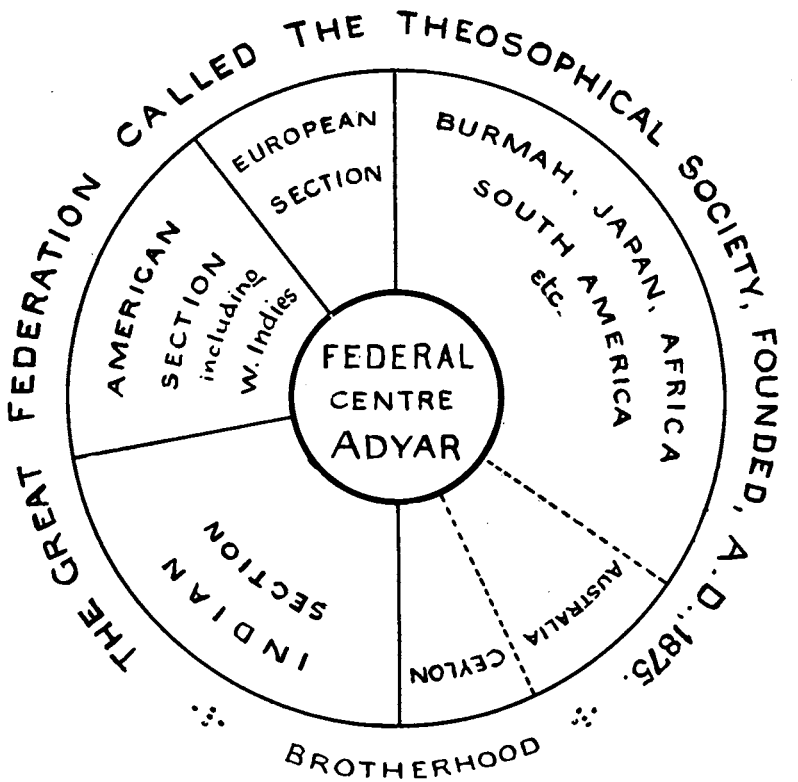
Let us keep, cling to, defend, glory in the ideal as such; let nothing tempt us to debase it or belittle it; but let us have the manly honesty to admit that we do not embody it, that we are yet picking the shells on the beach of the unfathomed and uncrossed great ocean of wisdom; and that we, though celibates, vegetarians, "faithists", psychics, spiritual peacocks, or what not, are not fit to condemn our neighbor for being a husband, an affectionate father, a useful public servant, an honest politician, or a meat-eater. Perhaps his Karma has not yet fructified to the stage of spiritual evolution. Or who knows but that he may be a Muni, "even though he leads the domestic life". We can't tell. One of the curses of our times is superficial criticism. How true the saying of Ruskin that "any fool can criticize"!



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One thing that will help our good resolutions is to throw more of our strength into the Theosophical Society, instead of giving it all to our personalities. By forgetting ourselves in building up the Society, we shall become better people in every respect. We shall be helpers of mankind a thousandfold more than by the other plan. When I say the Society I do not mean a Branch or a Section—that is to say, a small fragment or a large piece of it. I mean the Society as a whole—a great federation, a large entity, which embraces us all and represents the totality of our intelligence, our goodwill, our sacrifices, our unselfish work, our altruism; a fasces composed of many small rods that might be separately broken, but which, bound together, is unbreakable. The activity at the Headquarters of any given Section is apt to blind the eyes of new members and make them fancy that the Section is the chief thing, and the Federation but a distant mirage. From the office windows of Madison Avenue or Avenue Road, Adyar seems very far away, and the fact of its being the actual center of the whole movement is sometimes apt to be forgotten. This is not due to ill-will, but to the complete autonomy which has been conceded to the Sections. Perhaps the real state of the case may be best shown at a glance by the foregoing simple diagram.[1]

The plan shows three fully-formed Sections, the Indian, American, and European; the sizes of the segments indicating the respective numerical strength in Branches. The dotted lines show Ceylon and Australasia as inchoate Sections, and the broad field remains to be covered hereafter with sectional organizations. The periphery of the whole is the Theosophical Society, which contains all Sections and territories and binds them together with its protecting rim.

The heart, or evolutionary center, is Adyar, or whatever other place may have the Executive Staff in residence; just as Washington is the heart of our American Union, London that of the British Empire, Paris that of France, and every other capital of any nation that of that particular government. The boast of all Americans is that the Federal Government lies like eider-down upon the States in times of tranquillity, yet proves as strong as tempered steel at a great national crisis. So in the lesser degree is the federal constitution of the Theosophical Society, and in that sense have I ever tried to administer its business. We have passed through the recent crisis with ease and safety because of our Constitution, and it is due to that that we are to-day stronger and more united than ever before. Behind us is a wrack of storm-

[1] Exigencies of the press required the diagram to be put slightly out of place.

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clouds, before us the sun of peace shines. I call upon every loyal member of the Society to do what he can to strengthen its solidarity. To do which he need not desert his household and flit away to some Headquarters; in doing the work that lies nearest to hand and creating a new center of Theosophical activity about himself, he is furthering the cause which our Society represents probably better than if he went, uninvited, to join a staff where he might be but a supernumerary.

H. S. OLCOTT, P. T. S.

COMMUNICATIONS FROM "SPIRITS";

THEIR SOURCES AND METHODS.

I.

THE complexity of this subject makes treatment of it difficult. So little is known, and challenge of power to know is so natural, that any treatment must be unsatisfactory. Those "spirits" whose existence as active entities wholly in the spiritual world is claimed by the votaries of the worship of the dead, have not told us clearly anything of lasting value. They have had in America distinctly forty years to give the information in, but disagreeing among themselves and not showing in any way a concert of mental action by way of explanation, nothing has as yet resulted from the very sphere where, if anywhere, the knowledge ought to exist. If it be true, as is asserted for them, that those who have reported are conscious, intelligent spirits, then all of them who while reporting to man have failed to lead him to a right conclusion are blameworthy. Some of these entities or intelligences or spirits or whatever they are have, however, made through their mediums assertions of fact about nature and occult physiology which are in my opinion true, but they have not been accepted. Independently speaking in the air, using trance mediums and writings, they have at various times spoken of and described the astral light; have upheld reïncarnation; have sustained the teachings of Swedenborg, and in many ways indicated a complete agreement with Theosophical explanations of occult nature; they have shown that materializations of spirits cannot be possible, and that the sometimes really coagulated forms are liable to be frauds of a pious nature, inasmuch as they are not the bodies of the dead nor in any sense whatever their property, that they are over and over again simply surfaces or masses on

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which pictures of dead or living may be reflected, being thus a spirit-conjurer's trick beyond our power. But they have found no favor, and the cult does not, as a whole, think along those lines. If, then, the "spirits" themselves failed to get credence, how shall I gain any? The scientific world, on the other hand, knows not these realms, and believing not in either Theosophical or Spiritualistic explanations accords no belief to the one or the other. So we will have to be satisfied with just saying what is in mind, trusting to fate and time alone.

Many factors have to be admitted as present in this question. Some of them may be described, but many must as yet remain untouchable.

First. There are the minds *(a)* of the medium, and *(b)* of the sitter or sitters or enquirers. Neither can be left out of account. At once this should show how vast is the theme, for it is well known that the mind and its powers are but little known.

Second. Occult psychological powers and faculties of all concerned. This would include the subconscious or subliminal mind of the hypnotic schools.

Third. Physical memory, which is automatic, racial, national, and personal. This is present at all times. To overlook it is simply blindness. To trace it is extremely difficult, requiring a trained mind and trained inner sense. It is that memory which causes a child to catch at a support even just at birth; it is the guide in sleep when often we do acts for preservation or otherwise; it brings up the hate that a man of one race may feel for another race after centuries of oppression or repulsion; it causes the cat, no matter how young, to arch back and expand the tail the moment a dog is near. To say that man, the one who is the last great product of all the material evolution, has not this physical memory would be folly. But I have not heard that the spirits have told of this, nor described it, nor indicated how it may be traced, nor to what extent it acts in the simulation of conscious intelligence.

Fourth. Forces in their law and method wholly unknown to medium or sitters. These constitute the moving power, the writing force, the reflecting power, and all the vast number of hidden powerful forces behind the veil of objective matter.

Fifth. Entities of some kind or another, unseen but present, whether elementals, elementaries, shades, angels, nature-spirits, or what not.

Sixth. The Astral Light, the Ether, the Akâsa, the Anima Mundi.

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Seventh. The Astral Body of medium and sitter. I have purposely put this by itself, for it has its own automatic action as much as has the physical body. With it must be also noted its memory, its idiosyncrasies, whether it is new for the person in question or whether it is one that has been used for more than one life, though each time in a different body. For if it be new to the present body, its memories and powers and peculiarities will be different from those of one that has actually been through several lives. It is not so rare in fact that the astral body is an old one; many mediums have strange powers because they have several distinct astral memories due to so much prior experience in one astral body. This alone would furnish a field for study, but we have not heard of the "spirits" telling about it, though some have shown that they experience these multiform personalities.

Lastly, there is the great fact well known to those who have studied this subject from its occult side, that the personal inner self centered in the astral body has the power not only to delude itself, but also to delude the brain in the body and cause the person to think that a distinct other personality and intelligence is speaking to the brain from other spheres, when it is from the astral self. This is for some people extremely difficult to grasp, as they cannot see how that which is apparently another person or entity may be themselves acting through the means of the dual consciousness of man. This dual consciousness acts for good or for the opposite in accordance with the Karma and character of the inner, personal self. It sometimes appears to a sensitive as another person asking him to do this, that, or the other, or exhorting to some line of conduct, or merely wearing some definite expression but being silent. The image seems to be another, acts as another, is to all present perception outside the perceiving brain, and no wonder the sensitive thinks it to be another or does not know what to think. And if the present birth happens to be one in which strong psychic power is a part of the nature, the delusion may be all the greater.

Having briefly analyzed to begin with, let us now go further.

During the history of Spiritualism, many communications have been made to and through mediums upon many subjects. Facts have been given that could not be known to the medium, some lofty ideas have also had expression, advice has emanated, prophecies have been issued, some of the questions that vex the soul have been treated.

That facts of death, kind of death, place where wills might be

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found have been told, unexecuted purpose of the dead expressed, personal peculiarities of the former person shown, have all been too easily accepted as proof of identity. These things are not proof. If they are, then a parrot or a phonograph may prove identity with a man. The possibilities are too many in other directions for this sort of proof to be final or even competent. The living clairvoyant may, by taking the requisite mental steps, become so absorbed in the person clairvoyantly brought up—both being alive—as to accurately reproduce all the other person's peculiarities. Consequently the same thing done in respect to a deceased may be possible in the same way for a clairvoyant entity on tho other side of death reporting to us. But, at the same time, it is the fact that the astral body of the deceased does now and then consciously have a part in such reports by reason of unfinished separation from earth and its concerns, or from gross materiality. In other cases where the astral "shell", as some call it, is involved, it is galvanized by nature spirits or by the power of living beings once men who are condemned by their own character to live and function in the denser part of the astral envelope of the earth.

The very moment we go to a medium, who always forms the condensing focus for these forces and that realm, we begin to draw to us the astral remains of all persons whom we think of or who are enough like us or the medium to fall into the line of attraction. Thus we have in the sphere of the focus those we knew and those we never heard of and who never heard of us when they were alive. Elemental sprites which act as the nerves of nature come also, and they, condensed or plunged into the human astral shells, give a new life to the latter and cause them to simulate intelligence and action sufficient to delude all who are not positively trained in these matters. And this sort of training is almost unknown as yet here; it does not suffice to have followed on the proceedings of hundreds of *sèances* or hundreds of experiments; it consists in actual training of the inner senses in the living man. If the astral shape is coherent it will render a coherent report, but that is what also a phonograph will do. If it be partly gone or disintegrated it will, like a damaged phonograph cylinder, give a confused report or suddenly stop, to be replaced by another, better or worse. In no case can it go beyond facts known before to it, or those known to the inner or outer sense of the medium or sitter. And as these astral shells form the greater part of what come to a medium, this is the reason that forty long years of dealing with them have resulted in so little. It is no wonder, then, that the "astral shell" theory has been over-worn by many Theosophists, causing Spir-

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itualists to think that to be the only explanation which we have. A judicious fear also has contributed to the much dwelling on this theory, for with it come up all the actual and very present dangers to mediums and sitters. These galvanized things necessarily are devoid of conscience, and hence cannot but act on and from the very lowest plane of morals and life, just as may happen to be the left-over material memory of the astral person; and that will vary in accord with the essence of the former life and not with its appearance. Hence we may have the shade of Smith or Jones who seemed to their neighbors to have been good men but who in reality always had low or wicked thoughts and strong desires which law or convention prevented them from giving full expression to. In the astral world, however, this hypocrisy is absent, and the real inner character will show itself or have its effect. And in any case whatever, the material shade of the best of men will not be as good as the man tried to be, but will have all the follies and inner sinfulness of his inheritance against which he struggled when living. Therefore it cannot be that these astral remnants are beneficial to us, no matter who was the person they once belonged to. They are but old clothes, and not the spirit of the man. They are less divine than the living criminal, for he still may be a complete trinity.

But good thoughts, good advice, good teaching, high ideas, noble sentiments have also come from this other world, and it cannot be that "astral shells" have given them. If they were sifted out and tabulated, it would be found that they are not different from what living men have said of their own free will and intent. They are not new save as to means of communication. The strangeness of method very often serves to more deeply impress them on the mind of the recipient. But yet this extraordinary means has now and again led men to give them out as something new in all time, as very wonderful, as a revelation, when the unprejudiced observer sees that they are the opposite, are old or trite, and sometimes mixed up with gush and folly, the product of either one side or the other as might happen. This has cast a stigma on the cult of Spiritualism and made the profane to laugh.

We have therefore to consider such communications which were valuable at the time or to a person, and beneficial in their effect. For were we to refuse to do so, the weapon thus forged will cut the Theosophist who so often is found to be a believer—as I am myself—in communications from Masters or Mahâtmas who are no less spirits, but rather more so, because they are still in bodies of one sort or another.

WILLIAM Q. JUDGE.

(Continued in No. II.)

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FACES OF FRIENDS.

THIS picture is one of the later ones taken of H.P.B., not very long before her departure. She is sitting in an English wheel-chair, a kind commonly used all about London, and elsewhere in England, for invalids. The scene is in the garden of the Headquarters at Avenue Road, and the background is formed by a large drooping tree. James M. Pryse stands at her right hand, holding what seems to be a cigarette or tobacco-box. On her left is George R. S. Mead, and him she is holding by his left arm—fortunately for George. All the likenesses are good, and as the photograph was made by an amateur the plate was never retouched. It is somewhat remarkable in that H.P.B. looks so young, leading one not aware of the fact to suppose the plate was retouched before printing. We have a number of pictures of H.P.B. taken many years ago, long before the Theosophical Society was heard of, and purpose reproducing them in these papers either singly or together.

SEEKING THE SELF.

EVERY new mind is a new classification." Every incarnate soul presents us with a new aspect of that Self by reason of which we exist. Yet here is one who has in fact, if not in theory, set around himself a barrier. Within it certain of his fellows have been honored with admission. From them he can learn; others he can only teach. Perhaps those so highly favored are students of older date than he himself; perhaps they are scholars of recognized achievements. What indeed is to be learned from one who cannot even talk good English? Another, hearing that "within oneself the key to the mystery lies hidden", delves within his own mind in search of its secret workings. He is enough for himself, he thinks. He will expound to those unhappy seekers after the objective as much of what he has discovered as they can understand. He has not learned their language; but then how could he? Yet a third will study Nature, will roam the fields, will watch the lilies grow, will listen to the music of the wind as it croons amidst the trees. Man, he says, has become diseased, and is no longer a natural growth, but one of Nature's great mistakes. Or perhaps The Ancients alone were possessed of the

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occult truth. Nothing worth the hearing or the reading has been written for some two thousand years. This age is matter-sodden; the spirit has gone out of it. Then he buries himself in musty volumes of a bygone age, seeking in them the Light of lights.

Barriers all. Why such false limits to the unlimited? Is not the Self in our midst to-day as yesterday and forever? Is not man, corrupt or incorrupt, Its chief expression, Its long-worn vesture? And if one could judge of a city by one inhabitant, it could only be after many travels through many lands and with a perfect knowledge of race and type and history.

Wise indeed is he who finds his teacher everywhere. In stone and star and scroll, in man and child, in the present and the past —in boundless Nature. Who would exile Life from any point in space? Is there an atom that is not conscious? And is there not Motion and that which moves, both in ourselves and everywhere without? The fall of a leaf, the chance word of friend or foe— both show us the workings of forces which as the agents of law might help in the downfall of nations.

We must interpret other minds by ours; but we must learn to understand our own by those around us. Mind is something more than our own mind. Only a fool in his pride will think that *that* man at any rate can teach him nothing. There is naught existing from which we have not much to learn. Nor need we make such haste to teach. Many, like live volcanoes, perpetually pour forth a stream of smothering verbiage; not waiting to be asked, seeking but an ear into which to turn their surplus energy. Their word must be heard. Of ignorance in themselves they rarely have time to think. An answer is always ready, though not of necessity correct.

Yet it is possible to teach by proper learning. If we seek in all things their lesson, we give whilst we receive. We admit no barriers; we turn to each and all and listen, looking for the Self. It speaks. The poorest, meaning thing on earth knows something we do not know. By causing its expression, by receiving in humility some simple fact, some glimpse of truth, we teach. Whether it be from man or beast or mineral, we give strength to its inner life. We have called forth that which lay hidden; we have helped in the birth of a thought.

The true learner is a teacher of wisdom. All that he takes he bestows; all that he gives is returned to him with increase. But this give and take is not his doing; it is the movement of that Law upon which he waits.

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We have but one tireless Friend, who, though forsaken, forsaketh not; who, throughout long neglect, standeth at hand, waiting but a call to lighten our hearts of their burdens. His memory doth not fail. When thy friends abandon thee, when they ask of thee a price for their friendship thou canst not pay, this Friend stands as forever unshaken and ready. Yet, oh my brother, if in thy loneliness thou turnest to the faithful One, forget not that he standeth also by those who do not stand by thee. Behind them he is hidden. Then turn not thy face from their sight, lest thou shouldst lose the vision of this thy Comforter and Companion. His homes are not numbered. He answereth thy cry from strange places, though thou callest him from out the chamber of thy heart.

CHE-YEW-TS^ANG.

CONVERSATIONS ON OCCULTISM.[1]

STUDENT. What is Occultism?

Sage. It is that branch of knowledge which shows the universe in the form of an egg. The cell of science is a little copy of the egg of the universe. The laws which govern the whole govern also every part of it. As man is a little copy of the universe—is the microcosm—he is governed by the same laws which rule the greater. Occultism teaches therefore of the secret laws and forces of the universe and man, those forces playing in the outer world and known in part only by the men of the day who admit no invisible real nature behind which is the model of the visible.

Student. What does Occultism teach in regard to man, broadly speaking?

Sage. That he is the highest product of evolution, and hence has in him a centre or focus corresponding to each centre of force or power in the universe. He therefore has as many centres or foci for force, power, and knowledge as there are such in the greater world about and within.

Student. Do you mean to include also the ordinary run of men, or is it the exceptions you refer to?

Sage. I include every human being, and that will reach from the lowest to the very highest, both those we know and those beyond us who are suspected as being in existence. Although we are accustomed to confine the term "human" to this earth, it is not

[1] See PATH, v. 3, pp. 75, 125, 160, 187, 187, 219, for former articles under this title.

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correct to confine that sort of being to this plane or globe, because other planets have beings the same as ours in essential power and nature and possibility.

Student. Please explain a little more particularly what you mean by our having centres or foci in us.

Sage. Electricity is a most powerful force not fully known to modern science. yet used very much. The nervous, physical, and mental systems of man acting together are able to produce the same force exactly, and in a finer as well as subtler way and to as great a degree as the most powerful dynamo, so that the force might be used to kill, to alter, to move, or otherwise change any object or condition. This is the "vril" described by Bulwer Lytton in his *Coming Race.*

Nature exhibits to our eyes the power of drawing into one place with fixed limits any amount of material so as to produce the smallest natural object or the very largest. Out of the air she takes what is already there, and by compressing it into the limits of tree or animal form makes it visible to our material eyes. This is the power of condensing into what may be known as the ideal limits, that is, into the limits of the form which is ideal. Man has this same power, and can, when he knows the laws and the proper centres of force in himself, do precisely what Nature does. He can thus make visible and material what was before ideal and invisible by filling the ideal form with the matter condensed from the air. In his case the only difference from Nature is that he does quickly what she brings about slowly.

Among natural phenomena there is no present illustration of telepathy good for our use. Among the birds and the beasts, however, there is telepathy instinctually performed. But telepathy, as it is now called, is the communicating of thought or idea from mind to mind. This is a natural power, and being well-understood may be used by one mind to convey to another, no matter how far away or what be the intervening obstacle, any idea or thought. In natural things we can take for that the vibration of the chord which can cause all other chords of the same length to vibrate similarly. This is a branch of Occultism, a part of which is known to the modern investigator. But it is also one of the most useful and one of the greatest powers we have. To make it of service many things have to combine. While it is used every day in common life in the average way—for men are each moment telepathically communicating with each other—to do it in perfection, that is, against obstacle and distance, is perfection of occult art. Yet it will be known one day even to the common world.

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Student. Is there any object had in view by Nature which man should also hold before him?

Sage. Nature ever works to turn the inorganic or the lifeless or the non-intelligent and non-conscious into the organic, the intelligent, the conscious; and this should be the aim of man also. In her great movements Nature seems to cause destruction, but that is only for the purpose of construction. The rocks are dissolved into earth, elements combine to bring on change, but there is the ever onward march of progress in evolution. Nature is not destructive of either thing or time, she is constructive. Man should be the same. And as a free moral agent he should work to that end, and not to procuring gratification merely nor for waste in any department.

Student. Is Occultism of truth or of falsehood; is it selfish or unselfish; or is it part one and part the other?

Sage. Occultism is colorless, and only when used by man for the one side or the other is it good or bad. Bad Occultism, or that which is used for selfish ends, is not false, for it is the same as that which is for good ends. Nature is two-sided, negative and positive, good and bad, light and dark, hot and cold, spirit and matter. The Black magician is as powerful in the matter of phenomena as the White, but in the end all the trend of Nature will go to destroy the black and save the white. But what you should understand is that the false man and the true can both be occultists. The words of the Christian teacher Jesus will give the rule for judgment: "By their fruits ye shall know them. Do men gather grapes of thorns or figs of thistles?" Occultism is the general, all-inclusive term, the differentiating terms are White and Black; the same forces are used by both, and similar laws, for there are no special laws in this universe for any special set of workers in Nature's secrets. But the path of the untruthful and the wicked, while seemingly easy at first, is hard at last, for the black workers are the friends of no one, they are each against the other as soon as interest demands, and that may be anytime. It is said that final annihilation of the personal soul awaits those who deal in the destructive side of Nature's hall of experience.

Student. Where should I look for the help I need in the right life, the right study?

Sage. Within yourself is the light that lighteth every man who cometh here. The light of the Higher Self and of the Mahâtma are not different from each other. Unless you find your Self, how can you understand Nature?

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ON THE SOURCES OF THE "SECRET DOCTRINE".

IT has often been my fortune to be asked upon what authority the statements in the *Secret Doctrine* were made, and I thought it might be useful to many members of the T.S. to have the few passages of the book itself that refer to its origins put into a more compact and easily-handled form. At the same time we must never forget the two points upon which H.P.B. herself laid so much stress; first, that nothing was to be accepted by the student simply and solely upon *authority*, however exalted, but only that to which his own soul testified as the truth; and second, that a large part, even of the esoteric teaching, was allegorical. Bearing these two statements in mind, we have as it were a touchstone wherewith to prove all things and to hold fast that which is good.

In the introductory chapter to Vol. I the author speaks of the "Wisdom Religion" as the inheritance of all the nations, the world over, and states that Gautama's metaphysics and secret teachings form but a very small part of the esoteric wisdom of the world since the beginning of our humanity, while he limited his *public* instructions to the purely moral and physiological aspect of the Wisdom Religion, to Ethics and Man alone. Things "unseen and incorporeal" the great Teacher reserved for a select circle of his Arhats, who received their initiation at the famous Saptaparna cave near Mount Baibhâr. These teachings, once transferred from this inner circle into the outer world of China, Japan, Siam, and Burmah, soon became greatly changed and corrupted, while early in the present century *one* key to the ancient symbolism having been discovered, its outer and grosser meaning was eagerly seized as explaining everything, and the literature of phallicism threatened to usurp the place of all other symbolism. And this, says H.P.B., is perhaps "the true reason why the outline of a few fundamental truths from the Secret Doctrine of the archaic ages is now permitted to see the light".

The main body of the doctrines given is found scattered through hundreds and thousands of Sanscrit manuscripts, some already translated, more or less badly, others still in the vernacular. These are accessible to the scholar, while a few passages, taken from oral teaching or from the Commentaries, will be found difficult to trace. However, one fact is certain, says Mme. Blavatsky, that the members of several esoteric schools—the seat

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of which is beyond the Himalayas, and whose ramifications may be found in China, Japan, India, Tibet, and even in Syria and South America—claim to have in their possession *all* the sacred and philosophical works, whether in manuscript or in type, in whatever language or whatever character, that have ever been written, from the ideographic hieroglyphs down. And that these works have been carefully preserved in subterranean crypts and cave-libraries in the mountains of Western Tibet and elsewhere, where there are said to be hidden collections of books far too numerous to find room even in the British Museum.

The documents have been concealed, it is true, but the knowledge itself has always been made known to the chosen few through the medium of the great Adepts and teachers. More than one great scholar has stated that there never was a religious founder who had invented a new religion or revealed a new truth. They were all *transmitters*, not original teachers, and handed on fragments of the truths they had learned, couched in the symbolism of their own special nation.

The teaching of the *Secret Doctrine* antedates the Vedas, and much of it has only been transmitted orally. The present instalment is based upon the Stanzas of the *Book of Dzyan*, a volume written in Senzar, the secret sarcerdotal tongue, once known to the Initiates of every nation. For this language, besides having an alphabet of its own (says H.P.B. in the preface to the *Voice of the Silence*), may be rendered in several modes of ideographic writing, common and international property among initiated mystics and their followers. Dan (in modern Chinese and Tibetan phonetics, Ch'an) is the general term for the esoteric schools and their literature. In old books the word "Janna" is defined as "to reform one's self by meditation and knowledge", a second, *inner* birth. Hence Dzyan (Djan, phonetically), the *Book of Dzyan.* The only original copy now in existence, says *Isis Unveiled* (vol. I, p. I), is so very old that modern antiquarians would not even agree upon the nature of the fabric upon which it is written. Tradition says that its contents were dictated to the first men of each race by the Divine Beings whose duty it was to instruct them. The old book, having described cosmic evolution and explained the origin of everything on earth, including physical man, gives the true history of the races from the First down to the Fifth, our present race, and stops short with the death of Krishna, which occurred about 4995 years ago.

It is the original work from which the many volumes of *Kin-ti* were compiled, and not only this and the *Siphrah Dzenionta* (the

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most ancient Hebrew document on occult learning), but even the *Sepher Jezireh*, the book of *Shu-King* (China's primitive bible), the sacred volumes of the Egyptian Thoth-Hermes, the Purânas of India, the Chaldean *Book of Numbers*, and the *Pentateuch* itself, are all derived from that one small parent volume, upon which an enormous mass of commentaries, glosses, etc., have been written. In the *Secret Doctrine* as we have it, certain portions of the stanzas of the *Book of Dzyan* are printed, and extracts are also given from the Chinese, Tibetan, and Sanscrit translations of the original Senzar Commentaries and Glosses.

In addition we are told (I, 208) that is it from the Divine Teachers before-mentioned that infant humanity got its first notions of all the arts and sciences, as well as of spiritual knowledge, and it is they who laid the foundation-stones of those ancient civilizations that are so puzzling to our modern scholars. The Druidical circles, the dolmans, the temples of India, Egypt, and Greece, the towers and the 127 towns in Europe which were found "Cyclopean in origin" by the French Institute, are all the work of initiated Priest-Architects, the descendants of those primarily taught by the "Sons of God", justly called the "Builders".

The *Secret Doctrine* (I, 272) is the accumulated Wisdom of the Ages, but such is the power of occult symbolism that the facts which have actually occupied countless generations of initiated seers and prophets to marshal, to set down, and explain, are all recorded in a few pages of geometrical signs and glyphs. It is useless to say that the system in question is no fancy of one or several isolated individuals, but is the one uninterrupted record covering thousands of generations of seers, whose respective experiences were made to test and to verify the traditions passed orally by one race to another of the teachings of the Divine Instructors who watched over the childhood of humanity. And for long ages the "Wise Men" of the Fifth, our own, Race passed their lives in *learning, not teaching*, in checking, testing, and verifying in every department of Nature the traditions handed down to them, by the independent visions of great Adepts; that is, men who have developed their physical, mental, psychic, and spiritual organizations to the utmost possible degree. No vision of one Adept was accepted till it was checked and confirmed by the visions—so obtained as to stand as independent evidence—of other Adepts, as well as by centuries of experiences.

In fact, the history of the world since its formation and to its end is "written in the stars", that is, is recorded in the Zodiac and the Universal Symbolism whose keys are in the keeping of the

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Initiates (II, 438). The records of the temples, zodiacal and traditional, as well as the ideographic records of the East as read by the Adepts of the Sacred Science, are not a whit more doubtful than the so-called ancient history of the European nations, now edited, corrected, and amplified by half a century of archæological discoveries, and the very problematical reading of the Assyrian tiles, cuneiform fragments, and Egyptian hieroglyphics. So are our data based upon the same inscriptions *in addition* to an almost inexhaustible number of secret works of which Europe knows nothing, and *plus* the perfect knowledge by the Initiates of the symbolism of every word so recorded.

It was a correct inference of Barth from the study of the *Rig Veda*, that *this Scripture has been compiled by Initiates* (II, 451). The whole of the *Secret Doctrine* is an endeavor to prove this truth. The ancient Adepts solved the great problems of science, however unwilling modern materialism may be to admit the fact. The mysteries of Life and Death *were* fathomed by the great master-minds of antiquity; and if they have preserved them in secresy and silence it is because these problems formed part of the sacred Mysteries, and because they must always have remained incomprehensible to the vast majority of men, as they do now.

Such are the statements, in a more or less condensed form, of the sources of that most extraordinary book known as the *Secret Doctrine*, taken from the two volumes of the work itself, as well as from the introductory chapters of the *Voice of the Silence* and *Isis Unveiled*.

KATHARINE HILLARD, F.T.S.

SUPERSENSUOUS PLANES AND MIND.

THEOSOPHY affirms the existence of supersensuous planes in the Macrocosm, each of which bears its part in the composition of the Microcosm (man), and occultism—or, in other words, advanced science—demonstrates beyond question the intimate relations between them and the material one which is the field of our mundane experiences. Evidence of their existence is also found in a proper understanding of the operations of the mind. These may be broadly classed as imagination, perception, reception, retention, recollection, ratiocination, and impulsion. That this classification is crudely general may be admitted, but it is sufficiently definite for present purposes, which do not include an

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exhaustive analysis of the infinitely complex functions of the mind, a work in which even so close and careful a reasoner as Raue found himself hampered by the limitations of a volume of almost six hundred pages.

Ultra-materialists—whom it would be better perhaps to call corporealists—affirm that all thought is a product of molecular modes of motion, mere expression of activity in brain-tissue cells, and point to the discernible effects of mental action upon the gray matter of the brain as evidence in support of their hypothesis. This is as correct as it would be to say that the copper of the etcher's plate originates the picture which, in lines and dots, is bitten into its surface by the acid skilfully applied by the artist in conformity to the requirements of the ideal in his mind. The fact of the matter is that the gross matter of which the brain is composed, whether gray or white, great or small in quantity, and much or little convoluted, is of itself as little capable of originating thought, or even sensing an impression, as a stone would be, or the brain itself if the life-principle were separated from it. But within that brain, present in every molecule and even atom of it—yet as far beyond the corporealist's discovery as the conditions of life on Sirius—is the astral brain, which is also matter, but of such tenuity in its atomic constitution that it may not be, in any way, apprehended by our gross senses.

The functions of that astral brain are perception of sensations and their translation to the mind, and the application of the conative forces resultant from such mental cognition to the direction, through the gross brain, of subservient physical impulse. What, then, is the gross brain? Simply a cellular aggregation of molecular matter having such specialized differentiation as enables it to store up, as impressions, the vibrations conveyed to it by the astral brain, holding them as latent vestiges of sensation and, when required, translating them to the lower rate of vibrations appreciable by the denser molecular matter of the body, so becoming the immediate motor force for action. The capacity for development with which it came into being was a matter of Karmic award, being prescribed by its environment, the hereditary influences upon it, and various other circumstances which it is not necessary now to particularize, all having their effect in determining its quality—as the sun, air, soil, and moisture govern the growing plant—but nothing endowing it, in any degree, with the power of starting vibrations, or—in other words—originating thought. Even the primitive forces, the capacity for mere sensory perceptions, do not belong to the gross brain but to the astral

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brain, in which it is not unreasonable to suppose they inhere as unconsciously-cherished remainders from the exceptionally strong range of impressions naturally resultant from preceding existences, subject to the needs and desires of the corporeal form.

Those who affirm the capacity of gross matter to generate thought assume to find support for their hypotheses in the waste, by mental energy, of the gray tissue of the corporeal brain, but they might as well ascribe to flowing blood the cutting of the vein from which it issues. The waste is an effect, not a cause. All energy is destructive, or, to speak more accurately, is reconstructive, and "the power which builds, unbuilds, and builds again" is ceaselessly at work. Molecular disintegration is hastened by all activity in every sort of tissue, and, if a proper balance is maintained, the work of molecular reärrangement is proportionately hastened by nutrition. Some scientists now affirm that cholesterin—a fatty salt found in the bile, lungs, and brain, and for which until very recently nobody saw any particular use—is the especial nutriment of the grey matter of the brain. Will the corporealists affirm that it is the cholesterin which does the thinking; that an heroic impulse or poetic thought is flattened crystals, insoluble in water but solvable in alcohol and ether, having well defined angles of crystallization and obtainable in quantity from gall-stones? The gentlemen who study mind from the standpoint of matter know a little about the physical brain, but not all, by any means, even of that. Is there one of them who knows the use of the pineal gland—which Descartes affirmed to be "the seat of the soul"—or can account for the gray sand found in it, not present in idiots or infants, scant in old age, and most abundant in middle-age brains of notable mental vigor?

The primitive forces already spoken of manifest themselves in the earliest moments of an infant's existence and do not cease while life lasts. They all tend towards experience of and repletion with external stimuli which correspond to their nature, and all experiences of sensation thus perceived are recorded in the plastic substance of the molecular brain as vestiges which may be stirred from latency to manifestation either by repetition of the stimuli primarily causing them, by contrasting stimuli, or by a strenuous effort of the mind, consciously or unconsciously applied, as conative vibrations, through the astral medium. Evidently the depth of such latent impressions must be proportioned to the strength and frequency of the experiences of like stimuli of which the vestiges are resultants. Hence it is but natural that the larger number of vestiges accumulated from the lower, or animal, senses

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—which are most productive of experiences in corporeal life—should eventually predominate in strength over those of the higher or intellectual range. And this affords an explanation of the power of Kama—or animal desire—in controlling our lives, so that a pessimistic good man has been moved to declare that "man is born to evil as the sparks fly upward". It also, if we reflect upon the extensions of this influence, enables us to comprehend the seeming mystery of the formation, during life, of the Kama-rûpa, the wholly animal soul which becomes perceptible after death as an objective entity. And it makes apparent why and how men's characters are so often stamped upon their bodily features and forms. All the sensualities and vices that stain men's souls stamp themselves first in deep impressions upon the plastic brain, and thence find expression in the outward form to every part of which that brain extends its influence. It is erroneous to suppose that the brain is all lodged in the cavity of the skull. It is in the spine and the nerve ganglions, and practically throughout all the extensions of the nervous system. Virchow characterized the new-born child as "an almost purely spinal being", and Pfluger's experiments upon frogs demonstrated that consciousness of sensations, capacity to locate them, and power to direct corporeal action were all retained by the unfortunate batrachians upon which he experimented, after their skulls had been emptied of brain matter. The transference of consciousness of a still higher range from the brain to the solar plexus, under certain abnormal nervous conditions, may also be cited as an additional evidence of the diffusion of the specialized matter responsive to astral vibrations. So throughout the entire man runs his gross brain, and coëxtensive with it his astral brain, energizing it, directing its formative work of giving outward demonstration, in all his physical being, of what he has made of his soul.

Perception of sensations and their retention as vestiges for stimulation of conative force at the command of recollection—which is a mandatory vibration in the mind—may then be said to be powers located in the astral brain and its tool, the gross organ. But beyond these is the higher range of faculties, ratiocination, reception of purely mental impressions—either from purely subjective concepts or by reflection from the mentality of another—and finally the power of impulsion of mental force upon others. All these must necessarily, to be made potential, find translation through the lower rate of the astral medium to the still further diminished rate of the gross brain, if eventual manifestation on the material plane is sought, but not otherwise.

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That sensory perception is an attribute of the astral brain and not of the corporeal is sufficiently evidenced by its highest manifestation in the experience of the many who possess the power of "seeing on the astral plane" either normally or under the abnormal stimulus of some phase of hypnotic control. The entities seen by so-called "spiritualistic mediums", and which they mistake for spirits of the dead, are on the astral plane. Charcot, Binet *freres*, James, and many other investigators have shown the ability of a hypnotee to become a witness of things which were not within the range of physical perception and, being outside the knowledge of any person whose mentality could have reached the subject, could only have been sensed through perception of astral vibrations. And the state of statuvolism, or self-induced trance is simply an excitation of the astral percipiency to an abnormal degree.

These phenomena must not be confused with others, very closely related yet altogether different, in which the compelling force of one mentality exerted upon another is very clearly demonstrated. The mind of every human being, in proportion to its development, possesses individual capacity in ability to reason, to draw deductions from vestiges of perceptions at its command, or impressions of a higher range, and thus to elect for itself between good and evil. It is this which constitutes its moral responsibility and determines its evolutionary progress, whether downward under the domination of its Kamic control or upward to spiritual life. But it is likewise susceptible, in greater or lesser degree, to the vibrations projected upon its plane by other minds, affecting and in some cases even paralyzing that power of ratiocination. This is the case when it is subjected to the will of another mentality exercising upon it hypnotic control, when it is rendered mentally—and it would justly seem—morally irresponsible. It may, on the other hand, if sufficiently forceful to impel such vibrations on the mental plane, in the same way take from others their mentality temporarily and even, to some extent, permanently. Herein lies the awful danger attendant upon the practice of hypnotism, for both the "hypnotist" and the "sensitive".

JAMES H. CONNELLY.

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WOULD UNIVERSAL LANGUAGE AID UNIVERSAL BROTHERHOOD?

ONE language for all men would greatly help their progress to brotherhood; but diversity of language is an obstacle in the path. The T.S. ought therefore to have a common medium of intercommunication, able to stand of its own strength side by side with mother speech, supplementing but not supplanting it. It ought, moreover, to be of speedy acquirement; for life is short and we have many other things to learn.

Such a medium exists in the invention of John Martin Schleyer. It is as universal and as well established as is mathematical, chemical, or musical notation.

Why not adopt English or some other natural language? Consider the difficulties. Natural language, evolved out of fusion and confusion, still retains a mass of irregularities and idioms which, though they charm the philologist, distress the student and exhaust his time and energy. The majority of beginners drop a foreign language on encountering the irregular verb. The gem of English scintillates many a ray, but not for foreigners; they find our language as difficult as we find theirs. Translation is often neglected, and at best is slow and imperfect. Unfathomed literatures bear many a gem unseen. Would you hide from the major portion of humanity the jewels that sparkle on the brow of Truth? You have only to refract them through a natural idiom.

Why not, then, adopt this invented language? There is no reason why not. Consider the advantages: a common speech in international conventions, correspondents in all parts of the world, increased literature for students, increased clientage for authors, wider dissemination of doctrine. In less than a year after its adoption, the Theosophical world would be solidified. Babel would cease. Workers would reorganize and complete the path to the sky.

Is it not a kind of outlandish jargon? By no means. It is not English, you know; but its every sound is found in our language except that of dotted u, which is quickly acquired by the practice of saying "ye" with the mouth adjusted for saying "you".

Is it difficult? On the contrary, it is ridiculously easy. It has no artificial genders, no irregularities of any kind. There is but one declension and but one conjugation.

Is it serviceable? Very. It can express any thought; for it is extremely flexible. Nouns, for instance, have tense forms when capable of tense meanings.

How long will it take to learn it? That depends. The ques-

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tion resembles: How long will a shoe wear? Premising the intellectual activity of a Theosophist, it will require no more than five seconds to learn declension, five minutes to learn conjugation, five hours to learn the whole grammar; and after five days' practice one can speak and correspond.

What is it called? Volapuk, which means World-Speech.

S. KADEMAL.

Boston.

NOTE.—With the merits of Volapuk we have but little to do, and not knowing it cannot criticise its structure or use for present business purposes. The article above is interesting as raising the question whether a language universal which was manufactured would aid universal brotherhood; and another one, would any language aid it? As it is seemingly clear that violations of universal brotherhood grow out of the character and not the language of the violators, it would seem to follow that no new language would prevent the violation. We see that peoples who have one language are at war with each other and kill one another. The American revolution arose among and against those who all had English as their one language and at that time very well understood by the revolutionists. Now if they had Volapuk it would not have been different. The war and strife and blood grew out of regulations having their foundation in character, for the ideas of the English caused those governmental regulations that set the fathers on fire; yet both sides used English as their universal tongue. Evidently it was character, idea, rule, regulation, and the like that made the occasion for conduct opposed to brotherhood, on whichever side you put the onus of the violation. Races like the Chinese have a common mode of writing which people of vastly different tongues can read universally, but they are and have been plunged in war; would any other common language have made the slightest difference? I think not. While it is true that a universal language would be a good thing, still is also true that the average level of intelligence is low and that the highly-cultivated person is far above the average. The universal tongue would have to be limited to the low level of the mediocre average so as to be understood by all, or else the cultured ones would have to deal in another set of terms to express their higher ideas; this would be tantamount to a newer language than the first, and so on *ad infinitum*. When, however, the race is entirely raised up to a right level of morals, conduct, character, aspiration, and ideal, then we will be ready with profit to have the universal tongue. The confusion of tongues grew out of change of nature due to evolutionary differences in races, and each made its own language, based fundamentally on national character. Meanwhile it would seem that Volapuk will be confined to a limited circle of the human family.

The universal method of writing used in the occult lodges forms no ground for the argument in the article by Mr. Kademal, because the use of that language is preceded by a change of conduct, ideal, and character. This universal method actually exists to-day and in several forms, while it is probably true also that a still older system was used in the very ancient records to some of which H.P.B. had access; but still and again the characters of those who used that form were noble, high, world-dominating, and not such as the average of this century. W. Q. J.

CORRESPONDENCE.

DEAR PATH:—I have a suggestion to make. Not long ago at the British Museum I saw a list of books treating of Cagliostro. There were about twenty-five, and doubtless the Museum contains many more telling of the three other agents of the Brotherhood in the last century—St. Germain, Mesmer, and St. Martin. The libraries of Paris would furnish even more material. Out of this mass of matter a good French scholar could be enabled to gather sufficient material for a large book that would be extremely interesting

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and have a large sale. I have had the pleasure of reading many accounts of these men, from books in the Astor Library. They gave details as to the character, methods, incidents, phenomena, and errors of the leaders of the movement of that day, which would not only be entertaining, but instructive, to all of our members. Perhaps the recital of errors of the movement in the last century would enable us to avoid them in this. I trust that some capable Fellow in Europe will undertake the task. JOHN M. PRYSE.

LITERARY NOTES.

AUGUST THEOSOPHIST. "Old Diary Leaves XXIX" is of H. P. B.'s personal traits and habits and peculiarities, a most vivid account and of intense interest. Nothing about her should be lost, and Col. Olcott is doing what no one else can. Her reduction of flesh by mesmerized water, her great musical skill and her beautiful hands, the former marvellous when she was taken possession of by one of the Mahâtmâs, her strange costume at the theater, the gold chain for the Newfoundland dog, the explanation of her unconventionality, and her singular ideas of loyalty and accuracy,—all are delightfully described, and the concluding paragraph of this Leaf is one of the Colonel's finest. The remarks on vegetarian diet are of preëminent common-sense, wisdom, and practicality. Dr. DuPrel's "Clairvoyance" will, one must certainly hope, be published as a book when complete, to match his great work on Dreams. There are several long articles distinctively Eastern in quality, but of unusual sense and intelligibleness, really meritorious.—[A. F.]

AUGUST LUCIFER. "The Rationale of Death" concludes: it is a singularly fine paper, particularly so in its description (p. 486-7) of post-mortem stages, though one may question the preceding assertion that the same molecules of a man's body reäppear incarnation after incarnation. "Devotion and the Spiritual Life", by Mrs. Besant, is a publication of her lecture delivered before the Blavatsky Lodge during the Convention week. Éliphas Lévi has performed a doctrinal somersault, and now "goes for" Roman Catholic doctrine after a fashion not inferior to Col. Ingersoll's. Yet the Colonel would hardly have described Antichrist as the "misbegotten" child of an "impotent eunuch"! Mr. Mead contributes a short essay, "Onward", with mysterious references and muffled allusions, so portentous in tone and yet so Delphicly indefinite that the agitated reader, filled with vague terrors, cries out at last "Why doesn't he say out what he means?" The Report of the European Section Convention is very interesting. There are now 46 Lodges and 50 Centers in Europe; the Section Library has 1400 books; the H.P.B. Memorial Fund is being used to produce *A Modern Panarion*, a collection of her fugitive writings. The reviewer in *Lucifer* should remember that omitting an important word from a quotation alters the sense: see page 525.—[A.F.]

THEOSOPHICAL SIFTINGS, Vol. VII, No. 7, contains a profound metaphysical article on "Consciousness" by R. B. Holt, with many references and quotations. An occasional sentence is intelligible to ordinary readers and reviewers, but the rest baffles both. Hence no criticism is possible, though there survives a pleased satisfaction that the Theosophical Society is evolving writers who can hold their own among the Teutonic and Anglican discoursers upon the incomprehensible, and can even compete without shame with Eastern thinkers in that field. "The Heresy of Separateness" is reprinted from *Lucifer*. It does not perceive that "charity" has to do with motives, not with facts, and that shutting one's eyes to facts is no tribute to truth either in our own souls or in the world without. The doctrine that to perceive an evil is as bad as to commit it may beguile a few old women of both sexes, but not level-headed thinkers and reasoners.—[A.F.]

THEOSOPHICAL SIFTINGS, Vol. VII, No. 8, is on "The Myth of Prometheus". The decision of the T.P.S. to discontinue *Siftings* after next February, deplorable as it would be if Dr. Herbert Coryn contributed further, could not be regretted if future issues were like No. 8. There are some very sensible reflections in the middle part, but the mass of it is mere matter taken

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from the *Secret Doctrine et al*, most quoted and the rest borrowed. "Madame Blavatsky says" occurs thirteen times, besides other introductory formulæ or only quotation marks. This habit of perpetual drafts upon the *S. D.* and incessantly using its terms and ideas is becoming unspeakably wearisome to readers of *Siftings*, not merely because it is generally used with the complacent air of one who is armed with a conclusive weapon, but because all people get tired of having any single idea drummed into them in season and out of season. Human nature rebels. One does want some intelligent and independent thought, something more than a hash from H.P.B, "Shun the man of one book" is as true as ever. If "students of the *Secret Doctrine*", of whom we hear so much, could realize how tiresome their speech and pens are apt to become, Theosophical literature would be improved, Theosophical brains be more than receptacles, and some contemptuous expressions from other no less devoted friends of H.P.B. be saved.—[A.F.]

THE WEALTH OF INDIA, a monthly magazine solely devoted to the English translation of the best Sanskrit works. This publication, of which the first volume of twelve parts has been received, has so far been devoted to the translation of the *Srimadbhagabatam* and to the *Vishnu Purâna*, the most complete of all the Purânas. The translation is very readable, but it is to be regretted that so often enumerations of objects or qualities are cut short by "etc." It is much to be commended that native Hindû publishers are doing their part towards putting their own sacred Scriptures into the hands of English and American readers.—[J.H.F.]

THE UNKNOWN WORLD is a new English monthly of 48 pages "devoted to the Occult Sciences, Magic, Mystical Philosophy, Alchemy, Hermetic Archæology, and the Hidden Problems of Science, Literature, Speculation, and History". It announces as its sphere whatsoever "lies behind the mountains of our ignorance", and promises the fullest and most competent investigation into White and Black Magic, Necromancy, Divination, Astrology, Witchcraft, Elementals and Elementaries, the Illuminati, Esoteric Freemasonry, the Mysteries, the Mystics, etc., discarding extracts from contemporary literature. The threefold division of Mysticism is stated to be Transcendental Science, Transcendental Philosophy, and Transcendental Religion. A series of papers on Alchemy is begun, also one by Edward Maitland on "The New Gospel of Interpretation"; Mr. Sinnett writes on "The Theosophical Revival"; the Rev. G. W. Allen copiously explains Christian Theosophy under "The Place of Evil in God's Order"; there are articles on Mysticism in Poetry, The Hermetic Doctrine of Paracelsus, The Rosicrucian Mystery, Lord Bacon and the Mystics, etc. Promise is made of much information never before published in regard to Occult Science, the history of secret societies connected with Mysticism, and the rituals of the Black Art. In all that is said of the purposes of the magazine a devout and reverent spirit appears. Divine things are always treated as of first importance, and serious resolve for Truth is everywhere indicated. Whether so large a program can be fully verified, and whether the editor, Mr. Arthur Edward Waite, is competent to that verification, of course cannot be settled by one number. If both are demonstrated in the career of the magazine, no heartier congratulations will come from any quarter than from the PATH. Its appearance, indeed, is fresh evidence of the increasing interest supersensuous matters have for the age, and its serious tone augurs hopefully. Single numbers are sixpence, and the annual subscription is six shillings.—[A.F.]

Mirror of the Movement.

AMERICA.

EXPULSION. Mr. Geo. W. Gerhardt, a member of the Syracuse Branch, was expelled from the Branch and from the Theosophical Society on Sep. 5th, after due notice and trial. By unanimous vote it was decided that the charges should not be made public, but the finding and sentence were sub-

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mitted to the General Secretary and by him unqualifiedly approved. This is the man who claimed to have been in India and to have received various degrees in Adeptship, publishing nonsense to that effect in the press and bringing the T.S. into disrepute. But he now has one real degree—E.F.T.S. (Expelled Fellow Theosophical Society). [*Lucifer* and the *Theosophist* please copy.]

CLAUDE FALLS WRIGHT lectured to a large audience in the rooms of the Toronto Branch on Tuesday, August 21st, upon "First Principles. The following evening he spoke on "Man", Aug. 23d upon "Death", and Aug. 24th upon "Schools of Occultism". These meetings were all crowded. His visit to Toronto closed with a public lecture on "The Adepts" in Broadway Hall, Sunday, Aug. 26th. He then left for Bar Harbor, Maine, being invited there at the suggestion of Mrs. Dunbar Hunt. A day was spent in making calls and working up lectures, and on the evening of Aug. 31st he addressed a meeting in Mrs. Barney's drawing room on "Theosophy". The next afternoon he addressed a meeting at Mrs. Place's on "The Theosophical Society". A very large audience was present on Sunday evening, Sept. 2d, at St. Sauveur Hotel to hear a lecture on "Reincarnation", and a still larger one was present the following evening at his address on "Occultism", the rooms of the Belmont Hotel, where it was held, being crowded. Mr. Wright then had immediately to leave for Syracuse, N.Y. He stopped a few hours in Boston on the way, and arrived in Syracuse Sept. 5th. That evening he attended a business meeting of the Branch. Friday 7th he lectured to the Branch on "Dreams". Saturday 8th he addressed a meeting in Mrs. Mundy's drawing-room on "The Secret Doctrine". On the 10th he held a meeting of members. On the 12th he gave a public lecture on "Madame Blavatsky" in the Vanderbilt Hotel rooms. On the 13th, in Mrs. Olcott's parlor, a meeting of the Society was held to engage rooms, etc., for a headquarters in Syracuse. Friday and Saturday were spent in arranging about them and fixing on suitable quarters. On Sunday, Sept. 16th, an inaugural meeting was held in the new rooms, 131 Bastable Block, and Mr. Wright gave an address on "Concentration". On Sept. 17th and 17th meetings of members were held in the rooms, and on the 19th Mr. Wright gave a public lecture on "Symbolism". He now goes to Cleveland, Dayton, and Columbus, Ohio.

BURCHAM HARDING has returned to Boston and will continue the work of forming centers in the New England States. At the Boston headquarters he opened the winter season of Sunday evening lectures, taking for subjects "Perfectibility of Man" and "States after Death". The center at Worcester has been visited and lectures given in College Hall. That center is now firmly established with a weekly study class conducted by its own members.

THE COUNTESS WACHTMEISTER visited Hot Springs, Ark., and lectured on the 21st and 22d of August, having a special meeting for Theosophists on the afternoon of the 23d. The Countess's visit to Cincinnati was very brief, but she delivered two lectures in Dayton, which might have been well attendeed had the most ordinary steps towards advertising been taken and proper arrangements made. She then went to Columbus, giving lectures as usual and stirring up great interest and enthusiasm in the Branch. On the 3d, 4th, and 5th of September she staid in Toledo, and the Unitarian Church in which the lectures were given was crowded, many persons standing. Open meetings for inquirers and special meetings for Branch members were also held. An unwise minister by the name of Brandt who attacked the Countess was replied to by her, and perhaps wished that he had been more cautious. Thence she went to Sandusky, accepting the hospitality of Miss T.H.B. Davis. On the night of the 8th she lectured in the Hall of the West House by invitation. There were about 100 persons present. One result of the visit to Sandusky was the formation of a new Branch under her auspices. Prior to this, however, the Countess made a visit to the Island of Put-in-Bay, giving a lecture in the Town Hall to between 150 and 200 people, the audience being made up of the very best class of Islanders and summer visitors. The next day she spoke at the funeral of Miss Holly, and her remarks were so beautiful that all were deeply impressed. Very great help had been given to the Theosophical movement by a sermon against Theosophy preached by the

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Rector of the Island, the sermon stirring up the population to find out all about Theosophy. A reading class has been started and literature is in great demand. On Sunday, the 9th, the Countess arrived in Jamestown, N.Y., and addressed a large audience upon "Theosophy" that evening. On Monday evening she lectured upon "Magnetism and Hypnotism", a pay-lecture and not so well attended. On Tuesday evening she met the Branch and gave valuable suggestions in regard to Branch work. The universal conviction was that her visit had accomplished great good. On the 13th the Countess reached Philadelphia and lectured to women and girls in the hall of the College Settlement. After the lecture some girls belonging to the Daisy Chain Club expressed to the Countess a wish to attend her lectures on Friday and Saturday. Tickets of admission were given them, but they did not attend, probably because "orthodoxy" judged that unwise. On Friday afternoon the Countess held a public reception in the room of the Krishna T.S., and in the evening lectured on "Theosophy" to a good audience. On Saturday, the 15th, she held another public reception, and from 4 to 5 met the members only, whereat she dwelt on the importance of concentrating work in the Branch. In the evening she lectured on "Magnetism and Hypnotism". On the 16th the Countess left for New York, and on the 17th went to Boston. On Tuesday evening she lectured upon "Theosophy", on Wednesday afternoon spoke to the Swedes and Scandinavians, attended a reception on Wednesday evening and spoke for an hour on H.P.B., etc., and on Thursday lectured upon "The Difference between Magnetism and Hypnotism" before a large meeting, so crowded that many were turned away. During the Boston visit she met innumerable visitors and accomplished much good. On Friday the Countess returned to New York and lectured before the Aryan Branch in the evening on "Theosophy and H.P.B." On Sunday evening she lectured before the "H.P.B." Branch in Harlem upon "H. P. Blavatsky, the Theosophical Adepts, and India", and on Monday evening, the 24th, lectured before the Brooklyn T.S. On Tuesday evening the Countess held a special meeting of Theosophists only, then attended the regular weekly meeting of the Aryan Branch aad said some gracious words of farewell to the members, and on Wednesday, the 26th, she departed for Europe in the "City of Paris".

THE CINCINNATI BRANCH has found it necessary to once more remove to other meeting rooms. In no sense is this a backward step, for it will take up its winter's work in a large hall in the Lincoln Inn Court, 227 Main street, adjoining the Custom House and Postoffice. Within a radius of one square is the central crossing of every street railroad in the city. The hall is lighted on three sides, and will seat some two hundred people. The hall is up one flight of stairs, and the building is a first-class office structure filled with lawyers. Arrangements are about complete to furnish one of the large daily papers a column article on Theosophy for each Sunday issue. The plan of work pursued will be much the same as in other quarters,—public lectures and free discussion for open meetings, and the study of the *Secret Doctrine* once a week.

THE SYRACUSE T.S. opened its new room, 131 Bastable Block, on Sunday evening, Sept. 16th, with a public lecture by Mr. Claude F. Wright on "Concentration". The rooms were well filled and much interest manifested. Mr. Wright has done much to help the Society over some rough places, and it is in good working order. There will be regular public meetings on Sunday and Wednesday evenings, also classes for the study of the *Secret Doctrine*, the *Key to Theosophy*, and "Christianity in the Light of Theosophy", on other evenings during the week. The members have given their books on Theosophy to the Library, thus increasing its reading matter, and those who take the PATH and other magazines will leave them for use on the table in the room. Mrs. Frances Myers has kindly volunteered to give all her time to the work, and the rooms thus have a permanent secretary. Under her supervision they are open during the day from 10 to 12 and from 2 until 5, other members having charge in the evenings, when they are again open from 8 to 10.

THE CORINTHIAN BRANCH of the Theosophical Society has met regularly during the winter and summer at the Maschmedt Farm, and the class in the *Key to Theosophy* has been held every Thursday evening. Since the latter part of June the Farm has been visited by a large number of Theosophists,

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several of whom have lectured at the Sunday meetings. Among them were Mrs. L. H. Fisk of Toledo, Miss Margaret Guild of Cambridge, Mr. and Mrs. L. F. Wade of Boston, Mr. Burcham Harding of New York, and Mrs. H. Maschmedt. Connected with the outside work may be mentioned two lectures, the arrangements for which were made by Mrs. I. A. Requa of Brooklyn. These lectures were given by Mr. Burcham Harding in the parlors of the Grand Union Hotel at Saratoga; they were well attended and much appreciated.

PACIFIC COAST ITEMS.

SEATTLE T.S. had Sunday evening lectures in September: *Reincarnation*, A. M. Sands; *Platonism*, C. J. Clark; *Altruism and Egotism*, Mrs. Addie J. Barlow; *Psychic and Spiritual Powers*, E. O. Schwagerl; *Aim of Theosophy*, John H. Wilson.

BLAVATSKY HALL, Los Angeles, Calif., from August 12th to September 27th had lectures: *The Various Astral Bodies*, Dr. G. F. Mohn; *The Religious Aspect of Theosophy*, Mrs. Lula H. Rogers; *The Scientific Aspect of Theosophy*, H. A. Gibson; *The Source of Theosophy*, Mrs. L. F. Weirsmuller. On August 20th Mrs. L. E. Geise lectured at the Soldiers' Home to about three hundred people on *Karma and the Etheric Substance*. At Santa Ana on September 2d Dr. G. F. Mohn lectured to a fair audience on *Theosophy or the Wisdom Religion*, and on the same day Mr. H. A. Gibson lectured at Compton on *The Scientific Aspect of Theosophy*. On the 3d at the Soldiers' Home Dr. G. F. Mohn lectured on *Reincarnation* to a crowded house, many standing. Theosophy is gaining much ground at the Home, and our literature in its library is largely used. The Training Club and Branch and Study Classes are holding weekly meetings with good results. Santa Barbara and Riverside have called for lectures. Los Angeles is really becoming a typical Pacific Coast Center.

COLORADO SPRINGS T.S., Colorado Springs, Colo., was chartered on Sep. 17th with six charter-members, ranking 93d on the roll. Mrs. Caroline E. Finch is President, and Mrs. Lorraine H. Parsons, 723 N. Nevada Ave., is Secretary.

SANTA BARBARA LODGE T.S., Santa Barbara, Calif., was chartered on Sep. 17th with seven charter-members. It is 94th on the roll. The President is Mrs. Angie Magee, and the Secretary Mrs. Mary H. Bowman.

THE PACIFIC COAST LECTURER visited Kshanti Branch, Victoria, B. C., from August 21st to 27th, and gave two public lectures and a quiz, also holding Branch and other meetings. A training class for drill in methods of public T.S. work is to be formed, and a hall for headquarters, library, reading room, and lectures has just been taken in the very centre of the city, where public Sunday meetings will be held and the hall be open every evening. Dr. Griffiths then went to Seattle, Wash., lecturing on the 31st upon "Is Brotherhood a Fact, Fad, or Fancy?", and on the 2d of September on "High Lights of Theosophy". A public quiz was held on the 3d, and he also visited the Branch and training class, whereto he made suggestions as to improvements in work. On the 5th he went to Port Townsend and lectured, and on the 6th addressed the Branch, which has now begun a Branch library. From the 8th to the 14th Dr. Griffiths staid in Tacoma, lecturing on the 9th and 11th, holding a quiz on the 12th and a Branch meeting on the 13th. At the latter Dr. Griffiths explained the order of proceedings and method of systematic study used by many Pacific Coast Branches, also outlining the objects and methods of training classes. Both will probably be adopted by Narada Branch. Private and informal meetings were also held. The first Lotus Circle of the Northwest was organized in Narada Branch, and meets every Sunday. On the 14th the Doctor lectured at Puyallup, and by request of Seattle Branch returned to Seattle and gave "Theosophy and Heredity" as a lecture on September 16th.

SEVENTY TIMES SEVEN T.S., Sacramento, Calif., was chartered on Sep. 7th with seven charter-members. and ranks 92d on the American Roll. Miss Caroline G. Hancock is President, and the Secretary is Mr. Alfred Spinks, P.O. Box 505.

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FOREIGN.

HAWAIIAN ISLANDS.

MRS. MERCIE M. THIRDS, formerly Secretary of the Chicago Headquarters, went out to Honolulu with Mrs. T.R. Foster of that city to help in Theosophic work there. The Aloha T.S. is the name of the local Branch. From the daily papers of the Islands we find that Mrs. Thirds had a splendid public hearing, and the reports were long and painstakingly done. The *Star* gives a long interview on August 15th. A parlor talk was given at the house of Mrs. Foster on August 14th, and on the 15th the first public lecture was given in the Society's Hall, in the Foster Block, on "The Mission of Theosophy". There were then many conversations and arranging of plans. On the 17th she lectured in the same hall on "Theosophy and Christianity", the report of this in the paper being decorated with a picture. A parlor talk was held on the 21st to prepare for a study class. Another lecture was given on the 24th on "Evolution and Theosophy". The *Star* reports the audience as large and intelligent. Propaganda is progressing, inasmuch as the resident Bishop has warned his congregation against Theosophical literature as being "of the devil". It must be a queer sort of devil, and if there be one he must be delighted when he hears of people being warned off Theosophy and carassed into dogmatism.

INDIA.

Sri Aroodha Swamy is the name of a Yogi at Hubli who has much influence. He is now interested in the T.S., and has recently commended it as a God-sent movement. He is called a Raja-Yogi. The work of the Bellary Sanmarga Samaj caught his attention, and he presided recently at a large gathering which listened to our friend R. Jagannathiah.

The vernacular preaching and other work goes on well. This has received aid at Bellary from America, Brother Judge having sent contributions specially made by Americans. Three villages in India give aid thus: Sangalakula, 40 seers of yellow cholum and 47 of korralu; Kolagallu, 183 seers of korralu and 163 of white cholum ; Mincheri, 98 seers of korralu. This was sold and realized over 17 rupees, or, say, $5.00. Contributions are sustained, and being from the heart must do good.

At Secunderabad M. M. Srivavasacharya delivered a lecture on the evils of intemperance. He is one of the Samaj preachers.

The Samaj has a free reading room also, which is much used.

Bro. R. Jagannathiah, who had a government appointment by which he sustained his family, has given it up so as to work constantly for the T.S. at Bellary and in the vernacular work. His support is looked out for by the others, and principally by T. A. Swaminatha. They are both working in concert with American friends who wish to do all they can to help the T.S. cause in India by just such work as this vernacular sort which will reach deep down into the population.

The return of Col. Olcott to India after his trip to England must show results, as he is much benefitted in health. He seems, fortunately, to be good for many more years. One of his efforts was to try and make the English government do more justice to the Ceylonese Buddhists in respect to the quarter-mile clause by which injustice has been done to them. B.

PERSONS USING THE CIRCULATING LIBRARY are invited to add to their Catalogues the following books added since the Catalogue was printed: No. 267, *Lay Religion* (Harte); 268, *The Divine Pymander* (Westcott); 269, *Autobiography of Annie Besant*; 270, *Theosophist*, Vol. XV, Part 1; 271, *Theosophical Forum*, Vol. V; 272, *The Building of the Kosmos* (Besant); 273, *The Unknown Life of Jesus Christ*; 274, *Principia Nova Astronomica* (Pratt); 275, *The Hermetic Art*; 276, *Reminiscences of H. P. Blavatsky and "The Secret Doctrine"* (Countess Wachtmeister); 277, *The New Theology* (Harte); 278, *Mysteries of Magic* (Waite); 279, *Yoga Sutra of Patanjali*; 280, *Lucifer*, Vol. XIV.

Virtue is not only good morality and truth, but also strength of soul which fears not Nature.—*Daily Items.*

OM.

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

Let us now unite in the practice of what is good, cherishing a gentle and sympathizing heart, and carefully cultivating good faith and righteousness.—*Travels of Fo-hien, c. 39.*

THE PATH.

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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 LITTLE VISION.

I STOOD where my old and wise friend had been, and as I listened in the silence the strong deep tones of a great organ swept through the air. On the wings of sound came a noble being, youth and man in all the ages. He was clad in robes of white and in his hand bore high a golden wand, from the tip of which blazed forth a silver star. "Look at the light, look not at anything else", he said. Then the organ tones changed to the furious hissing of a storm, and black clouds rolling up obliterated everything except the pure white star which blazed high over all. "Look at the light; fear not", came his voice. "Nothing can hurt it, for it is not of earth." The storm swept all away, then rushed off to the distance, and the beautiful, wise, strong, and ancient being vanished also. Yet far off the faint but dominating sound of a great diapason could be heard. It was the singing of the faithful choristers of the Lodge, those who know not fear and have left sorrow behind.

AMARAN.

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THE KALI YUGA.

A CORRESPONDENT is confused on this subject from the statement in *What is Theosophy* by Mr. Old, that we are in the midst of the Iron or Black Age. Doubtless his sentence, which is on page 28 of the book, is misleading, because "kali" means "black", and hence it would seem that he meant we are now in the middle of Kali Yuga, but reading further it is seen that he refers only to the first part of the Age. Kali Yuga is in length 432,000 years according to the old Indian calculation, and we are now coming to the end of its first five thousand years, that preliminary period being reckoned from the death of Krishna. In passing, it may be justly thought that this five thousand year period is the origin of the idea of the Hebrews that the world is about that age, just as the Greeks in the time of Solon imagined that all things had to count from their former great cataclysm, but which the Egyptian priests showed to Solon was incorrect, for, as they said, "There had been many great cataclysms before that".

In the *Secret Doctrine* is to be found this: "The fourth sub-race was in Kali Yuga when destroyed". This is not amenable to objection on the ground that we who are not that race are in Kali, for each race goes through the various Ages for itself; hence the former races, both primary and sub-, go through all the four periods from the Golden to the Black.

It must follow from this, and such is the oldest teaching on the subject, that at one and the same time races may be on the earth running each for itself through one or other of the periods. Some might be in the Golden Age and others in the Black. At present it is admitted that the Âryans are in the Kali Age, but certain childlike races are not so. Within the present five thousand year period we know that races have absolutely finished their Kali Yuga and gone out of existence. This happened to that which ruled a part of the American continent, and hence for them in particular their Kali Yuga must have begun earlier than ours did. The Hottentots also disappeared during our memory. This method of considering the subject will clear it up, leaving only to be settled for each race the period which they are in, or the beginning and ending of it. And, as said, for the Âryans the great Kali Yuga began five thousand (odd) years ago.

To find out when the great Kali Yuga for the major race in-

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cluding all its sub-races began would be impossible, as there are no means, and H.P.B., the only one for the present who had access to those who held the records, said precise figures on those heads would not be given out. But she and also those behind her who gave her so much information laid it down, as in accord with the philosophy of nature given out, that a division into four was the order for evolution in respect to the life of races, and hence that each great race, whatever its number in the whole seven, would be compelled to go through the four periods from the Satya to Kali, while at the same time the minor races had the same division, only that each part would be shorter than those pertaining to the great race as a whole. For that reason it seems plain that the figures for the various Ages (or Yugas) are only such as relate to and govern the sub- or minor races.

The overlapping of races as to their particular Yuga (or Age) can be easily seen in history. When the whites came to America the Indians were in their stone age in some places, using stone hammers, spears, knives, and arrows. Even in cultured South America the priests used stone knives for use at the sacrifices. We, however, had gone far beyond that. The red Indian of North America would have remained wholly in the stone age had we not altered it to some extent while we proceeded as instruments for his annihilation. Therefore in our own period we have examples of two races being in different Ages while living at the same time on the globe.

The foregoing is the general scheme outlined in the *Secret Doctrine*, where there are numerous pages showing that when a new race, whether a sub or a major one, comes in it does so while many of the old race still exist, the one gradually rising in development while the other falls. They shade into one another as night does into day, until at last either night or day predominates. This period of shading is allowed for in regard to the Ages, and in the Brahmanical calculation we find that they add twilights and dawns, since preceding a new Age there must be the dawn, as following it will come the twilight. The twilight of the one will be the dawn of the other.

Using the Zodiac for the purpose of considering the question of the Ages, we find that, roughly speaking, the time taken by the sun to go round the whole circle is 25,800 years, as shown by the retrograde movement of the equinoctial points. This is the type for the yearly circle, which makes the four seasons and the four seasons in their turn symbolize the four Ages. Their length will be in proportion to the greater swing of the sun. Among the

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seasons the winter corresponds to the Kali Age, for then all is turned hard and cold, just as in the Black Age, the light of the Spiritual Sun being dimmed, the hardness and coldness of materiality appear in the moral life. Now if the sidereal period be divided by four, we have the figures 6450 years, or the five-thousand-year period with the requisite twilight or dawn added. And it was taught by the Egyptians that with every quarter of the circle of the Sun's great path there were changes caused physically by the alteration of the poles, and spiritually there must be changes due to the inner development of the human race as an entirety. While the materialistic philosopher thinks the changes would be due to the movement of the poles, the teaching from the Lodge is that the spiritual inner changes cause the physical ones through the appropriate means; in this case those means are in the movements of the great heavenly bodies. This is because the whole Cosmos is on the same grand plan, with all its parts working together, each in its own way.

For the present, students will have to be satisfied with the general statement that we are in Kali Yuga. The characteristics of the present time show it clearly enough, for while physical civilization is high the spiritual side of it is low and dark, and selfishness is the prevailing order. None of us can really pretend to know more than this, for while we have the Brahmanical calculation and the words of the *Secret Doctrine*, yet that is taking the word of another, plausible, of course, and also concordant with all other parts of the system, but still not of our own knowledge. The beginning of this Age and the time of its ending are dark to us; but the general theory, sufficient for our present needs, is perfectly clear, and as good an assumption as any of those indulged in by science,—certainly better than the incredible ideas of the theologian. Of one thing we are getting more and more proof each day, and that is of the immense period during which man has been on the earth, and with that admitted all the great cyclic lengths given by the ancient and modern Theosophists of weight are entitled to credence.

We can also get great comfort from the theory given out at various times, that in Kali Yuga a small effort goes farther for results than the same when made in a better Age. In the other Ages the rates of all things are slower than in this; hence, evil now seems quick; but in the same way good is also much quicker in effect and reach than in a slower time.

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WILL MASTERS' HELP BE WITHDRAWN IN 1898 UNTIL 1975?

THE theory is widely known among the members of the Society that at the close of each century a spiritual movement is made in the world by the Mahâtmâs, which begins with the last twenty-five years of the century and does not in that form begin again after the close of twenty-five years until the last quarter of the following period. But this has been exaggerated and much misunderstood. Some, indeed many, go so far as to conclude that then in the course of the next few years the Mahâtmâs will entirely recede from all work in the world and leave us all to our fate. One person went so far as to argue that it meant the coming of the sixth race in '98, and hence asked how it could be, or what matter it would be, as the sixth race would have sufficient knowledge of itself. But the major part seem to think that no help will be given after that time. I think this is incorrect, and will try to explain it as it was explained to me by the promulgator of the theory, H.P.B.

The Masters are governed by the law of action and reaction, and are wise enough always not to do that which might result in undoing all their prior work. The law of reaction applies as much to the mind of man as to physical things and forces. By going too far at any one time with the throwing-out of great force in the mental plane, the consequence would be that a reaction of superstition and evil of all sort would undo everything. Superstition rules yet in the world, and the world is not confined for the Masters to the Western peoples. In the West, following the historical cycles, a great and definite effort is made among the people—for instance, as the Theosophical Society—so as to aid the psychical and spiritual development of man. Among other reasons for not keeping up the display of much force is that if it went too far many unprepared persons whose moral senses are not rightly governed would take up with all our theories and follow them out along the lines of pure selfishness for business and other purposes.

For that reason, among others, H.P.B. began to slacken her phenomena some time before her departure, although to my own certain knowledge she was able to do them to the last, and did do many of them, and some of the most wonderful sort, up to the

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last. But publicly it was not so. Some have taken on themselves to say that the reason for this alteration was because she came to the conclusion it was a mistake to do them, but I do not believe this at all. It was a part of a well-understood campaign and order.

At the end of the twenty-five years the Masters will not send out in such a wide and sweeping volume the force they send during the twenty-five years. But that does not mean they will withdraw. They will leave the ideas to germinate in the minds of the people at large, but never will they take away from those who deserve it the help that is due and given to all. However, many will have gone on further by that time than others, and to those who have thus gone on from altruism and unselfish devotion to the good of the race continual help and guiding will be given. Many, however, in and out of the T.S. will continue so selfish and personal that they will have to content themselves with what they will get from others and from the general development. H.P.B. was quite definite on this. It agrees with history. During all the centuries there have been many persons who have had direct and valuable help from Masters, and to suppose that at the end of our first twenty-five years all of that will be finished is an absurdity in itself. W. Q. J.

H. P. B. frequently remarked in my hearing with regard to this question, that the work done during the last twenty-five years of each century by the Masters and occultists generally belonging to the Brotherhood was *public work* or work as nearly public as it could be made, according to the age and enlightenment of the people with which they had to deal. At all times they assisted and labored with *individuals*. In other words: During the last twenty-five years the conditions in the mental and psychic world are such as to allow work with large bodies of persons, whereas after that the work is more or less confined to the few. This is because it is then the Spring-time of the Cycle, when good and evil tendencies and changes come rapidly into existence. But always there have been attempts made to create an Order or association which should be able to live and carry on the work on the original lines from one century to the other. So far, then, from withdrawing Their help, Their desire is to continue to give it, not only after the close of the cycle, but always and at every time. It is the cyclic conditions only that prevent the influx of spiritual wisdom after the close of the cycle.

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But she also said that the amount of power put out was enough to keep the world thinking on these matters far into the coming century, giving as example a train—running at full speed—having its steam shut off; it would continue to run for a long distance after that if left to itself. And the work will not by any means end directly the cycle is ended. On the contrary, she said the endeavor is to educate a number of persons who will be able to preserve the spirit of Theosophical endeavor and keep in touch with the Masters from the close of one public attempt to the beginning of another. This, she declared, is the meaning of the words spoken by one of the adepts—"So long as three persons remain true to the Brotherhood, the Theosophical Society will continue to live". And if this is Their promise it only remains for each member to become one of these three in order that the Society should continue to receive the active help of the Masters all the time.

If it is remembered that it is not because Masters withdraw Their help at all that there is not so much work done at one time as another, but because it is less possible to make changes in the psychic atmosphere during certain seasons than in others, then the rest is perfectly clear. And in order that the Society shall live and continue active as it now is into the next century we have but to educate ourselves as Followers of the Light.

CLAUDE FALLS WRIGHT.

THE MAGIC MIRROR.

A FAITHFUL RECORD OF A STRANGE EXPERIENCE.

THERE is an element of superstition in my nature. I confess it at the outset. Were I to conceal the fact, you might be at a loss to account for the motives that prompted me, an otherwise staid young man of twenty-four, to consult a fortune-teller at a critical juncture in my affairs. I had never before, nor have I ever since, resorted to this method of drawing aside the veil of the future. I am more inclined, I think, to follow the dictates of common-sense in matters of grave importance than to rely implicitly, as so many do, upon the advice and prediction of astrologers and clairvoyants. That I nevertheless adopted the latter course in the instance to which I am about to direct your attention, is therefore to be taken as an indication that I had been confronted with an alternative more than usually perplexing to my judgment.

And no wonder that it should be so; for when, early in Sep-

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tember, I was handed a cable message from a widowed aunt of wealth and influence in Buffalo, N.Y., informing me that a situation had been secured for me as head accountant in what afterwards proved to be one of the large grain elevators of that city, I was plunged at once into a sea of doubt as to my fitness for so responsible a post. You will understand this better when I say that at the time mentioned I was filling the subordinate position of foreign correspondent and invoice-clerk in the office of the Messrs. Sloan, manufacturers of linen staples, in the city of Manchester. I had been in their employ for nearly two years, and seeing no prospect of advancement I had written to my aunt, Mrs. Mindham, with the above result.

Previous to my father's death, which occurred some three years before, I had visited my aunt in his company, and had awakened in the old lady's breast a warm interest in my welfare. I attributed this exhibition of kindly feeling on her part more to a certain agreeable liveliness of disposition, habitual with me, than to the obligations of kinship or the ties of blood.

I had been well-educated besides, and possessed in addition a natural aptitude for business and a shrewdness of judgment far beyond my years and experience—qualities, by the way, that were not lost upon my discerning and appreciative aunt.

After our return to Manchester, at the suggestion of my father I opened correspondence with Mrs. Mindham, which she acknowledged with many expressions of regard. Thereafter I never failed to write to her once every month, and when at last I was compelled to convey to her the sad intelligence of my father's death, she assured me in reply that henceforth my interests should be hers, and hinted vaguely at the possibility of securing employment for me in Buffalo, more in keeping with what she was pleased to call my "superior abilities".

Therefore it was no surprise to me to learn that she had taken steps looking to the betterment of my prospects. I expected nothing more than an ordinary clerkship at the start, but that she should have succeeded in placing me at a single bound in the highest position of trust in an establishment of practically unlimited means, was almost beyond belief.

I could not, however, doubt the evidences of my senses. There it was in black and white before my eyes:

Alfred Rawson,
Sloan's, Manchester.

Take passage immediately. Engaged as chief bookkeeper for Buckley Bros. & Baker. SARAH MINDHAM.

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I was literally staggered by the news. For some moments I sat like one in a stupor, my eyes fixed upon the little yellow paper on my desk. When my thoughts had returned to their ordinary channel, my first move was to ascertain who my future employers were, and what was the nature of their business. Upon consulting a copy of Bradstreet's Reports, I was perplexed at the discovery that no such firm was quoted in the seven pages given up to the city of Buffalo. I showed the message to my fellow clerks, who went over the list with me a second time, but without any better success. Bradstreet, it was plain, had no knowledge of the existence of my employers to be.

Finally I laid the cablegram before the senior Sloan. He read it carefully, while a slight shade of annoyance passed over his features. It quickly gave place, however, to a genial smile, and, rising from his desk, he shook me warmly by the hand.

"I congratulate you, my boy", he said, "you're in luck. But your gain will be our loss, I'm sorry to say. What's that? What's that? Can't find the firm in Bradstreet's? You've certainly overlooked it", he continued, running his eye through the B's. "No, it must be a new concern, or perhaps the business has lately changed hands. Let's see if we can find the name Buckley anywhere." We looked carefully along, column after column. Suddenly I startled my employer with a half-suppressed exclamation of triumph. "I've found it! I've found it!", I cried, pointing to an entry under the following caption: "Enterprise Grain Elevator (Ross, Buckley, & Buckley, Propr's.) . . . Aa."

"Yes", said Mr. Sloan, "they must be the parties we're looking for. Buckley Bros. & Baker have no doubt succeeded the firm quoted here. Worth a million and over, too. It's a grand opportunity. We shall be sorry to lose you, though, but of course, Alfred, you must go. Come to me when you are ready and I will give you a letter of recommendation to your new employers, although I presume it will be of no service to you under the circumstances."

Thanking Mr. Sloan for his thoughtfulness I returned to my desk, and shortly thereafter left the office to make preparations for my departure.

Oddly enough, the news of my good fortune did not fill me with any great measure of satisfaction. I felt depressed instead of elated. I was harassed with doubts and anxieties. Perhaps I should prove myself utterly incompetent to discharge the duties of the high position my overly sanguine aunt had obtained for me. After all, what did I know of America, its people, its business

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methods, its institutions? "It would be madness", I whispered to myself, as I hurried in the direction of my lodgings, "to give up an assured certainty for what might turn out to be the veriest uncertainty imaginable. No, I won't go. I'll stay right here in Manchester."

I walked on a few steps. "Fool!" something seemed to hiss in my ear. "I won't go", I said firmly, increasing my pace. "You must go", said the voice, authoritatively. "If I do I may starve", I argued. "If you don't you will starve", retorted the voice with logical acumen.

In such a state of uncertainty I reached my lodgings. Ascending to my room I locked the door and threw myself on the bed. There I wrestled with the subject till nightfall without arriving at a decision.

In this dilemma I recollected that shortly before I had seen the advertisement of a certain clairvoyante with an unpronounceable Hindû name. This woman, who styled herself the "Seeress of Gondwana", professed to reveal the future through the instrumentality of a magic mirror. Strange tales had often reached me from friends in India concerning the marvellous properties of these mirrors, and I was therefore inclined to give credence, in some small degree at least, to the claims of the woman in question.

It was but the work of a moment or two to find her card in a pile of newspapers on my writing-table. There was the Hindû name in all its unpronounceableness, relieved only by the announcement in a footnote, "All languages spoken". I should at least escape the customary gibberish of the foreign charlatan, then. And so I noted the address of the fortune-teller in my diary, which I had not carried farther than the third week in the new year. Having done so I betook myself to bed with the firm determination to visit the madame on the morrow, and challenge fate to give up the secrets of the misty years beyond.

Shortly after breakfast the next morning I set out for the quarters of the clairvoyante. My route led me through one of the poorer sections of the city. After a brisk walk of half an hour I reached my destination.

The appearance of the place, which was a ramshackle cottage in a narrow and ill-conditioned street, was certainly not calculated to inspire me with much confidence in the powers of the self-styled seeress of Gondwana.

I was not to be dissuaded from my purpose, however, by the unfavorable aspect of the surroundings, and so I doggedly made

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my way through a crowd of jeering small boys up a short flight of wooden steps that led to the entrance. I glanced at the tin sign upon the panel of the door to assure myself that I had made no mistake in the location. No; there was the long Hindû name more unpronounceable than ever, it seemed, and underneath it the cheering assurance that the vocabulary of the madame was not confined to her native tongue.

Nerving myself for the approaching ordeal, I pulled the bell resolutely, while my heart thumped like a battering-ram against my ribs. Scarcely had I released my hold upon the knob before the door opened, and I was ushered into a narrow hallway by a young woman in the attire of a housemaid.

I enquired for the madame. She led me into a front room, off from the hall, and bade me be seated while she notified her mistress of my presence.

Left to myself, I took a hasty survey of the room. Evidently fortune-telling, even when accompanied by the seductions of a magic mirror, was not a lucrative occupation in Manchester. There was nothing in the furnishings of the apartment at all suggestive of the business carried on there. A few odd sticks of furniture, half a dozen prim-looking chairs, a rickety table, a thread-bare carpet, a few cheap irrelevant pictures, and a pair of heavy, queerly-figured curtains hanging across the entrance to an inner room, made up the sum-total of the visible possessions of the prophetess.

Just as I had completed this mental inventory of my surroundings, the heavy draperies were pushed aside and the madame herself stood before me.

She was a stockily-built, dark-skinned woman of middle age, unquestionably of oriental origin, with plain but mobile features, and an abundance of glossy-black hair coiled upon the top of her head, where it was held in position by a dull gold pin in the shape of a serpent with its tail in its mouth.

She was of quite graceful carriage for one so bulky, and her long, loose gown of tawny red, fancifully striped with black, lent a becoming dignity to her ponderous figure.

But the distinguishing characteristic of the woman was her eyes, which were large, luminous, and intensely magnetic. A nameless thrill pervaded my entire system as I encountered for the first time the gaze of those star-like orbs, shining out, as they did, from the dark background of the curtains like balls of liquid fire.

As she advanced toward me I made no attempt to rise, but remained spell-bound in my chair, seemingly rooted to the spot.

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"What is wanted?" she asked in a low voice that was positively musical in its cadences.

This pertinent inquiry had the effect of bringing me back to a proper realization of my position, and with a half-muttered apology for my apparent incivility, I rose to my feet and in a few brief, business-like words stated the object of visit.

"You wish to consult me regarding your future?" repeated the owner of the wonderful eyes after me, with the same rhythmical intonation, as she pocketed the fee I had proffered her meanwhile. "Very well, then. Step this way, if you please."

With a beating heart I followed my guide behind the all-concealing curtains, and found myself in a little dark chamber, as diverse in character from the one I had just left as could well be conceived.

It was a square room of small dimensions, certainly not over ten feet in breadth. With the exception of a dim circular object in the middle of the floor, and a mantel in one corner on which were crowded a number of curious Hindû idols and a few attractive specimens of the antique *dinanderie*, or metal work of eastern lands, it was entirely devoid of furniture.

What little light was allowed to enter flickered feebly through the meshes of a gauzy yellowish curtain that hung in thick folds before the window. The four walls, and even the ceiling, were draped with a peculiar purple-tinted stuff, embroidered in gold thread with mystical lotus blossoms, systematically dispersed over the surface of the cloth. Directly above the circular object I have mentioned, at the distance of some six feet from the floor, a bright seven-pointed silver star hung suspended from the ceiling by a slender wire.

ST. GEORGE BEST.

(To be concluded.)

CONVERSATIONS ON OCCULTISM.

STUDENT.—What is the effect of trying to develop the power of seeing in the astral light before a person is initiated?

Sage.—Seeing in the astral light is not done through Manas, but through the senses, and hence has to do entirely with sense-perception removed to a plane different from this, but more illusionary. The final perceiver or judge of perception is in Manas, in the Self; and therefore the final tribunal is clouded by the

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astral perception if one is not so far trained or initiated as to know the difference and able to tell the true from the false. Another result is a tendency to dwell on this subtle sense-perception, which at last will cause an atrophy of Manas for the time being. This makes the confusion all the greater, and will delay any possible initiation all the more or forever. Further, such seeing is in the line of phenomena, and adds to the confusion of the Self which is only beginning to understand this life; by attempting the astral another element of disorder is added by more phenomena due to another plane, thus mixing both sorts up. The Ego must find its basis and not be swept off hither and thither. The constant reversion of images and ideas in the astral light, and the pranks of the elementals there, unknown to us as such and only seen in effects, still again add to the confusion. To sum it up, the real danger from which all others flow or follow is in the confusion of the Ego by introducing strange things to it before the time.

Student.—How is one to know when he gets real occult information from the Self within?

Sage.—Intuition must be developed and the matter judged from the true philosophical basis, for if it is contrary to true general rules it is wrong. It has to be known from a deep and profound analysis by which we find out what is from egotism alone and what is not; if it is due to egotism, then it is not from the Spirit and is untrue. The power to know does not come from book-study nor from mere philosophy, but mostly from the actual practice of altruism in deed, word, and thought; for that practice purifies the covers of the soul and permits that light to shine down into the brain-mind. As the brain-mind is the receiver in the waking state, it has to be purified from sense-perception, and the truest way to do this is by combining philosophy with the highest outward and inward virtue.

Student.—Tell me some ways by which intuition is to be developed.

Sage.—First of all by giving it exercise, and second by not using it for purely personal ends. Exercise means that it must be followed through mistakes and bruises until from sincere attempts at use it comes to its own strength. This does not mean that we can do wrong and leave the results, but that after establishing conscience on a right basis by following the golden rule, we give play to the intuition and add to its strength. Inevitably in this at first we will make errors, but soon if we are sincere it will grow brighter and make no mistake. We should add the study of the works of those who in the past have trodden this path and found

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out what is the real and what is not. They say the Self is the only reality. The brain must be given larger views of life, as by the study of the doctrine of reïncarnation, since that gives a limitless field to the possibilities in store. We must not only be unselfish, but must do all the duties that Karma has given us, and thus intuition will point out the road of duty and the true path of life.

Student.—Are there any Adepts in America or Europe?

Sage.—Yes, there are and always have been. But they have for the present kept themselves hidden from the public gaze. The real ones have a wide work to do in many departments of life and in preparing certain persons who have a future work to do. Though their influence is wide they are not suspected, and that is the way they want to work for the present. There are some also who are at work with certain individuals in some of the aboriginal tribes in America, as among those are Egos who are to do still more work in another incarnation, and they must be prepared for it now. Nothing is omitted by these Adepts. In Europe it is the same way, each sphere of work being governed by the time and the place.

Student.—What is the meaning of the five-pointed star?

Sage.—It is the symbol of the human being who is not an Adept, but is now on the plane of the animal nature as to his life-thoughts and development inside. Hence it is the symbol of the race. Upside down it means death or symbolizes that. It also means, when upside down, the other or dark side. It is at the same time the cross endowed with the power of mind, that is, man.

Student.—Is there a four-pointed star symbol?

Sage.—Yes. That is the symbol of the next kingdom below man, and pertains to the animals. The right kind of clairvoyant can see both the five- and the four-pointed star. It is all produced by the intersections of the lines or currents of the astral light emanating from the person or being. The four-pointed one means that the being having but it has not as yet developed Manas.

Student.—Has the mere figure of a five-pointed star any power in itself?

Sage.—It has some, but very little. You see it is used by all sorts of people for trademarks and the like, and for the purposes of organizations, yet no result follows. It must be actually used by the mind to be of any force or value. If so used, it carries with it the whole power of the person to whom it may belong.

Student.—Why is the sword so much spoken of in practical Occultism by certain writers?

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Sage.—Many indeed of these writers merely repeat what they have read. But there is a reason, just as in warfare the sword has more use for damage than a club. The astral light corresponds to water. If you try to strike in or under water with a club, it will be found that there is but little result, but a sharp knife will cut almost as well under water as out of it. The friction is less. So in the astral light a sword used on that plane has more power to cut than a club has, and an elemental for that reason will be more easily damaged by a sword than by a club or a stone. But all of this relates to things that are of no right value to the true student, and are indulged in only by those who work in dark magic or foolishly by those who do not quite know what they do. It is certain that he who uses the sword or the club will be at last hurt by it. And the lesson to be drawn is that we must seek for the true Self that knows all Occultism and all truth, and has in itself the protecting shield from all dangers. That is what the ancient Sages sought and found, and that is what should be striven after by us.

WRONG POPULAR NOTIONS.

"WHAT are your proofs?" is often asked of the Theosophical student who believes in reïncarnation and Karma, who holds to the existence of the astral body, and who thinks that evolution demands a place in the cosmos for Mahâtmâs (or great souls) as facts and ideals. "If you cannot prove reïncarnation just as you would a fact in a court of law, I will not believe", says one, while another says, "Make such objective demonstrations as science does, and then you may expect me to agree with you". But in truth all these objectors accept as proven in the way they demand for Theosophy many things which on a slight examination are seen to rest as much on theory and metaphysical argument as do any of the doctrines found in Theosophical literature. The axioms of mathematics are unprovable; the very word assumes that they have to be accepted. Being accepted, we go forward and on the basis of their unproved truth demonstrate other and succedent matters. The theories of modern astronomy are taken as true because by their means eclipses are foretold and other great achievements of that science made possible. But many centuries ago quite different theories of the relations and

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motions and structure of the heavens allowed the old astronomers to make the same deductions. Let us examine a few words and things.

THE ATOM.

The atom and the molecule are very influential words. They are constantly used by people claiming to follow science, but who indulge in criticisms on the uncertainties of Theosophical speculation. Yet no one ever saw an atom or a molecule. They are accepted as facts by science—just as the spiritually-inclined accept the existence of the invisible soul—yet it is impossible to objectively prove either the one or the other. They are deemed to be proven because they are necessary. But let a Theosophist say that the astral body exists, and Mahâtmâs also, because both are necessary in evolution, and at once a demand arises for "demonstration" by objective proofs.

THE SUN.

The sun is the apparent source of energy, and is confidently supposed by many to be a mass of burning material. No one, however, knows this to be so. No one was ever there, and the whole set of theories regarding the luminary rests on assumptions. Many natural facts are against some of the theories. The great fact that the higher the mountain the more cold it is on top would be one, not wholly accounted for by theories as to radiation. And when we remember the great, the immense, difference between the various scientific estimates of the sun's heat, doubt increases. Seeing that electricity is now so much better known, and that it is apparently all-pervading, the ancient idea that the sun is a center of electrical or magnetic energy which turns into heat as well as other things on reaching here, becomes plausible and throws some spice of illusion into the doctrine that our sun is a mass of burning matter.

Again, the sun is seen as if over the horizon in full view every clear evening, when in fact he has been some minutes down below the line of sight. Refraction partly accounts for this, but none the less is his apparent visibility or position above the horizon an illusion.

THE STARS.

Many of those that are known as fixed stars are immeasurably far away. Sirius is at an immense distance, and has been receding always many thousands of miles each minute. Others are so far off that it takes one hundred thousand years for their light to reach here.

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Yet since records began they have all remained apparently in one place and in the same relation to each other. They constitute a vast illusion. They are moving and yet they remain still. We point the telescope at one of our sister planets, and knowing that its light takes fifteen minutes or more to get to us, we must be continually directing the glass to a point in space where the planet is not, and by no possibility can we point to where it actually is. Still, for all this uncertainty, many complicated and definite calculations are based on these observations of mere illusions.

LATITUDE AND LONGITUDE.

These are practically used every hour of the day for the safeguarding of human life and property. But they exist only in the brains of men, for they are not in the sky or on land. They are theoretical divisions made by man, and they are possible only because the sole reality in nature is that which is jeered at by many as the ideal. But if the ancients are said to be the constructors of a great human chart in the Zodiac, the divisions of which have a bearing on the navigation of the great ocean of human evolution, the proud practical man says that you have but shown the ancients to be fanciful, superstitious, grotesque. But they were not so. Doubtless the saying recorded of Jesus about the time when we should see "the sign of the Son of Man in the heavens" will not so far from now be found to have a practical meaning in human life.

The ancient Sage was like the modern captain. The captain takes an observation of the illusionary stars and the blazing sun, thus discovering whether his ship is near or far from land. The Sage observed the Zodiac, and from the manner it and its boats were related to each other he was able to calculate whether the human freight in the boat of human evolution was near a rock or on the free, open sea in its eternal and momentous journey.

SENSATION OF TOUCH.

Every one is accustomed to say that he has touched this or that object on which his fingers may have rested. But this is not so. We do not touch anything; we only perceive and report a sensation which we call touch. If that sensation is due to actual contact between the skin and the object, then the harder we pressed, and thus the nearer we came to the object's surface, the more accurate should be the sensation. In fact, however, if we press hard we dull the sensation and turn it into one of pain for the skin. There is always a space between the skin and the surface dealt

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with, just as there is always a space between the molecules of each mass. If two smooth planes be pushed on to each other they will adhere, and the smother they are the more difficult it will be to get them apart. If we could actually touch the hand to any surface so as to cover all of it with a touching surface, we could not withdraw the hand at all. All that we get, then, by what we call touch is the idea produced by the vibration and by that much of contact as is possible in the case.

CONTINUOUS SOLIDITY.

Quite Theosophical is the scientist when he says that "we cannot know anything of the actual nature of matter in itself, but can only know the sensation or the phenomena". The mineral or metal called even the hardest is not solid or continuous in itself. This is now admitted by all scientific men. Even the diamond, "hardest of all", is a mass of moving molecules made up of like moving atoms. Its hardness is only relative. It is simply harder than glass because its atoms are moving at a more rapid rate. In a recent lecture in London Mr. Bell, a scientific light, told how the edge or point of the diamond cuts the glass because the molecules in the diamond move rapidly and get in between the slower ones of the glass and thus cut it. And so it is with all other masses of matter. They are only masses of molecules in different rates of vibration; none of them solid or hard save in a relative sense. Is it not true, then, as so often held by philosophers and so insisted on by those Adepts who gave us information through H. P. Blavatsky that the world we are in is to be properly considered in a metaphysical sense and not as a mere mechanism that can be explained on mechanical principles? And in the face of all the illusions and all the speculations of life and science, why should the Theosophist be asked to make or give any different sort of proofs than those availed of by science in all its investigations? There is no reason.

WILLIAM Q. JUDGE.

THE SPIRIT OF THINGS.

IDEAS rule the world", quoted one of Those whose influence in the Theosophical Society is not the less felt because its source is unperceived by most members. Yet there are many, even among our own Theosophists, who hold tightly to the notion that

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the world is held and even advanced by forms and words. From the ritualism and ceremonies of the Priesthood to the carefully rounded phrases of a Chesterfield there is scarcely a step. Both are equally useless to the development of the real man. The effort of each leads men away from the contemplation of the Spirit to the adoration of matter. Humanity has ever been led away from its freedom and recognition of the eternal principle of Life, to make obeisance to the god of form—and matter! Those in the past who said that all objectivity was Maya or illusion spoke a truth which must vibrate throughout all time, reverberating through the hearts of all who develop to the life of independence and power. For assuredly none can limit the changes in the Great Breath, whose perpetual motions in the unseen world make the varieties in this.

It is worth while to recognize this as a philosophy, and so prevent many mistakes. The world pulls this way and that, seeking her freedom in legislature and habit, oblivious to the fact that it is precisely these things which forge her chains. Belief in the necessity for Custom and Convention, sovereigns and saviours, style and good usage, is really born of the soulless: for these all limit freedom of the Spirit and propose to chain it to one idea. Hence arise disputations, and from them warfares.

Yet even recognizing this, the philosopher will not rebel against them nor seek their immediate destruction. Himself emancipated, in the world though not of it, he will see that the world being held by forms, through them it must be aided and advanced to freedom.

Some will think it is going too far to say that the spirit of evil and stagnation is in form. But it is easy to demonstrate this truth. Every great leader, every genius, has thrown off the yoke of form-slavery, and drawn his principles of action from the free source of things. Though often disregarding and destroying things men have long believed dear and sacred, yet while he lives men follow him and love him; recognizing something of the heavenly power about him, they find strength in his freedom and delight to be in his presence and to know his thoughts. Who has not seen the spirit of life in a child? And there are none among us who upset customs more than children. Buddha, Jesus, and the true religious founders destroyed all forms. Even though we see in them the great originators of present religious forms, it is not because they desired that that should be so, but because their ideas and wisdom were clothed in matter by their followers, who, possessing little recognition of the Spirit, were incapable of draw-

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ing life from anything but externals. Poets and painters, musicians, geniuses of all kinds, are noted for their eccentricities, yet no one can doubt that they see deeper into the divinity of things than do the Philistines. Strange as it may seem, it is, after all, the power of *originality* which is indicative of possible progress in any human being. Without this the nature is in darkness, there is no light in it and no creative power.

The Theosophical Society was established on such a basis that should prevent, if possible, its ever being tied by forms. Yet how many there are who want to make it a *respectable* institution—will not help a brother unless he be of the same rank as themselves! How many, indeed, wish that H.P.B. had not had eccentricities, or had not done so much outwardly to vibrate and shock conventional shells; or that fewer uneducated persons were in the ranks and more of those who are book-learned and well placed in Society!

Others are so caught in the web of form that they think it impossible for anyone to possess wisdom or light outside the Society's ranks. Let such know that there are many persons all over the world, outside the T.S., who have caught something of the Spirit of Wisdom just now lighting up the whole earth, and these as well as T.S. members are surely being helped by the Great Brotherhood behind. The T.S. has its own work to do. It was the originator of these thoughts in the West, and through its members they must be given to the world. And if taken up and used by others outside, a part here and a part there, sometimes imperfectly, generally unacknowledged, it is no harm, but always unconsciously an aiding the world. There are no forms here, no priesthood; each one has his own wisdom and should hasten to let the world know of it.

It is not only the Theosophical Society we work for, as a Society merely. This is a great danger to be avoided. It is for the Society only as a useful vehicle of ideas that we labor It will fade and fall to pieces some time—and let us trust it may be destroyed long before it approaches the possibility of becoming a priesthood—but the ideas the world and our race have received through it will live and will have moulded the thought of the people almost without their knowing it. We shall be forgotten, but the thoughts we have passed on will live. Members should recollect they are not building an institution, but only erecting a temporary structure in which a little wisdom has been stored.

Many in the Society are just now used by Those "behind the scenes", to become vehicles of truth. They are intended to hand

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it on. Once the brain has opened to the Light only one thing can again close it, that is, the *keeping back of wisdom from others.* Yet many receive knowledge in a flash of intuition, and instead of giving it out at some Branch meeting or to someone who may need it, they keep it hid away to burst it forth later in a carefully-written paper or lecture, so that they may receive credit for their ideas and not have them stolen by others beforehand. Their ideas will then find no ground in which to take root: they should have been given out when received. And in time such persons will, if this habit be kept up, lose the spiritual power they now possess. Moreover, the setting free of ideas in the world at the right moment has a great deal to do with the development of occult powers, however little connection between these two matters there may seem to be. It is pure personality and selfishness that make one hold back and wait until the thoughts can be given out with greater credit to himself.

Madame Blavatsky launched her wisdom into the world without any consideration of herself. Probably her thought was something of this nature: "I know my English is faulty, I know my science is not of the best, but my wisdom is true, and it must be sent forth. Others will steal my ideas and knowledge for their own glorification, but it does not matter, that is their own loss; they are also helping me in my labor."

So it is that work which must be done, and speedily lest we lose the knowledge ere we have pinned it. Let loose the ideas among the people; do not hold them till you can get glory by them. Do not wait until you can understand Sanskrit, can write classical English, have made a name for yourself in the world, before you become a worker. This is all fear of form. To be sure, the better the instrument the better the work, but the means must not be mistaken for the end. The time is short; only a few more years exist for active work. Let the ideas loose in the world at all costs; and no matter at what loss of fame to yourself. After all, on your death-bed you will know that it is the IDEA—spiritual or otherwise—of life that you have had, and your virtue, that are the important things, not how much you have known of other men's thoughts, or how correctly you have dressed.

The Ideas live and rule, not the words that clothed them nor the imagery used for their expression. And it is well known that he who thus impersonally acts comes more and more directly in relationship with the Brotherhood of Light.

CLAUDE FALLS WRIGHT.

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ON THE SCREEN OF TIME.

> The whole phantasmagoria is only a picture thrown up against the Screen of Time by the mighty magic of Prakriti (Nature).[1]

THE various portions of the world-screen portray the Theosophical movement as proceeding with unchecked, even increased, activity. As in the course of every river, yes, even to the smallest rivulet, impediments arise, deterrents temporarily fill the bed or swerve the course, so in this movement many a change occurs.

Yet there is always reädjustment, and, with that, the increased momentum observable when a pent-up force frees itself and breaks away, carrying with it the *dèbris* which it scatters and dissolves. There is a change, and yet no change. The goal is ever the same, for in the great course of evolution

> Even the weariest river
> Winds somewhere safe to sea.

But what the laws of motion do for the streams, the laws of mind must do for thoughtful man, for man earnestly applying himself to the study of Law with Nature and her eloquent analogies for guide. Such men reädjust their course with care. Not the triumph over obstacles, not the elate sense of power evolved, of a strong, free, onward progress, is suffered to deflect their course or to swerve the calm mind from its outlook over men and things. The impediments, whether they arose from circumstance or from fellow-men, are viewed as teachers, not as foes, once they are removed, once their restraint or their opposition is removed. Karmic agencies all of them, none can impede the course unless by our own concurrence or submission. All, if we ourselves pursue unaltered the path of inaction in action to the Unknown Sea, all have the rather assisted by aiding in the development of latent powers of persistence, of resistance to the invasion of foreign motive, of warring elements whose accumulation would turn our course. An opponent is foe or evolver, as you take him. By the might of that newly-developed power the river takes again to its strong arms the now disintegrated opposition, no more an obstacle but an element of affluence, parts necessary to the trinity of earth and air and water: it takes them into its

[1] *Letters that have helped me*, p. 29.

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resistless sweep and all are at one again, all flow on toward the ideal Unity. In that ideal our present union consists; it is this unity of motive which makes the strength of a movement such as ours. Thus may man learn again from Nature. She teaches that great rivers rarely raise their own impediments. Such are more difficult of removal. Let us suffer without complaint—but with instant resistance—the choking of our stream by *débris* thrown from opposing shores, but—— let us not raise our own obstacles!

How often the Friend now invisible to most eyes lamented the tendency of "the Theosophists to soil—like the cuckoo—their own nest". In the first letter addressed to me by our beloved Madame Blavatsky she wrote as above, and then expressed a fear which to her was hydra-headed, the only fear that ever had power to daunt that lion heart, the fear that, like Frankenstein, she had created a monster which might rend her and mankind. So the obstacles threaten at times to turn the river into a devastating monster. Let it keep to its own bed; let it cease to war with the obstacles in the very first moment of their removal; let the common aim be resumed; and the hope of H. P. Blavatsky, her faith and not her fear, shall be justified.

LONDON HEADQUARTERS has had a visitor of interest in an English gentleman from Tibet. Originally a botanist, he had journeyed to the "Unknown Land" and studied Buddhism with the idea, at first, that it would help him in his travels. He was soon seriously interested, and finally became a Buddhist and later on a lama, passing through the usual severe ordeals. During his present visit to London he lectured at the T.S. Headquarters, as well as before other Societies, before returning to Tibet, where he has now gone. The most satisfactory point of all that he said was, to Theosophists, his statement that the Mahâtmâs are known to exist and are fully believed in throughout Tibet and the Buddhist orders there, although They are not generally seen, but work through other persons (a few). He also told of some curious practices of exoteric Lamaïsm. When persons commit adultery they are killed and their skulls tied together; this is supposed to detain them in Kâma Lôka, united in the presence of their sin. A species of drum is made of the skulls, every tap upon which is supposed to give the delinquents a thump to be felt even in the place of shades. At a yearly festival called the "Butter Festival" these skulls are sometimes (in a moment of priestly mercy) burnt, which is supposed to release the astral

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bodies of the sinners from kâma-lôkic torment. One such human drum has been presented to Brother George Mead. I understand that he means to burn it without waiting for the Butter Festival. In fact, I suspect that Brother Mead has moments of mercy weekly, even daily: he does not wait for a stated yearly softening of the heart. Another human curio is a rosary made of round bits from the tops of human skulls, taken from the part where the soul is said to pass out at death. This will also enkindle the flames of our brother's pity. It is not clear what constitutes the "adultery" thus punished, in the view of these Tibetan lamas, as it was also said that a woman might have as many as five husbands. Another custom. Tithes are paid to the lamas as a religious observance, and these they scrupulously exact. If anyone fails to pay tithes, the delinquent is hypnotized by the lamas, when he goes about quite cheerfully but starves himself to death by their suggestion! One would like to know whether this priesthood of exoteric Buddhism is a "red" or a "yellow cap" tribe. They would appear to belong to the class of lamas mentioned by Prince Henry of Orleans in his book on Tibet, whose frontiers he successfully passed. Curios of brass and silver were also brought by the visitor and generously donated to be sold for the benefit of the T.S. Créche. A silver prayer-wheel and rosary covered with hammered ornamentation, Tibetan texts and designs, and also set with turquoises, and a fragile chatelaine of silver hung with small toilet accessories, were the prettiest objectivities from the far and fascinating land.

THE reported discovery of a new gas said to be allied to nitrogen, as announced at the Oxford meeting of the British Association, recalls the facts given in the *Secret Doctrine* on gases as yet unknown, which are the missing links of chemistry and alchemy. One of these, spoken of as paranitrogenic or nitrozonic, would appear to correspond to the "new" gas of modern pioneers, or rediscoverers, as we prefer to call them.

Another fulfilment of statements by the author of the *Secret Doctrine* is found in a paper on original research, the "Physical Researches on Nervous Matter", said to be by Richardson and published in the *Asclepiad*, II, No. 41. The author says that "great mistake" has been made and concealed by "one false observation". Anatomists supposed that "the brain and its elongations in the shape of nerves were absolutely solid substances, and although at one time it was thought that in the nervous fiber there was a fluid called specifically the nervous fluid . . .

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and although the tubular character of the nerve has been exhibited by microscopists, with mistakes of observation owing to the circumstance that *post-mortem* changes have sometimes been taken as natural conditions, the grandest of errors has remained, that of looking upon the nervous matter as solid. The brain after death looks solid——". The author then proceeds to state, as his "first subject", the theory that the nervous matter is not solid during life, but is mobile. "It is not like a wire, as a conductor of vibration, but is rather like a column of mercury, movable by expansion and vibration of particle on particle, *particles collected in centers, and in a certain sense distinct*, yet all in communication by means of the connecting lines which rise from the expanses in the organs of sense and from the other surfaces." The paper concludes with various tests by oxidization, combustion in oxygen, and so forth, but I would call attention to the lines italicized by me above as finely descriptive of a condition of interior substance whose *ensemble* may stand as the astral or nervous body, moulded, in part, into the shape of the body which contains it, yet having, in most men and women, no specific form of its own; a carrier of "*Life*". H.P.B. always said that solidification of the brain after death rendered observation of the astral (or nervous) passages and "airs" impossible. Some of the most pregnant facts of practical occultism are based upon this truth. Have the microscopists tried the effect of the Tesla electric current upon the brain as soon after death as possible? Here is a hint to our scientific friends, for could the mobility of "coagulated" nervous matter be even partially restored under electric action, yet another portal to the unknown might be unlocked in part. To the pure clairvoyant power only is complete observation of the normal and fohatic action of nervous matter possible, yet even partial observation is a crutch to halting minds which, like Thomas, must touch objective fact. Nor is this an unnatural need. It is one wholly natural, for it has its root in the stubborn illusion of the physical senses. Its yoke is felt by all in one or another form, and that is one reason why, in these days when it seems to be the paltry fashion to touch upon the faults of the illustrious dead, and when even some trusted friends have been lured to *post-mortem* dissection of H.P.B. and to claims that those of her utterances or testimonies which disagree from their personal views were false or were the subjects of her unrecorded and unobserved repentance, I would revert to that larger method common to seekers after unity in all ages, I would by synthetic deduction from her wonderful insight, her prophetic vigor, her unfailing humanitarian service, prove the

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upward *tendency* of her being, and would suggest that *post-mortem* observers of her character, as objectively crystalised in their own minds, may have been blinded by the new and rigorous conditions. The spiritual eye sees all things by its own light shed upon them. So with the eye of the mind; so, indeed, said H.P.B., with the physical eye, which in fact emits an energy by which it sees, though modern science knows naught of this. Emerson said: "Greatness is always in a *tendency*, not in an action. It is for us to believe in the rule, not in the exception. The noble are thus known from the ignoble." H.P.B. *tended* ever towards a brighter light. She, whose spiritual beneficiaries and dependents with coldly self-righteous sighs deplore here and there a fault, a spot, (a solar spot, it may be, to eyes of faith), saw the blackest sins, crimes even, as she now sees paltry infidelities or the ingratitude of microscopic analysts—with a heart of largest pardon. Pardon, do I say? Ye gods; what homeric laughter must now be hers, who was wont to laugh as with that other Sphinx, great Nature! Ah, friends; it were easy to touch apparent lapses of character and action, yet let us rather endeavor to rival her in charity, in the largeness of her silence. Somewhat she has, perhaps, to pardon in us all. We are too prone to forget that "Self-knowledge is of loving deeds the child". And that other watchword left by her: "Inaction in a deed of mercy becomes an action in a deadly sin". In the name of her infinite pardon give the lie to those who bid us look unmoved on another's pain; "tell them their tongue is false". The Law brings pain; be it ours to heal that pain, and, like little children, to love one another. Now that Love is not emotion. It is unmoved Compassion, itself the mover of worlds. Its herald here below is to leave the *awards* of action or inaction *to the Law*, as does the living Lodge, while we work for, with, in, and through one another.

JULIUS.

LITERARY NOTES.

MERCURY, the Children's Theosophical Monthly, is very good in its October issue, especially in "The Fairy and the Giant" and the Rev. W. E. Copeland's "Catechism for Children". Yet to eat no meat and to "love nothing" are not Theosophical injunctions.

A THEOSOPHICAL VIEW OF SPIRITUALISM is an eight-page pamflet issued from the Pacific Coast Headquarters. It has ability, but is heavy, much too general in treatment, has not enough of specific illustration, adds little or nothing to thought already published, and can hardly be serviceable for general circulation.—[A.F.]

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THE OPEN COURT has an excellent short story entitled "Karma", which excellently illustrates the doctrine, the scene being laid in India. It has been copied by daily newspapers. This all shows the hold the noble philosophy is gaining here, while in India missionaries are striving to convert the ignorant to Christianity of various sects.

THE NORTHERN THEOSOPHIST for October has another of those marvelously sensible and vigorous outpourings which make the "Editor's Remarks" so unique in Theosophical literature. Their manly tone, utter freedom from fantasy or nonsense, intense perception of reality and practicalness, are delightful. There is something very fine in an English character of this particular type, and its exhibition in the T.S. arouses the exhilaration felt by Churchmen when Arnold of Rugby, Kingsley, and their school appeared on the scene.—[A. F.]

THE LAMP, the little monthly published by the Toronto T. S. and 5000 copies of which are each month distributed, is an astonishing case of Branch enterprise, and the October number is filled with instructive matter. The International Sunday School Lessons, the apt quotations of pithy sentences from many quarters, the stress put upon right living as the test of character, the Branch discussions of Bible texts under Theosophical light, the beautiful spirit of charity and earnestness pervading it, all are noble features of this singularly excellent periodical. Subscription is but 25 cents a year, and may be sent to the Editor at 365 Spadina avenue.—[A. F.]

THE JAGAT GURU'S LECTURE at Madura, India, in March is sent on from Adyar. This guru is called "His Holiness" by the *Madras Mail*. In the lecture he said the chela should be more devoted to his guru than to God even, because the guru can protect him from the anger of God whereas God cannot protect him from the anger of the guru. Some of the lecture is good, particularly the illustrations, but certainly students in the West will not accept the above theory that the guru is more powerful than God. It is becoming more plain every day that the older teaching of the Upanishads showing the Self of each to be the true Guru guide and protector is best for the West, and that the India of to-day is not the spiritual guide of the West.

"SOME MODERN FAILINGS" is a reprint by the T.P.S. of two striking articles in *Lucifer* signed by a Chinese name, Che-Yew-Tsäng, and with a Chinese quality faithfully kept up. These articles were so admirable and so sought after that they are now issued as a pamflet. The writer has drunk deeply of the spirit, the ideas, and even the phraseology of Jasper Niemand, unconsciously displaying the very tones of that distinguished Theosophist. There is the same intense devotion to duty, the same exuberant loyalty to leaders, the same heartiness of service. The doctrine (p. 19) that distaste for the fault of another excites the same fault in oneself may seem to clear minds a little fantastic, but it is a small demerit compared with the great worth of the articles. (Orderable through PATH, 10 cents.)—[A. F.]

THEOSOPHICAL SIFTINGS, Vol. VII, No. 9, has two papers. "Plethora", by Dr. R. C. Fisher, excellently well expounds the matter of food as to quantity, quality, and effects, advocating a vegetable diet and a rational system of medicament for disease. It is published at the special request of the Countess Wachtmeister. "Freewill and Karma", by Wm. Kingsland, is a reprint from *Lucifer*, and is a noble and beautiful paper, of singular spiritual apprehension, inspiring and strengthening. This is especially true of the last two pages. There is one drawback,—the representing our individual consciousness as the aggregate of the consciousness of the physical cells of our body, and the Supreme Spirit as the aggregate of our individual Egos (page 18). Fortunately the following passages swamp such materialistic teaching.—[A.F.]

SEPTEMBER THEOSOPHIST. "Old Diary Leaves XXX" completes the First Series, carrying the history up to the point of the actual embarkation for India of the Founders, December 18, 1878. Col. Olcott's imitation of a medium and H.P.B.'s delight at its success upon a Spiritualist are brilliantly described; the passing project of merging the T.S. in the Masonic body is touched on, though nothing is said of what would then have become of the female Founder; a singular phenomenon by H. P. B. is recorded,—the production of a large

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in Arts at the State Government Provincial College of Trichinopoly. In 1884, while there, he joined the Sanmarga Sabha of that place. Taught school at Trichinopoly and became a clerk in the Revenue Department at Bellary. A natural leaning to religion and mysticism caused a want of companionship in such thought, and that led to acquaintance with Jagannathiah, with whom the Sanmarga Samaj was begun in 1887. This led to the T.S. naturally. After service in the Survey Office, the Government transferred him to Madras, and then he decided, like his friend, that he must be at Bellary, so he resigned and tried the work of a baker there, but this was not successful. Then work was obtained in a mercantile house until 1893, when the pressure of the T.S. work of the Samaj caused him to give that place up, and he too is now devoted to the work of his heart.

By both all they do is done under stress and strain, which reminds us of the way the work has to be done in America, with little money and few to help. But the unseen, powerful help of the great Initiates of the T.S. is behind this as well as other sincere work for the T.S., and it is to be hoped they will ere long be able to do more without being compelled to pinch and save for the sake of mere existence. Some help has been sent from month to month from American friends who believe in vernacular work in India, since the T.S. as an English movement cannot find the masses there. This has widened out, and may be heard of later as a combined work for India and America helped by the latter, benefitting both in all ways that may flow from the turning up of rare manuscripts of value and by more widely energizing India to help itself.

CONVERSATIONS ON OCCULTISM.

STUDENT.—Is there not some attitude of mind which one should in truth assume in order to understand the occult in Nature?

Sage.—Such attitude of mind must be attained as will enable one to look into the realities of things. The mind must escape from the mere formalities and conventions of life, even though outwardly one seems to obey all of them, and should be firmly established on the truth that Man is a copy of the Universe and has in himself a portion of the Supreme Being. To the extent this is realized will be the clearness of perception of truth. A realization of this leads inevitably to the conclusion that all other

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men and beings are united with us, and this removes the egotism which is the result of the notion of separateness. When the truth of Unity is understood, then distinctions due to comparisons made like the Pharisee's, that one is better than his neighbor, disappear from the mind, leaving it more pure and free to act.

Student.—What would you point out as a principal foe to the mind's grasping of truth?

Sage.—The principal foe of a secondary nature is what was once called *phantasy*; that is, the reäppearance of thoughts and images due to recollection or memory. Memory is an important power, but mind in itself is not memory. Mind is restless and wandering in its nature, and must be controlled. Its wandering disposition is necessary or stagnation would result. But it can be controlled and fixed upon an object or idea. Now as we are constantly looking at and hearing of new things, the natural restlessness of the mind becomes prominent when we set about pinning it down. Then memory of many objects, things, subjects, duties, persons, circumstances, and affairs brings up before it the various pictures and thoughts belonging to them. After these the mind at once tries to go, and we find ourselves wandering from the point. It must hence follow that the storing of a multiplicity of useless and surely-recurring thoughts is an obstacle to the acquirement of truth. And this obstacle is the very one peculiar to our present style of life.

Student.—Can you mention some of the relations in which the sun stands to us and nature in respect to Occultism?

Sage.—It has many such, and all important. But I would draw your attention first to the greater and more comprehensive. The sun is the center of our solar system. The life-energies of that system come to it through the sun, which is a focus or reflector for the spot in space where the real center is. And not only comes mere life through that focus, but also much more that is spiritual in its essence. The sun should therefore not only be looked at with the eye but thought of by the mind. It represents to the world what the Higher Self is to the man. It is the soul-center of the world with its six companions, as the Higher Self is the center for the six principles of man. So it supplies to those six principles of the man many spiritual essences and powers. He should for that reason think of it and not confine himself to gazing at it. So far as it acts materially in light, heat, and gravity, it will go on of itself, but man as a free agent must think upon it in order to gain what benefit can come only from his voluntary action in thought.

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Student.—Will you refer to some minor one?

Sage.—Well, we sit in the sun for heat and possible chemical effects. But if at the same time that we do this we also think on it as the sun in the sky and of its possible essential nature, we thereby draw from it some of its energy not otherwise touched. This can also be done on a dark day when clouds obscure the sky, and some of the benefit thus be obtained. Natural mystics, learned and ignorant, have discovered this for themselves here and there, and have often adopted the practice. But it depends, as you see, upon the mind.

Student.—Does the mind actually do anything when it takes up a thought and seeks for more light?

Sage.—It actually does. A thread, or a finger, or a long darting current flies out from the brain to seek for knowledge. It goes in all directions and touches all other minds it can reach so as to receive the information if possible. This is telepathically, so to say, accomplished. There are no patents on true knowledge of philosophy nor copyrights in that realm. Personal rights of personal life are fully respected, save by potential black magicians who would take anyone's property. But general truth belongs to all, and when the unseen messenger from one mind arrives and touches the real mind of another, that other gives up to it what it may have of truth about general subjects. So the mind's finger or wire flies until it gets the thought or seed-thought from the other and makes it its own. But our modern competitive system and selfish desire for gain and fame is constantly building a wall around people's minds to everyone's detriment.

Student.—Do you mean that the action you describe is natural, usual, and universal, or only done by those who know how and are conscious of it?

Sage.—It is universal and whether the person is aware or not of what is going on. Very few are able to perceive it in themselves, but that makes no difference. It is done always. When you sit down to earnestly think on a philosophical or ethical matter, for instance, your mind flies off, touching other minds, and from them you get varieties of thought. If you are not well-balanced and psychically purified, you will often get thoughts that are not correct. Such is your Karma and the Karma of the race. But if you are sincere and try to base yourself on right philosophy, your mind will naturally reject wrong notions. You can see in this how it is that systems of thought are made and kept going, even though foolish, incorrect, or pernicious.

Student.—What mental attitude and aspiration are the best

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safeguards in this, as likely to aid the mind in these searches to reject error and not let it fly into the brain?

Sage.—Unselfishness, Altruism in theory and practice, desire to do the will of the Higher Self which is the "Father in Heaven", devotion to the human race. Subsidiary to these are discipline, correct thinking, and good education.

Student.—Is the uneducated man, then, in a worse condition?

Sage.—Not necessarily so. The very learned are so immersed in one system that they reject nearly all thoughts not in accord with preconceived notions. The sincere ignorant one is often able to get the truth but not able to express it. The ignorant masses generally hold in their minds the general truths of Nature, but are limited as to expression. And most of the best discoveries of scientific men have been obtained in this sub-conscious telepathic mode. Indeed, they often arrive in the learned brain from some obscure and so-called ignorant person, and then the scientific discoverer makes himself famous because of his power of expression and means for giving it out.

Student.—Does this bear at all upon the work of the Adepts of all good Lodges?

Sage.—It does. They have all the truths that could be desired, but at the same time are able to guard them from the seeking minds of those who are not yet ready to use them properly. But they often find the hour ripe and a scientific man ready, and then touch his cogitating mind with a picture of what he seeks. He then has a "flash" of thought in the line of his deliberations, as many of them have admitted. He gives it out to the world, becomes famous, and the world wiser. This is constantly done by the Adepts, but now and then they give out larger expositions of Nature's truths, as in the case of H.P.B. This is not at first generally accepted, as personal gain and fame are not advanced by any admission of benefit from the writings of another, but as it is done with a purpose, for the use of a succeeding century, it will do its work at the proper time.

Student.—How about the Adepts knowing what is going on in the world of thought, in the West, for instance?

Sage.—They have only to voluntarily and consciously connect their minds with those of the dominant thinkers of the day to at once discover what has been or is being worked out in thought and to review it all. This they constantly do, and as constantly incite to further elaborations or changes by throwing out the suggestion in the mental plane so that seeking and receptive minds may use it.

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RIGHT ACTION.

IN defining Philosophy, Professor Ferrier said that "Philosophy is not Truth, but reasoned Truth". And although it may be objected that Truth in its widest aspect must include "reasoned Truth" or Philosophy, yet to a great extent because the West has such imperfect knowledge of the real nature of Mind and of its inner workings, Truth has come to be regarded too much simply as knowledge of facts, of such facts as can be demonstrated *scientifically*, and of their relations and sequence on this plane only. All else is regarded more or less as speculative and uncertain. It is said that we can really know only what Science can demonstrate; other things may be true, we shall be glad if they are true, but they must first be *proved* true before we can regard them seriously. And so Philosophy, the "reasoned Truth" which endeavors to get at the *how* and the *why* of things, and which in so doing passes into the realm of metaphysics, is regarded, at least in its deeper aspect, as speculative; for although it accepts the facts of Science, it transcends Science and cannot be demonstrated according to modern scientific methods. If we take Religion in its true sense, as that which binds back men to the source of all, and so binds man to man on the inner planes of being, and which must include "right action" and "right living", we may see that Philosophy is the link between Science and Religion, that it completes the one and makes possible the other.

It is not enough *to know*, we must do more, we must endeavor *to know how*, and *to know why*. And although the ultimate *how* and *why* may be beyond us, may even transcend our powers of conception, yet it should be our aim to ever approximate to that ultimate. The history of man in all ages shows that he is ever impelled to seek the solution of this problem. Now in one way, now in another, man has sought to learn the *wherefore* and meaning of existence. The great religions of the world; the philosophies of all times; ancient and modern Science; these with their cosmogonies and theories of creation and emanation, of evolution and development, all are pages in the history of man's inner life, spiritual, moral, and mental; and could we read aright we could trace how at times he has risen till he has stood in the clear light of Truth, how too often he has sunk into the depths of shadow and illusion.

Where do we stand to-day in our seeking after Wisdom? What

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guide-posts have we to direct our course? Shall we follow the teachings of any one of the World-religions, or shall we take modern philosophy or modern science as a guide? But how can we know *which* of all these to follow? Surely we are in great perplexity, for before we can intelligently know which is the best guide we ought to study and compare all these teachings; otherwise we may make a great mistake and follow a false guide, when a little patience, a little investigation and study, would have shown us a true one. If we are to live rightly, to act rightly, we must have a right basis and we must think rightly. But it is claimed that even a slight comparative study of the great religions will reveal that their ethics are almost identical, and that if we can go deeper into this study we shall be forced to the conclusion that all had a common origin. So that while it is profitable to pursue such a course of study and if possible to add to it the study of philosophy and modern Science, yet even if this is beyond our power we need not despair nor become indifferent.

For what is it that is really necessary in order that we may act rightly? It may indeed be that to act rightly in an ultimate sense, ultimate knowledge is needed; but for each one to act rightly where he is depends upon his efforts to use the knowledge he now has, and upon his striving to reach his ideal. For each one has an ideal of some sort, perhaps a very high and holy ideal which he cherishes in his heart of hearts, and yet because it is so high he may too often fail to even remember it. A little thought will show that we have different ideals at different times, and that these are constantly changing. This must be so even if our ultimate ideal remains the same. That action is right action for each one which is done as far as possible with reference to one's ideal. By endeavoring to act up to our ideals we test them and make it possible for us to form new and higher ideals. A man's ideal is the unconscious result of his philosophy, and, strange as it may seem, the only way to obtain a true philosophy is not so much by studying as primarily and especially by living and acting, by living and acting up to one's ideal. So let the student ponder over the words of Jesus: "If any man willeth to do his will, he shall know of the teaching;" and let him also meditate on the words of a far earlier teacher, Krishna; "He who is perfected in devotion findeth spiritual knowledge springing up spontaneously in himself in the progress of time."

J. H. F.

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ON THE SCREEN OF TIME.

AS the student of Nature watches even his small corner of the world-wide Screen of Time, he sees with delight the things of history appear, disperse, and reäppear. It was in this mood that I received, on the 12th of August last, a gift which was at once a reminiscence and a prediction.

We have eternal friends, souls of one Ray, our kindred from dawn to dawn. One such sent me two curious family relics, bought from an impoverished woman in one of the oldest towns in France: these relics were the Masonic cross and apron of her grandfather, who had received the cross prior to the French Revolution, the apron just at the close of that stormy time. They bear evidence of his having been a member of that branch of the Rosicrucian Society which was founded by Cagliostro, who suffered imprisonment in consequence of his having founded a secret society.

The detail of these objects evidences the oriental inspiration of the real, the *secret*—now, as then, secret—Rosicrucian fraternity. The cross, surmonnted with a crown, is of green garnets and crystals, set in silver. In its center is a picture, done in black and gold enamel upon a mother-of-pearl ground, of a small cross with a rose heart; in front of the cross a pelican upon a funeral pyre plucks at her breast. Below this, eleven degrees are marked off. The woman said she had been told when a child that these marks signified the Masonic degrees taken by her grandfather, but there is a mystic significance attaching to the number eleven. On the back of the jewel is another picture, done in the same way, of a larger "rosie crosse", surmounted with the letters INRI. The apron is an oblong of white lamb's skin, sewn with small round gilt spangles, either in groups of five or singly (like sun symbols), and is trimmed with gold lace now tarnished. At the top, over skulls and crossed-bones, are the letters S. H. O. (Société Hermetique Orientale). In the center a rough double triangle is formed by square and compass; in the middle of this a flamboyant six-pointed star has the letter C or G as its seventh point. The one letter would stand for Cagliostro, the other for St. Germain. Upon a bridge in the lower foreground are the letters L.D.P., historically attributed to Cagliostro; each letter is stopped by a triangle made in dots. The bridge crosses from the

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west to the east, and Cagliostro, agent of the Universal Lodge, was the bridge or path—sometimes called "the Door" in mysticism—between the eastern and western branches of that Lodge which is ever one. The bridge has four buttresses and three arches ("four bases and three aspects"); it spans a ravine in which are strewn the mutilated remains of human beings among X crosses of black magic made by cross-bones. Above the bridge, a tree of life has seven branches, one double (an eighth sphere attached?). The path leads from a locked and barred castle, black in color and surmounted or overshadowed by nine hierarchies of flames, on the left or west, to the right, where a flamboyant sun of orange and red proclaims the East. This sun rises at the side of a grotto bearing a rude resemblance to the human back brain. At a central and upper point projects a curious green growth, like a stem or a gland; below it on one side stands the mystic soma cup, on the other side is a moon-shaped crucible. A small sword has been thrown down in front of the grotto, and the same symbol reäppears, much larger, over the grotto, grasped in a hand whose huge arm is red; the handle of this sword is red and orange, the blade is green. One symbol shows that the wearer or traveller, having gone from the negative (black) to the positive world, is now an active participant grasping and using both the subjective and objective will. My learned friend, Mr. James M. Pryse, tells me that the apron has Masonic, magnetic, and Rosicrucian keys.

In the November number of the *Pall Mall Magazine* is an article upon the Rosicrucians. It is headed by a picture which will have a peculiar interest for some students. By what action of that force which we call "chance" has this apparently irrelevant article been injected into these up-to-date pages? At a period in last century corresponding to our present date (almost) the writer of this article states the Rosicrucians to have disappeared. Is not this one of those floating straws which show the motion of the stream beneath—apparently so glassy and inert? The *real* Rosicrucian Society began before the date given and continues to this day, but the stream subsides into its underground channels when the century's effort is over, and the members of the hidden force—who have not been known as such, or at all, save to a very few workers on the objective plane—work after another fashion until the last half of another century brings the moment when their chiefly-unseen but always-vigilant aid must again be given to the leaders and members of the new open movement. Some know that H.P.B. had there her most powerful helpers and supporters. Her Rosicrucian jewel (shaped like

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the pelican in the small center of mine, but of silver) will occur to the mind.

A friend of H.P.B. tells me that she said that at the close of the present cycle the Lodge would temporarily cease to work among men in the present direct fashion, except through the channel of the T.S., should that body then be in forceful existence. As a glacier pushes its way and leaves each year a landmark planted further in the fields of its choice, so the Lodge forces will not withdraw from any real, fixed station won for its manifestation by our effort. Hours of struggle are upon us, and it may cheer us to go over certain known things It is always helpful to pass the countersign. And H.P.B. said further that we should be in bad case next century if we failed now.

As in universal action force flows from hierarchy to hierarchy, from world to world, from cell-unit to cell-unit by established channels only, so the guardians of the Secret Wisdom, followers of Nature's laws, have everywhere their posts. Not alone in the East. It is not only Eastern Occultism, but Eastern and Western, two objective poles of one spiritual hierarchy, with a great teacher, twin-brothers in work and duty, in each division, with spiritual chiefs "above", and follows and helpers of all degrees in succession. "The Lodge is everywhere." Such Teachers take bodies of Eastern or Western heredity for their temporary habitations; the force generated through these bodies or physical bases for projection upon the physical plane must be magnetically and psychically homogeneous to the ray or sphere of the work. After the dawn of the Christian era, the Western mind, slowly involving the World-Manas, was more readily to be reached by the symbols adopted from antiquity by the early Christians, for these symbols were crystallized in their etheric environment and were those which had most life there at that time. Hence the rosie cross which had a sweet and secret heart, and was the same abode of the same spirit as the lotus-petalled heart of the East.

The visible agents of the last century worked under both directors, as I gather, but each one had someone superior to whom he immediately looked, and one brother inferior in knowledge who was his immediate assistant. Any member of the Lodge in any degree may have a number of "twin-souls" in all degrees, but one link of a chain must be objectively and relatively nearer to two others than to all. St. Germain, Cagliostro, Mesmer: one Adept and two Chelas. H.P.B. and her original trimurti completed by H. S. Olcott and William Q. Judge. Then, as now, there were other ardent workers, but as we look down the lines

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of the centuries here and there the mystic triad of pioneers reappears.

The human mind has a tendency to exalt what is distant. Prophets are naught in their own country, and cities are least known to their inhabitants. The young in occultism are sometimes drawn eastward by this trait, which has its root in the attraction of contraries. The tendency is toward forgetfulness of this linked succession, and that our soul *chose* for its next step the environment where we now are. Prophets may have a mission to other lands, but the dweller in cities may find rich rewards close to his hand. The Eastern race had earlier fruitage, and the coronal flowers of her achievement are those perfect souls who are as the pole-star to heaven-aspiring minds. Such men are not confined to bodies of that nation in which they first attained, but take such houses in such lands as the great work of human service may demand. To-day the West is the hope of the future race as of the present. To-day the elder brothers of men look to that West for objective aid as for racial evolutionary development. Individual men may still pass on to perfection everywhere, but the evolutionary forces tend westward now and must thence reäct back upon the East.

H.P.B., true to her mission of breaking up old moulds of mind, fixed modes of thought, attacked all forms from which the spirit had fled. The nascent Manas of the new race must not be smothered in the musty cradle of old forms. The husks of all creeds were in turn by her assailed. Readers of the early numbers of the *Theosophist* will find her dealing with the materialized dogmatic forms of the East just as she dealt with those of the West. She encountered the hostility of eminent Brahmins and prominent Christians then as now. This must inevitably occur when the spiritual pride of a race or the "modern spirit" of a nation is touched by a mordant such as hers. Intellectuality oftimes outruns spiritual (universal) intuition. The saddest shadows which hurry across our Screen are those of some Western occultists who went eastward, of some Eastern Chelas who came westward—to fail.

It ought to be more generally understood that H.P.B. not only disclaimed infallibility, but also deliberately put herself on record as having both made mistakes and "done wrong" as we would say. Her large nature was reckless of self. And yet some clues were left which we may follow. She wrote to Mr. Judge: "When I am dead and gone you will know that I never, never deceived any one, but that I was often forced to let others deceive themselves". It is told that she said to another and a less experienced

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friend: "Would you believe that I had done wrong if you were to see it in my own writing?" We can imagine the friend's loving answer. Ah! may it go well with both the living and the "dead" friend's memory in the hour of test.

But those two cries of hers show her heart craving for a faith and trust that should outlast her bodily life, outlive her generous self judgment; something of heart-knowledge; had she not won it fairly? Soul-recognition, had she not revived our memory of soul? She longed for that intuitive understanding which scorns material proof or disproof of subjective realities. The touchstone of soul is soul.

It is not yet too late, if, as I believe, she lives, consciously lives and works on. Whelps of the old Lion of the Punjaub, which of you will cry to her: Had'st thou writ thy fault up large upon the halls of the universe, thou had'st not so deceived me —never.

"It is possible to have a splendid loyalty and yet be wise."

JULIUS.

LITERARY NOTES.

THE IRISH THEOSOPHIST announces a series of letters on current topics by Jasper Niemand, to begin with the November number.

LETTERS OF H.P.B. which begin in this number are of absorbing interest. They have all been secured for the PATH, and the publication of them will continue until every one is out; then it is hoped to reprint in book form. All rights are reserved.

THE PACIFIC THEOSOPHIST for November contains two important articles, —one by Dr. Jerome A. Anderson explaining the disastrous effect of alcohol upon the human system in the light of Theosophy, and one by Dr. Allen Griffiths detailing very fully the processes in the admirable "Training Classes" which are doing such excellent work on the Pacific Coast.—[A.F.]

LIGHT OF THE EAST for September has an article on "Idolatry", explaining and defending Hindû practice. It is able and plausible, and has a certain amount of truth, notably on the first two pages, but the test of any system is not in abstract arguments but in patent results, and certainly these do not verify idol-worship and multiplied forms as means of grace. A tenderness for Spiritualism appears through this issue, and all the old malignity towards the T.S.,—facts possibly connected.—[A.F.]

THE BOOK OF THE DEAD, reviewed elsewhere in this number of the PATH, may be had from Mr. Harry Steele Budd, agent of the publishers for the entire Theosophical Society. Until December 31st the price of the work will be $5.00 plus postage or express charges, since the book is very large and heavy. After that time the price will be raised to $7.50. Subscriptions from abroad will be received at 25 shillings. All orders from members of the T.S. should be sent to Harry Steele Budd, 144 Madison avenue, New York City.

ROSY MITE, OR THE WITCH'S SPELL, by Madame Vera Petrovna Jelihovsky, Madame Blavatsky's sister, is a charming little fairy-story. A little girl whose heart is filled with love and kindness to all animals is changed by a

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witch to a size of an inch or so, and during her enforced life among insects and rodents reaps the reward of her previous beneficence. Three great acts of generous self-sacrifice restore her to her size and kinsfolk. The moral is clear, but is never obtruded, and the book is good for children because so healthy and so pleasingly suggestive. (For sale by the PATH.)—[A.F.]

AESCH MEZAREPH, or Purifying Fire, a Chymico-Kabalistic Treatise, is Vol. IV of the *Collectanea Hermetica* edited by Dr. W. Wynn Westcott, and has a preface by Sapere Aude. We are told that they who will to become wise should live in the South, that the crackling of tin shadows forth severity and judicial rigor, the name of the Bloody Animal Dob who is both "volatile" and biting, and other singular facts which no one would be likely to know without reading this book. It may be ordered through the PATH for $1.00, and its 60 pages furnish as many mysteries as that sum could probably purchase in any land on earth.—[A.F.]

CHEIRO'S *Language of the Hand* is a finely gotten up book on palmistry or cheiromancy. There are thirty-three full-page illustrations and two hundred engravings of lines, mounts, and marks of the hand, also drawings of Doré's seven types. Some of the pictures are full-sized camphor-smoke prints of hands of living persons, such as Madame Bernhardt, Colonel Ingersoll, Mark Twain, and others. Cheiro, the author, is practising hand-reading in New York, and was kind enough to read my palm. The text is divided into three parts: I, Description of hands and other matters; II, Rules for Reading; III, Illustrative types. Cheiro says he spent some time in India and there studied the art. In the introductory chapter he describes a very curious book on hands made on human skin and now in India. Cheiro's skill has been often tested in Europe and America, and this book is a valuable contribution to a more or less lost art. But of course no author can ever give to his readers the psychic faculty that is needed for a right reading by those who cannot master and remember intricate rules and numerous exceptions. With the aid of this book a good insight can be gained into what is now known of palmistry. The binding is black boards with large white lettering; 162 pages exclusive of large plates. (Price, $2.00. Orderable from PATH.)

OCTOBER THEOSOPHIST begins the sixteenth volume, and also the second, the "Oriental", Series of "Old Diary Leaves". Chapter I opens with very just remarks as to H.P.B.'s being a greater puzzle to one who knew her in so many phases as did Col. Olcott than to those who saw her only as an Adept or as a medium for the Teachers, and describes the dreary, storm-tossed voyages to London and thence to Bombay. In London three of the party met a Master in the street, and afterwards learned that he had called upon H.P.B. and there been met by their informant. The next evening H.P.B. explained something of her dual personality, her hair and eyebrows became black, and one hand changed to the shape and color of a male Hindû's. The next day her hair was still dark, but she restored its color by passing her hand several times over it. In words from the heart the Colonel describes his emotions on first touching Indian soil, and his continued love for the people. "Black Magic in Russia" tells of strange possession and sorcery there. The President Founder gives the reasons for selecting and preserving Adyar as the Headquarters, and announces the resignation of Mr. Walter R. Old as Treasurer and Recording Secretary because unable to accept the official statement of the inquiry before the Judicial Committee in London. He will, however, still continue to work privately in England, conscience only exacting a surrender of office in an unhealthy climate like Madras. The *Theosophist's* reviews preserve their modest proportions, Mrs. Besant's "Outline of the Soul" receiving three lines and August PATH four. *Siftings* has four and one-half.—[A.F.]

OCTOBER LUCIFER, the second issue since H.P.B.'s title-piece and motto were discarded, has a cordial notice of Prof. Huxley's "Essays", ending with a witty biography. "Tibetan Teachings" gives a very clear exposition of the doctrine of "spirits" by an advanced disciple. "The Forgiveness of Sins", H. Ernest Nichol, is no mere Theological treatise, but a warm exposition of how Theosophy interprets pardon and of the place Love holds in it. The solution of the three questions in "A Forgotten Story" is beautiful and ingenious,

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sadly as the story ends. Mr. Mead's review of Max Müller's *Lectures on the Vedanta Philosophy* points out most discriminatingly their strong and their weak points, and especially brings into view their concession to Karma and Reincarnation. Mr. Mead, in his turn, might perhaps concede some "rubbish" in the Indian Scriptures, and perhaps he will after he has studied as long as Max Müller. Moderation, that keynote to the system of the blessed Confucius, sometimes comes with years and with observation of the dangers from over-devotion to things Eastern. "Divine Love the Life of the World" is a master-piece of nonsense, an unsurpassed jumble of phrases without meaning, marvellously like "She went into the garden to cut a cabbage to make an apple-pie, etc., etc." The fifth sentence on page 141 might well be added to the examination scene in *Verdant Green*. To every reader's great regret "The Veil of Mâyâ" ends, ends sadly though beautifully, and everyone must plead for another story from "I.P.H." *Lucifer* now leaves the rest of the page blank wherever an article happens to terminate, and Éliphas Lévi concludes his profound studies on the number six.—[A.F.]

THE EGYPTIAN BOOK OF THE DEAD, by Dr. Chas. H. S. Davis, is a large folio volume of 186 pages and 99 full-page plates. It is from the Knickerbocker Press of G. P. Putnam's Sons, this city; is well printed, and substantially bound in dark-green cloth, with a side stamp in hieroglyphic characters giving the Egyptian title of the work. The first chapter describes the gods of the Egyptian pantheon, showing their attributes as symbolized in the Egyptian religion. There are 27 illustrations of the chief gods and goddesses. Their names are given in the original tongue and analysed, showing in their meanings the concepts back of the names. The second chapter, on the "Mythology and Religion of the Ancient Egyptians", is the result of much careful study on the part of Dr. Davis. He begins with these pregnant words from the prophecy of Hermes Trismegistus: "Oh, Egypt! Egypt! Of thy religion fables only will remain, which thy disciples will understand as little as they do thy religion. Words cut into stone will alone remain telling of thy pious deeds. The Scythians, or the dwellers by the Indus, or some other barbarian will inhabit thy fair land." And this prophecy has been amply fulfilled, for the modern Egyptologist knows, as a rule, nothing of the esoteric and true meaning of the texts and figures he studies. (Why cannot some of the students in the T.S. apply to the interpretation of the *Book of the Dead* the keys given by H.P.B. in the *Secret Doctrine*?) Explaining, and in part lifting, the veil of symbolism which was the exoteric teaching, the translator shows clearly the belief of the Egyptians in the One Life, or the Nameless One, quoting hymn after hymn in proof and culminating with a passage from the *Ritual* which Lepsius translates, "Ich bin Tum, ein Wesen das ich eines bin", and calling attention to the similarly constructed sentence, "I and my Father are One". The beauty and majesty of some of these hymns are hardly to be equalled in the literature of the world. In this chapter, also, we find the ancient doctrine of the Septenary Constitution of Man very explicitly set forth, and further on (p. 47) the power of Adepts to project a Mâyavi-rûpa is hinted at. The next chapter is a critical introduction to the *Book of the Dead*. The author describes the different MSS. of the work; the mode of translating; the different modern editions; compares it with the sacred books of the other great world-religions; and then gives a scholarly *resumè* of the 165 chapters composing it. The writer makes the claim (p. 53, note) that "the oldest existing Sanskrit manuscripts were written only a few centuries ago, while some of our Egyptian papyri are not less than 4000 years old". The next section is a translation of the *Ritual* itself. It is based on Pierret's *Livre des Morts*. This French work was a careful rendering of the Turin papyrus, and was as exact and trustworthy as the state of the science of Egyptology admitted. No translation, unless by an advanced student of occult symbolism, can ever be quite satisfactory. The most that exoteric scholars can do is to give as literal as possible a rendering of the original; this may then be studied by Theosophists, who can interpret the symbols according to their knowledge. An example may be taken from line 4, chapter I. The translator reads, "I am the eternal! the son of the eternal," etc. The word translated "eternal" in the original is TAT. To the average reader the rendering "eternal" would be more satisfactory, but the Theosophist would best know what is really meant by Tat. Following the transla-

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tion are the 20 plates in fac-simile of the hieratic papyrus of the Louvre, and the 79 plates of the hieroglyphic papyrus of Turin, all of them admirably reproduced. We would call the attention of students to the vignette in the upper left-hand corner of Plate LVI and the accompanying description on p. 146. Messrs. Putnam's Sons and also the translator merit unlimited thanks for having placed this valuable work in the hands of students at a price not prohibitory.—[H.S.B.]

MIRROR OF THE MOVEMENT.

AMERICA.

VEDANTA T.S., Omaha, Neb., has secured a room in the New York Life Building to be used hereafter as a headquarters.

MR. JOHN M. PRYSE lectured on November 2d at White Lotus Center, 328 East Houston street, New York, upon *The Theosophy of the Children of the Sun.*

MERIDEN T.S., Meriden, Conn., was chartered on November 17th with nine charter-members, and ranks ninety-ninth on the American roll. It is part of the fruits of the work of Mr. Burcham Harding.

ARYAN T.S. had Sunday lectures in November: *Materialism*, Alexander Fullerton; *The History of a World*, Jos. H. Fussell; "*In the Beginning*", Miss K. Hillard; *Scientific Religion*, Dr. E. B. Guild.

"H.P.B." T. S. had Sunday evening lectures in November: *Occult Brotherhoods of the Past*, C. F. Wright; *Infidelity*, Alex. Fullerton; *The Birth of a World*, Jos. H. Fussell; *Theosophic Light on Mundane Paths*, Jas. H. Connelly.

BRISTOL T.S., Bristol, Conn., was chartered on November 17th with seven charter-members. It, like the Meriden Branch, is due to the earnest labor of Mr. Harding, and it has the distinction of being the one hundredth Branch on our roll.

BURCHAM HARDING has been busily engaged in forming centers in the state of Connecticut. Lectures were given at Bristol, and a new impetus given to the work. Lectures at Waterbury, Middletown, and Southington resulted in centers being formed at each place. On November 4th a visit was made to Hartford, and assistance given in the class. On the 11th an address on *Reincarnation* was given before the Ethical Culture Society at Dorchester, and the same subject was dealt with at the Boston Headquarters in the evening. The classes working at Lynn, Lowell, and Cambridge were visited and found to be doing good work. On the 18th lectures were delivered before the Cambridge and Boston Branches upon the *Evolution of the Mind.*

THE GENERAL SECRETARY went to Washington, D C., on November 7th and lectured on *Theosophy and Human Life* at the Metzerott Hall. On the 8th he went to Baltimore and spoke to a full meeting of members and friends at the rooms of the Hermes Council T.S., thence returning to New York. On the 12th he went to Buffalo, and lectured at night in the large parlors of the Genesee Hotel to about 150 persons on *Theosophy.* On the 13th he held a reception at the same place from three to five o'clock, and in the evening addressed a meeting of the Branch on general Theosophical topics. On the 14th he went to Syracuse and lectured at the Branch-rooms on *Theosophy, what it is and what it is not*, having previously in the afternoon held a meeting of members from three to four. On the 15th he lectured to the public on *Reincarnation and Karma*, returning to New York that night.

KARMA LODGE, Edgewood Park, Allegheny Co., Pa., is a new department of work begun by the Pittsburg Branch. Five members of the Branch have taken a house in the suburbs and are now living there. They call it "Karma

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Lodge", and the object is to endeavor to make it a center for Theosophical work and propaganda, though in no sense apart from the Branch. It is really an aid to that by infusing new strength into it. The house is managed on a coöperative basis, each member being required to dó his or her share of household duty and to contribute to expenses. When the parlor and dining-room are thrown into one, a good-sized meeting can be held. Each Friday evening a meeting of Branch members has place there, Theosophical questions are asked and discussed, special attention being given to the subject for the following Branch meeting. Plans for the improvement of Branch work are also presented. Karma Lodge will gladly entertain lecturers on Theosophy, and also visitors from other Branches when practicable.

CLAUDE FALLS WRIGHT returned to New York from Boston on Oct. 27th. Oct. 30th he spoke at the regular Aryan meeting, and on Sunday, Nov. 4th, he lectured at Harlem on *Occult Brotherhoods of the Past.* He then started out on his winter tour. He left for Pittsburg, Pa., on the 6th. On Tuesday he addressed a meeting of the Society at its rooms on *The Mission of the T.S.* On Thursday another meeting was held there. On Friday he addressd a meeting of the Society at Karma Lodge. Sunday, the 11th, he spoke at Lafayette Hall on *Reincarnation*, and on Tuesday in the same hall on *Occultism.* On Wednesday, 14th, he lectured at Carnegie Hall in Allegheny to a full audience on *H.P.B.* Thursday, the 15th, he addressed a business meeting of the Pittsburg Society at its rooms, and on Friday evening another meeting at Karma Lodge. On Saturday evening he left for Sandusky, Ohio. On Sunday evening he addressed a meeting at Mrs. Davis's on *Theosophy*, and on Monday, the 19th, be lectured on *Reincarnation* in Mahala Hall. Mr. Wright now tours west through Ohio, Michigan, and Missouri to Denver, Col.

PACIFIC COAST.

KESHAVA T.S., Riverside, Calif., has rented for Sunday use a room in the Odd Fellows' Building, seating about one hundred. Since the formation of the Branch there appears to have been a decided growth of liberal sentiment in the town.

PACIFIC T.S., Watsonville, Calif., one of the Branches formed by Dr. Allen Griffiths, Pacific Coast Lecturer, was chartered on November 5th with seven charter-members, it ranking ninety-eighth on the American roll. Mr. Humphrey Hetherington is President, and Mr. Wm. H. P. Hill is Secretary.

KSHANTI T.S., Victoria, B.C., has acquired a good hall, capable of accommodating over one hundred persons, with a public lecture every Sunday evening. One lecture, *Theosophy and Christianity*, was a reply to an attack by a local minister, and was published in full by one of the daily papers. The new headquarters are in a central part of Victoria, and will undoubtedly greatly help Branch work. It is largely through the visit of the Rev. Mr. Copeland in August that this new step has been taken.

FOREIGN.

CEYLON.

AT THE CINNAMON GARDENS in Columbo a school is being conducted by Mrs. M. M. Higgins for the benefit of Singhalese girls, who are mostly Buddhists. There are twenty-one boarders and almost the same number of day scholars. The temporary building was erected last January on land devoted by Mr. Peter d'Abrew. The building is made of mud and poles, roofed with palm leaves, and yet is very comfortable, but cannot last many years. Besides, it will soon be filled. A society called the Ceylon Educational League has been formed to aid the work of this school, and the school has been called by them the Musæus Girls' Orphanage School, Musæus being the maiden name of Mrs. Higgins. The League desires to secure funds for a permanent building on the land, and to interest people so as to found yearly scholarships for orphan girls and similar schools in other localities in the island. A large number of the pupils are now orphans or destitute. The pupils are taught common and higher English Branches, ancient and modern languages, music, drawing, some of the useful arts of needlework, cookery, and gardening. So far the deficiencies in the accounts of the school have been met by Mr. d'Abrew,

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but his means are limited and the League desires to appeal to fellow Theosophists and friends of humanity for aid. Neither Mrs. Higgins nor the other American workers who have been with her two years receive any salary. It is thought that £10 would furnish food, clothing, instruction, books for a girl for one year, and it is earnestly hoped that friends of women's education in America will respond to the appeal. The working committee of the League has ten ladies and gentlemen. Subscriptions can be sent either direct to the President, Mrs. M. M. Higgins, 6 Brownrigg street, Cinnamon Gardens, Colombo, Ceylon, or to the General Secretary of the American Section. In the latter case the letter accompanying the remittance should specifically state the object of the remittance, and all such will be promptly forwarded to Ceylon.

HAWAII.

HONOLULU maintains a steady interest in Theosophy. Members are growing more enthusiastic, and two public meetings each week continue to be well attended. One of these is devoted to half-hour addresses followed by questions from the audience, the other to lectures only. During October the following subjects were presented: *The Seven Principles*; *What follows after Death*; *Karma and Reincarnation*; *The Hindû Bible*; *The Astral Light*; *Theosophy and Morals*; *Nature of the Soul*; *Occultism*; *The Higher Self*. The study class continues to meet Wednesday evenings. Mrs. T. R. Foster has begun work among the children, opening a Lotus Circle on Sunday morning, October 7th, with nine pupils. She is assisted in this work by her brother, Mr. M. P. Robinson. Meetings are held at the T.S. Headquarters, to whose furnishing Mrs. Foster has added a parlor organ for the benefit of the children. Another recent addition to these rooms is a crayon portrait of H.P.B. presented by Mrs. von Haaslocker, fomerly of Honolulu.

ENGLAND.

Propaganda with teachers. It is proposed to send leaflets and circulars to members of the Teachers' Guild of Great Britain and Ireland, which includes numbers of thoughtful men and women. It has 5000 members.

Mr. Mead, the General Secretary, made a tour in November of the Northern Lodges which have come into a Federation for work.

Federation of South England Lodges is being mooted on lines similar to those of the North Country. However, for the present it will be done probably by mail, as Lodges in the South are far apart.

H.P.B. Home will have to be closed for want of active support in work and funds. H.P.B. often said she would like to see such a home sustained, and it is a pity that it will have to be given up.

Countess Wachtmeister has been in London for a time en route to Switzerland. Some of the Dublin members met her at Queenstown. She lectured at Dublin, Southport, Liverpool, and Brighton just before leaving England. In each case she had a packed audience.

Blavatsky Lodge, London, meetings have been well attended. A special feature of the syllabus has been lectures by members of country Lodges. For instance, W. A. Bulmer, editor of the *Northern Theosophist*, gave a lecture on Pilate's question, *What is Truth?*, and on November 22d Oliver Firth of Bradford was the lecturer. ALICE CLEATHER.

AUSTRALASIA.

AUCKLAND, New Zealand (October 3d). During the past month the following papers have been read and lectures given in connection with the local Theosophical Lodge: on September 7th Mrs. Draffin read a paper upon *Our Relations to the Masters*; on September 14th Mr. W. C. Sanders read a paper upon *The Two Paths*; on Sunday evening, September 16th, Mrs. Draffin lectured upon *Immortality of the Spirit*; on September 21st Mrs. Draffin, in the absence of Mr. S. Stewart (sick), read a paper upon *The Meaning and Use of Pain*; on September 28th Mrs. S. E. Hughes read a paper upon *Karma, the Rule of Life*; on September 30th, Sunday evening, Mr. Draffin replied to various criticisms upon the Theosophical Society and Theosophy.

MRS. ANNIE BESANT and her daughter were welcomed to Sydney by Branch members, and then amply interviewed by reporters at the Society's rooms. For nearly a fortnight there was then a whirl of activity, there being lectures

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every night in the Opera House to crowded audiences, and streams of people coming and going daily to the rooms where Mrs. Besant held public interviews from 11 to 2 for the first week, the second being taken up with private talks to members and others. There were crowded Branch meetings on each Sunday when she lectured on *Yoga* and *The States after Death*. People unable to enter sat on the stairs and listened through the open window and door. She sailed for New Zealand on her birthday, October 1st. An increased sale of literature is one result of her visit, and another is the increased attendance at lectures, the last being by Mr. Willans on *Karma*.

NOTICES.

THE AMERICAN ASIATIC AND SANSKRIT REVIVAL SOCIETY

Has for its objects: Historical and scientific research into the ancient literature of India and other Asiatic countries; the collection, preservation, and translation of ancient and modern palm-leaf and other manuscripts to be found in India and other Asiatic countries; maintaining a library for the preservation of the same when collected and for the uses of the Society; taking such measures as may be necessary to promote the revival of Sanskrit learning in India, by employing pandits as translators or teachers; and otherwise, in all ways directly in the line of Asiatic research and Sanskrit revival, to take such steps toward those ends as are proper. Board of Trustees: Clement A. Griscom Jr., E. Aug. Neresheimer, Donald Nicholson, A. H. Spencer, Alexander Fullerton, Elliott B. Page, William Q. Judge. President, William Q. Judge; Secretary, Elliott B. Page.

It was organized November 17, 1894, at 144 Madison Avenue, and is incorporated under the laws of New York. It already has thirty-three Indian manuscripts. The work begun by the Nigamagama Dharma Sabha, heretofore noticed in these pages, will be carried on by the A.A. & S.R.S. It is meant for the general public rather than for F.T.S., who should not curtail contributions to the T.S. in order to aid this

SUBSCRIPTION TO ORIENTAL DEPARTMENT PAPERS.

Upon motion of Dr. J. D. Buck, member of the Executive Committee, American Section T.S., the Committee have unanimously adopted a Resolution instructing the General Secretary to furnish hereafter one copy of each O. D. Paper free to each Branch in good standing, and one copy to every person subscribing thereto at the rate of fifty cents per year. The future arrangement will diminish the heavy expense of these Papers, and will avoid the great waste involved in issue to those persons who do not desire them. It will go into effect January 1st, 1895. All persons desiring to receive these Papers are requested to remit fifty cents to the General Secretary as subscription for the six numbers to appear in 1895, being particular to give full name and address. Single copies will be on sale for ten cents.

WILLIAM Q. JUDGE, *General Secretary*,

ACKNOWLEDGMENT.

The General Secretary very gratefully acknowledges the following donations between Oct. 1st and Nov. 20th, 1894: to General Fund $821.65, to Lectureship Fund $548.00. As the expenditures are not footed up till the end of each month, it is not practicable to now state the precise surplus in each fund, but it is undoubtedly enough to relieve from present anxiety. Yet of course current outlays can only be met through the continued benefactions of members, and for this the scheme of Mr. Harter is specially recommended.

WILLIAM Q. JUDGE, *General Secretary*.

CANCELLED STAMPS can be used in Sweden in T.S. work. Any one wishing to donate such stamps or old stamped envelopes, postal cards, or the like, may send them directly to Herr Tonnes Algren, F.T.S., Linnegatan No. 25, Stockholm, Sweden, or to Gabriel Magnusson, 162 West 72d street, New York. A good many have been sent from the previous notice given, and their sale enabled some work to be done.

When I went away it was toward the sunset I sped, and from there I shall come again.

OM.

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These finite bodies, which envelop the souls inhabiting them, are said to belong to Him, the eternal, indestructible, unprovable Spirit who is in the body; wherefore, O Arjuna, resolve to fight. This Spirit can never be destroyed in the mortal frame which it inhabiteth; hence it is unworthy for thee to be troubled for all these mortals.—*Bhagavad Gîtâ.*

THE PATH.

VOL. IX. JANUARY, 1895. 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.

LETTERS OF H. P. BLAVÂTSKY.[1]

II.[2]

THE newspapers gave accounts of certain of these phenomena and described the appearance of astral visitors, amongst others a Hindû. In sending the extracts H.P.B. comments:

"I see this Hindû every day, just as I might see any other living person, with the only difference that he looks to me more ethereal and more transparent. Formerly I kept silent about these appearances, thinking that they were hallucinations. But now they have become visible to other people as well. He (the Hindû) appears and advises us as to our conduct and our writing. He evidently knows *everything* that is going on, even to the thoughts of other people, and makes me express his knowledge. Sometimes it seems to me that he overshadows the whole of me, simply entering me like a kind of volatile essence penetrating all my pores and dissolving in me. Then we two are able to speak to other people, and then I begin to understand and remember sciences and languages—everything he instructs me in, even when he is not with me any more."

[1] Copyright, 1894.

[2] Begun in December PATH.

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Directly *Isis Unveiled* was published, H.P.B. wrote to Madame Jelihovsky:

"It seems strange to you that some Hindû Sahib is so free and easy in his dealings with me. I can quite understand you: a person not used to that kind of phenomenon—which, though not quite unprecedented, is yet perfectly ignored—is sure to be incredulous. For the very simple reason that such a person is not in the habit of going deeply into such matters. For instance, you ask whether he is likely to indulge in wanderings inside other people as well as me. I am sure I don't know; but here is something about which I am perfectly certain: Admit that man's soul—his real living soul—is a thing perfectly separate from the rest of the organism; that this perisprit is not stuck with paste to the physical 'innerds'; and that this soul which exists in everything living, beginning with an infusoria and ending with an elephant, is different from its physical double only inasmuch as being more or less overshadowed by the immortal spirit it is capable of acting freely and independently. In the case of the uninitiated profane, it acts during their sleep: in the case of an initiated adept, it acts at any moment he chooses according to his will. Just try and assimilate this, and then many things will become clear to you. This fact was believed in and known in far distant epochs. St. Paul, who alone among all the apostles was an initiated Adept in the Greek Mysteries, clearly alludes to it when narrating how he was 'caught up to the third heaven, whether in the body or out of the body I cannot tell: God knoweth'. Also Rhoda says about Peter, 'It is not Peter but his angel'—that is to say, his double or his soul. And in the *Acts of the Apostles*, ch. viii, v. 39, when the spirit of God lifted up Philip and transported him, it was not his body that was transported, not his coarse flesh, but his Ego, his spirit and his soul. Read Apuleius, Plutarch, Jamblichus, and other learned men—they all allude to this kind of phenomenon, though the oaths they had to take at the time of their initiation did not allow them to speak openly. What mediums accomplish unconsciously, under the influence of outside powers which take possession of them, can be accomplished by Adepts consciously at their own volition. That's all. . . . As to the Sahib, I have known him a long time. Twenty-five years ago he came to London with the Prince of Nepaul; three years ago he sent me a letter by an Indian who came here to lecture about Buddhism. In this letter he reminded me of many things, foretold by him at the time, and asked me whether I believed him now and whether I would consent to obey

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him, to avoid complete destruction. After this he appeared repeatedly, not only to me but also to other people, and to Olcott whom he ordered to be President of the Society, teaching him how to start it. I always recognize and know the Master, and often talk to him without seeing him. How is it that he hears me from everywhere, and that I also hear his voice across seas and oceans twenty times a day? I do not know, but it is so. Whether it is he personally that enters me I really cannot say with confidence: if it is not he, it is his power, his influence. Through him alone I am strong; without him I am a mere nothing."

There was naturally considerable fear in the minds of H.P.B's nearest relatives as to the character of this mysterious Hindû teacher. They could not help regarding him as more of a "heathen sorcerer" than anything else. And this view H.P.B. took pains to combat. She told them that her Master had a deep respect for the spirit of Christ's teachings. She had once spent seven weeks in a forest not far from the Karakoram mountains, where she had been isolated from the world, and where her teacher alone had visited her daily, whether astrally or otherwise she did not state. But whilst there she had been shown in a cave-temple a series of statues representing the great teachers of the world, amongst others:

"A huge statue of Jesus Christ, represented at the moment of pardoning Mary Magdalene; Gautama Buddha offers water in the palm of his hand to a beggar, and Ananda is shown drinking out of the hands of a Pariah prostitute."

H.P.B. wrote to Madame Jelihovsky (date unknown) that she was learning to get out of her body, and offering to pay her a visit in Tiflis "in the flash of an eye". This both frightened and amused Madame Jelihovsky, who replied that she would not trouble her so unnecessarily. H.P.B. answered:

"What is there to be afraid of? As if you had never heard about apparitions of doubles. I, that is to say, my body, will be quietly asleep in my bed, and it would not even matter if it were to await my return in a waking condition—it would be in the state of a harmless idiot. And no wonder: God's light would be absent from it, flying to you; and then it would fly back and once more the temple would get illuminated by the presence of the Deity. But this, needless to say, only in case the thread between the two were not broken. If you shriek like mad it may get torn; then Amen to my existence: I should die instantly. . . .

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I have written to you that one day we had a visit from the double of Professor Moses. Seven people saw him. As to the Master, he is quite commonly seen by perfect strangers. Sometimes he looks just as if he were a living man, as merry as possible. He is continually chaffing me, and I am perfectly used to him now. He will soon take us all to India, and there we shall see him in his body just like an ordinary person."

From New York:

"Well, Vera, whether you believe me or not, something miraculous is happening to me. You cannot imagine in what a charmed world of pictures and visions I live. I am writing *Isis*; not writing, rather copying out and drawing that which She personally shows to me. Upon my word, sometimes it seems to me that the ancient Goddess of Beauty in person leads me through all the countries of past centuries which I have to describe. I sit with my eyes open and to all appearances see and hear everything real and actual around me, and yet at the same time I see and hear that which I write. I feel short of breath; I am afraid to make the slightest movement for fear the spell might be broken. Slowly century after century, image after image, float out of the distance and pass before me as if in a magic panorama; and meanwhile I put them together in my mind, fitting in epochs and dates, and know *for sure* that there can be *no mistake*. Races and nations, countries and cities, which have for long disappeared in the darkness of the prehistoric past, emerge and then vanish, giving place to others; and then I am told the consecutive dates. Hoary antiquity makes way for historical periods; myths are explained to me with events and people who have really existed, and every event which is at all remarkable, every newly-turned page of this many-colored book of life, impresses itself on my brain with photographic exactitude. My own reckonings and calculations appear to me later on as separate colored pieces of different shapes in the game which is called *casse-tête* (puzzles). I gather them together and try to match them one after the other, and at the end there always comes out a geometrical whole. . . . Most assuredly it is not I who do it all, but my Ego, the highest principle which lives in me. And even this with the help of my Guru and teacher who helps me in everything. If I happen to forget something I have just to address him, or another of the same kind, in my thought, and what I have forgotten rises once more before my eyes—sometimes whole tables of numbers passing before me, long inventories of events. They remember everything. They know

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everything. Without them, from whence could I gather my knowledge?"

Soon after the appearance of *Isis Unveiled* H. P. B. received invitations to write in all sorts of newspapers. This greatly amused her, and she wrote to Madame Jelihovsky:

"It's lucky for me that I am not vain, and besides as a matter of fact I have hardly any time to write much in other people's publications for money. . . . Our work is growing. I must work, must write and write, provided that I can find publishers for my writings. Would you believe that so long as I write I am all the time under the impression that I write rubbish and nonsense which no one will ever be able to understand? Then it is printed and then the acclamations begin. People reprint it, are in ecstasies. I often wonder: can it be that they are all asses to be in such ecstasies? Well, if I could write in Russian and be praised by my own people, then perhaps I should believe that I am a credit to my ancestors, Counts Hahn Hahn von der Rothenhahn of blissful memory."

H. P. B. often told her relatives that she took no author's pride in the writing of *Isis Unveiled*; that she did not know in the least what she was writing about; that she was ordered to sit down and write, and that her only merit lay in obeying the order. Her only fear was that she would be unable to describe properly what was shown to her in beautiful pictures. She wrote to her sister:

"You do not believe that I tell you God's truth about my Masters. You consider them to be mythical; but is it possible that it is not clear to you that I, without their help, could not have written about 'Byron and grave matters', as Uncle Roster says? What do we know, you and I, about metaphysics, ancient philosophies and religions, about psychology and various other puzzles? Did we not learn together, with the only difference that you did your lessons better? And now look at what I am writing about, and people—such people too, professors, scientists—read and praise! Open *Isis* wherever you like and decide for yourself. As to myself I speak the truth: Master narrates and shows all this to me. Before me pass pictures, ancient manuscripts, dates—all I have to do is to copy, and I write so easily that it is no labor at all, but the greatest pleasure."

(But the ancient manuscripts to which H. P. B. refers were not only seen by psychic means. Hodgson, the great self-exposer of

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the S.P.R., discovered a page of a mysterious and ancient manuscript at Adyar. This was proof to him, as it was written in cypher, that she was a Russian spy. It was from a page of a Senzar manuscript, lost by H.P.B. and deeply lamented as lost!) In another letter of about the same date, H.P.B. wrote her sister:

"Do not believe that Theosophy contradicts or, much less, destroys Christianity. It only destroys the tares, but not the seed of truth: prejudice, blasphemous superstitions, Jesuitical bigotry. . . . We respect men's freedom of conscience and their spiritual yearnings far too much to touch religious principles with our propaganda. Every human being who respects himself and thinks has a holy of holies of his own, for which we Theosophists ask respect. Our business concerns philosophy, morals, and science alone. We ask for truth in everything; our object is the realization of the spiritual perfectability possible to man: the broadening of his knowledge, the exercising of the powers of his soul, of all the psychical sides of his being. Our theosophical brotherhood must strive after the ideal of general brotherhood throughout all humanity; after the establishment of universal peace and the strengthening of charity and disinterestedness; after the destruction of materialism, of that coarse unbelief and egotism which saps the vitality of our country."

BOGUS MAHATMA MESSAGES.

ON November 30th, 1894, I received, from a source I always respect, this warning: "Look out for anonymous and bogus 'occult' messages to members of the Society. Both will be sent, as attempts at delusion, as burlesques, and for other purposes". On the second of December, at 144 Madison avenue, New York, a New York F.T.S. in the presence of Mr. A. Fullerton handed me a packet. A plate giving the written contents is given below.

The member's name is Joseph W. Ganson, a very earnest student. He said it had fallen into his lap at his Club, the Harvard, or seemed to fall out of a newspaper he held. The only other person present was a friend who declared he had nothing to do with it. The packet is of yellowish linen paper, looking quite eastern. It was addressed "Ganson", and near the address is "a pledge". Inside was also a half of a palm-leaf south Indian manuscript with a flower in it.

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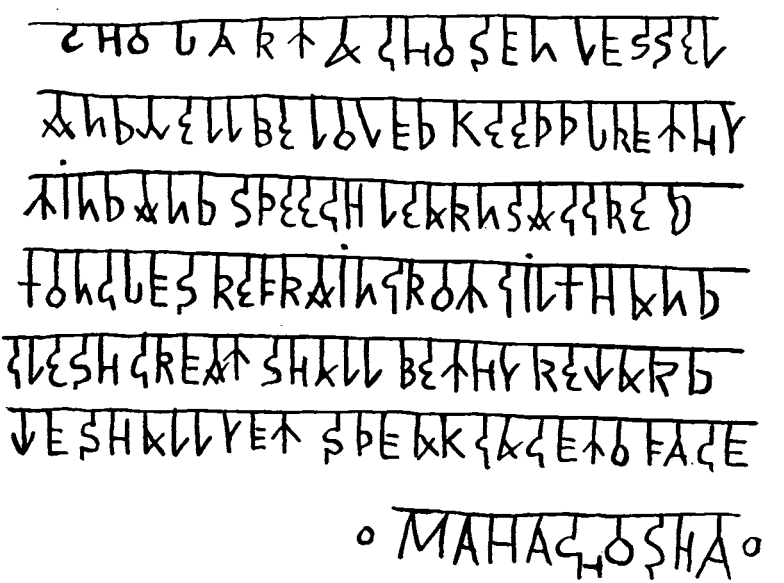
Mr. Ganson said he did not know whether it was genuine or not, but could not decide and asked me to tell him. I then said that if a joke he could take the words to heart, if he chose, for what was good in them, but that in three days I would decide. On December 5th I gave him a signed certificate that the message is not genuine and had been concocted by three persons, and that all genuine objective messages from the Masters carried with them a peculiar and definite odor which could not be imitated and which once identified would not be forgotten. The message was shown to a large number of members at a meeting, and but few were willing to decide for or against it, admitting non-ability save by argument, inference, and appearance. Appearance is no guide, because this message *might have been* genuine and still have the same appearance and contents.



Mr. W. E. Coleman of San Francisco is also occupying himself in sending post-cards to many members in all parts signed "Mahâtmâ E." with three stars, referring to exposures and scurrilous attacks. Members may as well know these facts. I invite all to send to me any and all messages, real or pretended, and I will guarantee to render a decision according to the fact in each case. Beware not only of bogus messages but also of anonymous communications.

WILLIAM Q. JUDGE.

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OUR OVERWHELMING VIRTUES.

> The superior Virtue is not seen as virtue, and therefore it is the spirit thereof.
>
> The inferior virtue wears the garment of virtue, and therefore it contains not the spirit.
>
> The superior Virtue flows of its own accord.
>
> *Tao-Teh-King.*

THE dangers of vice have been the subject of many wise discourses. Its horrors have been painted with vivid realism, whilst glorious virtue has been held up before the eyes of men as something to be striven for and, when attained, to be most carefully preserved.

Yet no truth, however deeply true, is final in itself. Seeming ultimates are but stages in unlimited progression, and the highest virtue man can reach to now will vanish like some mist before the sunlight of his spirit in an age to come. But the future is with us to-day as a shadow which ever recedes as we ever approach; and virtue which is perforce imperfect may entomb us as surely as vice.

Vice contains in itself its own destroyer. Separative, it quickly disintegrates. Few men think it a final goal: they will presently be virtuous, when they are old, or in better circumstance, or have not to meet this present and unique temptation. Virtue is more tenacious. It is self-satisfied, and clings to one who has striven for it, fostered it, and who trembles at the thought of its loss. Here I speak of that peculiar virtue which is our very own. We may have vices, we may do wrong, but this virtue we have got and never will surrender. Has it not consoled us in many an hour of self-reproach, of blame which was almost deserved? More consoling has it been to many than the errors of their neighbors.

Yet for one moment consider: much has been said of polarity, of the dualism in nature. The pairs of opposites have been catalogued at length: light and darkness, heat and cold, male and female, have been found to coëxist. It has also been shown that these, though opposite in name, are far from separate in fact. How could light follow on darkness if the darkness had not contained it? How could sweetness spring from that which seemed so bitter if the the bitterness held only itself? Even so the loftiest virtue embosoms a sleeping sin. "Sin", if only inasmuch as it may hinder that growth which is Nature's aim, by our attachment to a limitation; by our failure to rise to the universal through love for this so pleasing grace.

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It may be Justice. We will be ideally just; we will be impartial as few, if any, have ever dreamt of being. How noble a virtue it is, and how safe a guide? An idol fit for the worship of all men, you will think, and one that we should bow to with the rest. By its aid we can judge all these events—and men, with evenness and with no fear or favor. We will calmly sit on the judgment-seat and weigh the evidence, so that no man shall say "He has a bias", but all shall admire the perfect Justice we exemplify.

I say that the soul does not know it. The soul is not concerned in this chopping and balancing of statement. It does not cry to its companions "Let us consider this alleged misdoing by the aid of our united wisdom". Thought for the preservation of its own integrity is not allowed to close the door on this greater thought—Another's need. For the soul has a mighty generosity that flows and swells and sweeps before it any thought but this: "How can I help my brother who is now unfortunate?" That generosity is not born of the emotions; it has forgotten the meaning of tears. It springs from an understanding of Time; from long waiting upon that law which is beyond all Justice, since it knows not doubt nor anything but unity.

Or it is Work. Someone, after many years of effort, has overcome the grosser form of the natural sloth of matter. His mind, his brain, his body, have been trained to answer to his will: every gift is utilized, every moment is turned to account. He acts, indifferent to obstacles, regardless of consequences—striving to serve. The man confides to himself he would die if he could not work. But there is a pride of action. Then if fate which is greater than he overtakes him, and he loses the labor he loves, he calls upon death to relieve him of the burden of life since now he is useless and his course is run.

But the soul, having seen this thing before, knows better. It knows that *the form* of service is not counted in the least; that every act can be a mode of one spirit of devotion. Whether maimed, or blind, or tied by chains of duty to a life of seeming pettishness, is not man still the resting-place of the Eternal? Is that so little he dare speak of uselessness? Wise indeed must he have suddenly become if he would improve upon the working of the Law! For wisdom in every age has been well content to say "Thy will be done, O Lord of Destiny!" We have so little faith: we must see—and show—some result of all our efforts. Yet is there neither first nor last in this great reckoning of life, and to hold a pleasure rightly or meet a pain is as hard a feat as to turn the stream of a nation's history.

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Work can be overwhelming in more ways than one. I have read in a Hindû book of a half-fledged sage who, by his power of goodness, attempted to destroy the character of the growth of the world. His goodness was a passion, a passion that craved self-immolation, not for the sake of others but for its own sake. He had not reached that point of equilibrium where there is only selflessness, where both selfishness and unselfishness have been laid down. In that state wrong self-immolation is not known.

Want of equilibrium is at the root of all disease, and even as there must still be those who, like this Hindû of old, seek to obtain what *they* believe to be good at the expense of right, and would purify the world at the price of acting as its executioners, so there are those who crave for work regardless whether it be their own or that of others. Another's work is usually more pleasing than that which lies so very near to us. It has a foreign flavor and promises excitement. Such do not wait to ask, "Is this my duty?" They are above such slow consideration. Yet how much confusion on all planes of being they would save themselves and others by that moment's pause! But this has been said since the beginning of things, to be said to the end, and still we have not found the Middle Path, the place of equilibrium. He who has reached it, as one of Nature's greatest scholars said, "acts but does not strive, and without striving overcomes everything".

Thus every virtue, as has been said, embosoms a sleeping sin, and the wise man bewares of it, treating his virtue as a stage in his gradually-lessening ignorance, not as an aim and end in itself to be worshipped and glorified. If he could lay aside his calculated code of conduct for the more generous impulse of the soul, he would greatly be the gainer. But the soul he calls "his own", and will not therefore trust it. He has not learnt to separate the voice of his desires from that other voice which speaks to him of cold, clean truth; and therefore he calculates. His morals must be neatly docketed, ready for production as required; and although a few minutes' notice is needed at times for prompt delivery—he is only mortal.

The Immortals are not calculators. They act. They also breathe after their fashion, and without failure. And the light of the Immortals is the light that lighteth every man who cometh into the world. Verily they who know it shall go back to their Home in peace.

CHE-YEW-TSĂNG.

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THE REAL REASON.

WHEN any doctrine or fact first presents itself before a public unacquainted with it, it has to make its way through no little indifferentism, and over-strong obstacles of prejudice, ignorance, vested interests, and bigotry. Conservatism will resist the intruder, and some of the most powerful forces in human nature will denounce him as a reckless disturber of settled faith, an audacious trifler with sacred institutions. Envy, hatred, malice, and all uncharitableness surge up to oppose and overwhelm him. If he conquers a foothold and establishes himself as a permanency, it is because he is too strong for successful opposition and because he has found friends among the multitude.

The progressing triumph in the Western hemisphere of belief in the existence of Masters is a very instructive case. When the doctrine was first put in popular form by Mr. Sinnett, it received welcome from not a few readers, but the public at large was little impressed. As Theosophists multiplied and as H. P. B.'s voice sounded over the world, the doctrine became better known and began to arouse antagonism. Her books and the literature they begot were full of references to the doctrine; it was perceived an integral part of the Religious Philosophy; no little teaching was avowedly from Masters; sometimes messages were distinctly proclaimed. As Theosophists grew bolder they became less reticent; a conviction spread that it was Masters' will that Their existence should be emphasized; the consequent efforts, together with the strangeness of the doctrine, forced the topic to the fore-front in Theosophic writings. And this has been helped by occasional communications vouchsafed to individual Theosophists and used fittingly by them for general or particular edification.

Of course this growing publicity has alarmed the orthodox in Church and Science, and the familiar battle is in full rage. Ridicule is naturally the most frequent weapon, reason being less available, and the Himalayas and Tibet and astral bodies have received from comic editors an attention which they never had when geographies and physiologies had no impetus from Theosophy. Not much can be attempted by argument, especially since Huxley proclaimed it flimsy, but it is easy to smile with complacent self-satisfaction or to joke at astral telegraphs and Mahâtmic infallibility. But behind all this one can see the real alarm in conservative circles, for if belief in Masters together with its

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consequents establishes itself securely, a very different ideal and a very different method will displace those so dear to Theology.

Certainly there is ample reason for this alarm. Most members in the swelling ranks of the Theosophical Society, free as they are in respect to this as all other doctrines, do in fact hold it, and Theosophy itself is so coloring the thought of the age that minds everywhere are becoming tinged. Moreover, there are indications that Masters Themselves feel the time propitious for larger action, and that They are behind not only the T.S. but some of its operations. And it may even be said that occasional pupils, utterly unsuspected heretofore, are now quietly revealing themselves on fitting occasions and for authorized purposes, starting certain influences which have results on private members and the agencies they are working. As these increase—and the public is now sensing that they will—there will be reason to foresee a still greater sweep of Adept influence over the world.

Theosophic observers are deeply interested in all this, and one part of their observation is into the motives which excite such hostility to the doctrine of Masters. All the ordinary ones are very obvious,—dislike to novelty, fear of consequences, incompatibility with existing convictions, prejudice against Eastern beliefs, jealousy of higher beings, a materialistic bias, dread of ridicule, and many another force which springs instantly to its feet when unfamiliar sounds are heard. But these do not seem entirely to meet the case, for there is often a resentment, even a malignity, which does not exhibit itself over Karma, or Reïncarnation, or the Seven Principles, or Devachan. Why should men become vexed about Masters while tolerant of Angels, and grow bitter against an unseen Man though benignant to an unseen Spirit? And why, above all, should any such feeling display itself in a Theosophist, one who may be supposed to concede the doctrine, even if not to welcome it?

In the case of such a Theosophist, and cases have undoubtedly occurred, for both in private letters and in public prints have appeared sentences rather angrily opposing the assertions of others that Masters exist and have actually communicated with workers, there must be some deeper reason than a latent unbelief or an opposition to public use of the doctrine. As we probe down, bringing each possible motive to the surface and finding it inadequate, can we stop short of this concealed, most probably unconscious, one,—*that he himself has never received a message*? Certainly this explanation would be indignantly repudiated; and yet as we examine the conditions of the case is not it the only

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satisfactory solution? For observe: such a Theosophist does not deny the possibility of Masters; he does not contest the continuity of the record of the historic belief, or its present potency in many sections of the world, or its value in the Theosophic scheme; he does not insist that Their present action is impossible, or that there can be no satisfactory evidence of its output, or that testimony from a quarter like H.P.B. can be discredited. He would not even say that no private individual could be the recipient of a demonstration, and that any assertion of such must inevitably be false. And yet when a concrete case occurs, when reputable persons affirm themselves to have seen a Master, or to have heard His words, or to have received from Him in any way a message, there is an instant uprising of protest, of denial, of angry contempt. Is there any possible way of accounting for this save as jealousy, the working of resentment at the uncomfortable thought that another has been preferred?

This view is corroborated by two facts. One is that the objectors in private or in public are invariably those who have *not* been thus favored, and who are also of the indolent, the lukewarm, the critical in Theosophical affairs. As one runs over the list of Theosophists who have thus resented the asserted experiences of others, they are at once recognized as among the lightweights in the Society, exactly those who would have no claim to help, and exactly those, therefore, whom one would expect not to receive it. The other fact is that denial is never heard from those who themselves *know*. If a man has ever been the recipient of proof that Masters exist, he is forever secure in his own belief, and he is also glad to avow that a privilege which has been granted to him is far more probable in the case of those more worthy. No readier concession to the likelihood of widespread help from Masters can be found than from him who has himself received that help.

And so, as we scan the problem of bitter denial, we find its only satisfactory solution in that pettiness of self-love, that lamentable littleness of vanity, which Theosophy itself so deplores and discountenances. A man does not like to admit as possible to another what he has not met himself and knows he cannot claim. It is solacing to wounded pride to deny the reality of a tribute elsewhere. And the wound to the pride makes the denial bitter.

True pride would refuse to allow the soul to express, even to feel, chagrin at another's honor. True dignity would rejoice if the race produces better fruits than oneself. True philanthropy

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would beam over happiness accruing to any fellow-worker. And true Theosophy would take courage as it found any additional evidence that Masters are alert for the common Cause, and eager to aid Their servants in a service which by that aid shall the sooner triumph. ALEXANDER FULLERTON.

CONVERSATIONS ON OCCULTISM.

STUDENT.—Are there any rules, binding on all, in white magic or good occultism? I mean rules similar to the ten commandments of the Christians, or the rules for the protection of life, liberty, and property recognized by human law.

Sage.—There are such rules of the most stringent character, the breaking of which is never wiped out save by expiation. Those rules are not made up by some brain or mind, but flow from the laws of nature, of mind, and of soul. Hence they are impossible of nullification. One may break them and seem to escape for a whole life or for more than a life; but the very breaking of them sets in motion at once other causes which begin to make effects, and most unerringly those effects at last reäct on the violator. Karma here acts as it does elsewhere, and becomes a Nemesis who, though sometimes slow, is fate itself in its certainty.

Student.—It is not, then, the case that when an occultist violates a rule some other adept or agent starts out like a detective or policeman and brings the culprit to justice at a bar or tribunal such as we sometimes read of in the imaginative works of mystical writers or novelists?

Sage.—No, there is no such pursuit. On the contrary, all the fellow-adepts or students are but too willing to aid the offender, not in escaping punishment, but in sincerely trying to set counteracting causes in motion for the good of all. For the sin of one reäcts on the whole human family. If, however, the culprit does not wish to do the amount of counteracting good, he is merely left alone to the law of nature, which is in fact that of his own inner life from which there can be no escape. In Lytton's novel, *Zanoni*, you will notice the grave Master, Mejnour, trying to aid Zanoni, even at the time when the latter was falling slowly but surely into the meshes twisted by himself that ended in his destruction. Mejnour knew the law and so did Zanoni. The latter was suffering from some former error which he had to work out; the former, if himself too stern and unkind, would later on

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come to the appropriate grief for such a mistake. But meanwhile he was bound to help his friend, as are all those who really believe in brotherhood.

Student.—What one of those rules in any way corresponds to "Thou shalt not steal"?

Sage.—That one which was long ago expressed by the ancient sage in the words, "Do not covet the wealth of any creature". This is better than "Thou shalt not steal", for you cannot steal unless you covet. If you steal for hunger you may be forgiven, but you coveted the food for a purpose, just as another covets merely for the sake of possession. The wealth of others includes all their possessions, and does not mean mere money alone. Their ideas, their private thoughts, their mental forces, powers, and faculties, their psychic powers—all, indeed, on all planes that they own or have. While they in that realm are willing to give it all away, it must not be coveted by another.

You have no right, therefore, to enter into the mind of another who has not given the permission and take from him what is not yours. You become a burglar on the mental and psychic plane when you break this rule. You are forbidden taking anything for personal gain, profit, advantage, or use. But you may take what is for general good, if you are far enough advanced and good enough to be able to extricate the personal element from it. This rule would, you can see, cut off all those who are well known to every observer, who want psychic powers for themselves and their own uses. If such persons had those powers of inner sight and hearing that they so much want, no power could prevent them from committing theft on the unseen planes wherever they met a nature that was not protected. And as most of us are very far from perfect, so far, indeed, that we must work for many lives, yet the Masters of Wisdom do not aid our defective natures in the getting of weapons that would cut our own hands. For the law acts implacably, and the breaches made would find their end and result in long after years. The Black Lodge, however, is very willing to let any poor, weak, or sinful mortal get such power, because that would swell the number of victims they so much require.

Student.—Is there any rule corresponding to "Thou shalt not bear false witness"?

Sage.—Yes; the one which requires you never to inject into the brain of another a false or untrue thought. As we can project our thoughts to another's mind, we must not throw untrue ones to another. It comes before him, and he, overcome by its

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strength perhaps, finds it echoing in him, and it is a false witness speaking falsely within, confusing and confounding the inner spectator who lives on thought.

Student.—How can one prevent the natural action of the mind when pictures of the private lives of others rise before one?

Sage.—That is difficult for the run of men. Hence the mass have not the power in general; it is kept back as much as possible. But when the trained soul looks about in the realm of soul it is also able to direct its sight, and when it finds rising up a picture of what it should not voluntarily take, it turns its face away. A warning comes with all such pictures which must be obeyed. This is not a rare rule or piece of information, for there are many natural clairvoyants who know it very well, though many of them do not think that others have the same knowledge.

Student.—What do you mean by a warning coming with the picture?

Sage.—In this realm the slightest thought becomes a voice or a picture. All thoughts make pictures. Every person has his private thoughts and desires. Around these he makes also a picture of his wish for privacy, and that to the clairvoyant becomes a voice or picture of warning which seems to say it must be let alone. With some it may assume the form of a person who says not to approach, with others it will be a voice, with still others a simple but certain knowledge that the matter is sacred. All these varieties depend on the psychological idiosyncrasies of the seer.

Student.—What kind of thought or knowledge is excepted from these rules?

Sage.—General, and philosophical, religious, and moral. That is to say, there is no law of copyright or patent which is purely human in invention and belongs to the competitive system. When a man thinks out truly a philosophical problem it is not his under the laws of nature; it belongs to all; he is not in this realm entitled to any glory, to any profit, to any private use in it. Hence the seer may take as much of it as he pleases, but must on his part not claim it or use it for himself. Similarly with other generally beneficial matters. They are for all. If a Spencer thinks out a long series of wise things good for all men, the seer can take them all. Indeed, but few thinkers do any original thinking. They pride themselves on doing so, but in fact their seeking minds go out all over the world of mind and take from those of slower movement what is good and true, and then make them their own, sometimes gaining glory, sometimes money, and in this age claiming all as theirs and profiting by it.

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THE OLD WISDOM-RELIGION.[1]

ALL readers of T.S. literature are aware that the terms Theosophy, Secret Doctrine, and Wisdom-Religion are generally used as synonymous. While such use of these terms is permissible, and while each of these terms may be made to convey the full meaning of the others, perhaps the real meaning of all the terms can best be shown by an object-lesson in the Wisdom-Religion. The most permanent embodiment and the most accesible form of the Secret Doctrine has always been in the form of religion, the outer forms serving only as a veil to the deeper meaning which was always represented by symbols, glyphics, allegories, and parables. The sublimest truths were ever regarded as a divine revelation to man, and therefore formed the basis of devotion and gave the forms of religious worship. The deeper mysteries completely coördinated the three departments of human action in the search after truth, *viz.*: Religion, Philosophy, and Science, so that there was perfect agreement between them. Science had no missing-links, Philosophy no false syllogisms or irreconcilable paradoxes, and Religion was entirely divorced from superstition and blind credulity or unreasoning dogmatism. That all such statements will be angrily denied we are quite well aware, and I am as little anxious that the general statements herein made and illustrated by the diagram shall be believed. My only desire is that they shall be *understood*, and so far apprehended that the reader may be enabled to preserve the picture in the mind for future reference. They who do this need never confound the Secret Doctrine with the outer garb or the degenerate form of any religion known to the world to-day.

The diagram is not meant to be historically or chronologically exact, though philosophically it is, I believe, true and exact as to relations and sequence. It may be read from below upward, tracing our inheritance backward beyond written history, or it may be read in the reverse order. I prefer the latter method.

Let us, then, assume that there existed in the remote past a Wisdom-Religion emanating from the "Elder Brothers" of the human race who constituted a Lodge of Adepts; whose office it was to preserve and transmit to later generations the accumulated wisdom of all previous humanities. This Wisdom-Religion was a complete coördination of the Religious, the Scientific, and

[1] Substance of a lecture delivered at April Convention of 1894.

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the Philosophical elements in human knowledge. It is therefore represented by a circle divided equally into three parts, with the Lodge in the center as a nucleus. The earliest embodiment of this ancient wisdom was in the Vedas of old India. From the Vedas and Upanishads sprang ancient Brahmanism and later Buddhism, both of which preserved the three-fold division of religion, philosophy, and science. Next in order of importance came the religions of Chaldea and Egypt, each again preserving the three-fold form. Each of these had its organized Mysteries, in which the philosophical and scientific doctrines were preserved and taught to neophytes, with which the outer religious forms taught to the masses were originally in perfect harmony. Next came the religions of Persia and China, emanating from Zoroaster, Confucius, and Laotse, still showing the three-fold form, and followed by the philosophy of Pythagoras and Plato, and then again becoming embodied in the Kabalah with which the Pentateuch and the "Oral Teachings" (afterwards the Talmud) constituted the Jewish Religion. Repudiating later Judaïsm, with its ceremonies, bloody sacrifices, and traditions, and in keeping with the warnings and anathemas of the Prophets, the religion taught by Jesus embodied the more direct wisdom of the Kaballa, the philosophy of Plato (the doctrine of the Logos), and the doctrines of the Essenes and Gnostics. Thus was shown a direct descent from the old Wisdom-Religion, though giving prominence to the religious and ethical rather than to the scientific and philosophical elements. Nothing is easier than to trace this inheritance by tradition and glyphic. In Christianity under Constantine and Eusebius dogma and the sword established the reign of ecclesiasticism, superseded the religion of Jesus, and prepared the way for the dark ages. The religion of Mahommed, though a religion of conquest and blood, still through its Sufis preserved at least the traditions of a Secret Doctrine, while modern Free Masonry, coördinating the symbols from many sources (largely Kabalistic), has transmitted to modern times the science and philosophy once embodied in the Wisdom-Religion, though it has failed to recover the Key to the lost secret. Coming at last to the sects into which Christianity is to-day divided, ignorant theological speculations have failed entirely to discern the synthesis of the Wisdom-Religion, and while making a fetich of the name of Jesus have preserved only the ethics he taught, and so divorced his Divinity from his Humanity and became an easy prey to the materialism of modern science. Religion is the divinest part of the ancient three-fold wisdom, because it is through religion that

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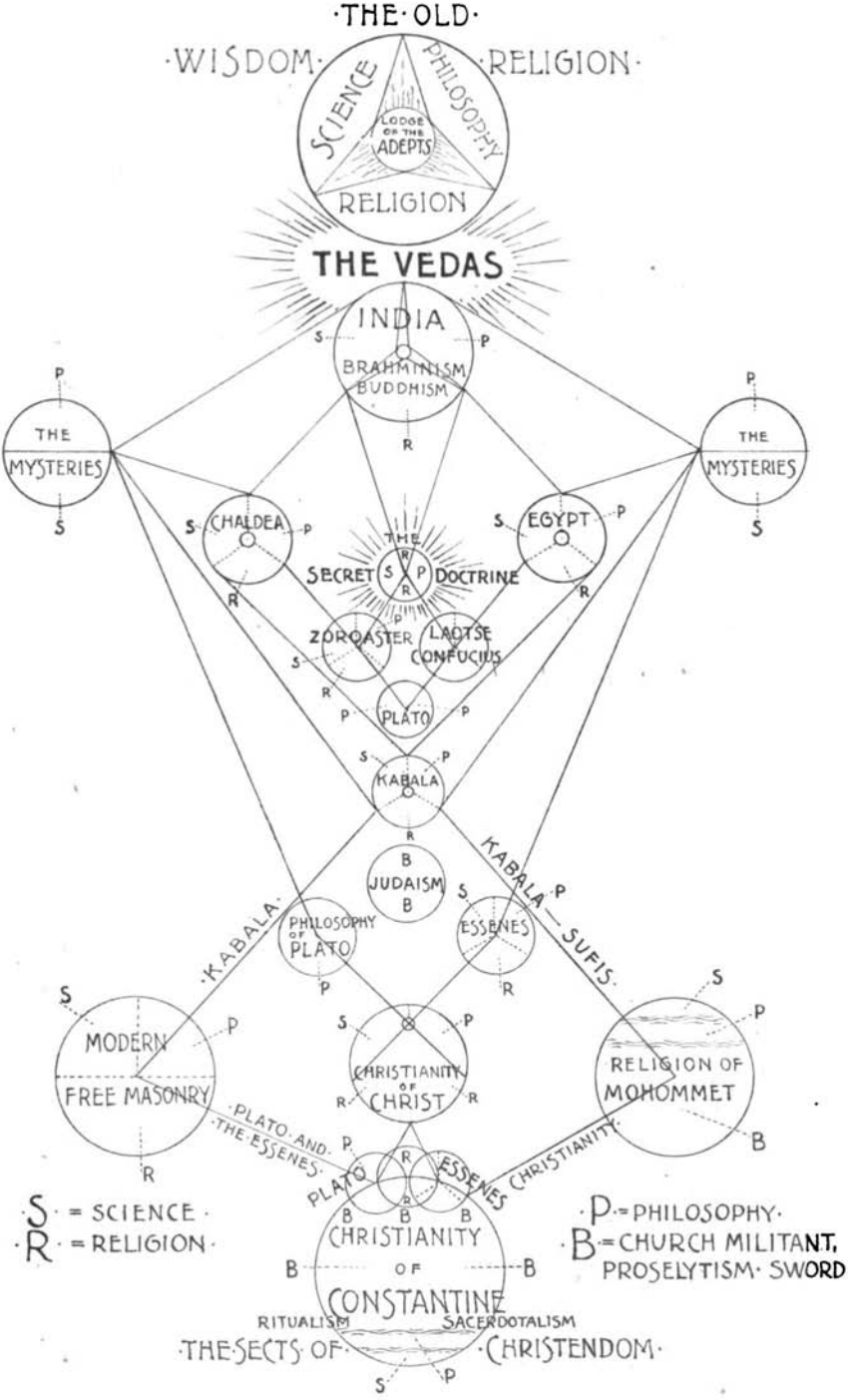

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divine truth alone reaches the toiling, sorrowing masses of humanity. Christ knew and taught the Wisdom-Religion, but Christianity to-day with its ironclads and standing armies is more an heir of Constantine than of Christ. Other and older religions are largely ethnic, and Christianity might indeed become in the truest sense catholic if it would go back to Christ. It is now slowly but surely being undermined by modern materialism. It might find in Theosophy a mighty ally that would enable it to defy materialism and convert the world, but it is too proud and creed-bound to do that, and so Karma awaits it.

J. D. Buck.

MR. GREER'S EMANCIPATION.

MR. Benjamin Greer sat alone in his chamber at 11 o'clock one summer evening. For some time back he had been interested in the occult side of Nature and in the matter of spiritual philosophy, and had betaken himself to the perusal of Oriental works thereon, India being supposed by most of his Theosophical friends the main fountain of soul-truth for the human family. From these he had learned the great recipe for spiritual evolution, or, rather, for emancipation from those terrestrial rebirths which otherwise are sure to afflict the aspiring soul. That recipe was contemplation of the navel. It is true that contemplation of the end of the nose is equally efficacious, Paradise—so to speak—being accessible nasally as well as abdominally, but the latter process is apt to induce a squint, and is anyhow attended with much discomfort. Mr. Greer therefore adopted the former, especially as it was sustained by the great mass of Indian authorities. After some research in medical works and cautious questioning among professional friends, he had ascertained the exact spot to which his gaze should be directed, but as in spiritual matters precision is imperative, and as an unhappy corpulence made the existing expanse somewhat misleading, he had affixed to the spot in question a small disk of black courtplaster, so tenacious of hold as to defy accident or baths. There was one other difficulty,—the rotundity of his person precluded direct concentration upon the spot, but this he had met by sitting in front of a mirror and fastening his gaze on the reflected disk. Arrangements for his nightly practice had been facilitated on this occasion by the great warmth of the season and by the necessity of preparing for his couch.

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Hardly had Mr. Greer taken a favorable position and brought the courtplaster well in view, when a fly alighted on his shoulder. Without diverting his eyes from the disk he gave enough of a twitch to alarm the fly, which, however, almost instantly returned and settled this time within an inch of the disk itself. "Damn that fly!", ejaculated Mr. Greer, recurring instinctively to an expression of what the Rev. Cream Cheese would call his "carnal days", and incautiously looking away to see if the accompanying slap was well aimed. It was; but the charm was momentarily broken, not only by the deflection of gaze but by the murder of an insect, which, as the best Buddhists agree, is equally fatal to spiritual emancipation. This was a little disheartening, but Mr. Greer resolutely turned again to his reflected navel and stared intently at that center of ultimate enlightenment. Suddenly there occurred to him the question as to what must be the fate of beings without navels, and this raised speculation as to pre-historic creatures, with a consequent thought of Mr. Baring-Gould's illustrations. But Baring-Gould was not a Theosophist, any more than Michael Angelo in the Sistine Chapel Gehenna. Italy was all very well for Art, but, as his cousin's letter of that morning had said, there was no such comfort anywhere as could be found in America. True, the government was bad, but what could you expect when every loafer and ragamuffin had a vote? And now the women were clamoring for the suffrage, and a pleasant life he would have if his landlady took to the primaries and served politics along with breakfast! Better that, however, than babies. He would tolerate no squalling in the house. What would become of his concentration if—alas, what *had* become of it? Mr. Greer was brought up by a round turn to perception that concatenated thoughts had drawn him far from that pathway to illumination whereof the courtplaster was as a portal. Strange that such difficulties should beset the pilgrim! It would almost seem that Black Magicians were responsible.

Foiled for the evening, Mr. Greer bethought himself of literature and turned for edification to the *Apollyon* for October, 1894. Before reading far he encountered this paragraph: "The only child of the celibate mocks his elder brother with the reäwakening of forges, but the sixty-seventh among the diamond eggs warbles menacingly over its 'inner nectar'. Thus the cosmic sister-in-law attains". Unable to interpret this mysterious teaching, he made the slight change of costume left possible after his season of contemplation, and sought an unblessed repose.

It was with a feeling rather of irritation than of discourage-

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ment that Mr. Greer started the next morning for his office. True, his attempts at contemplation did not always end so ignominiously as had the latest, but they certainly had not as yet developed any palpable change in his interior being, and while it was possible that the locality for the courtplaster had been inaccurately determined, a faint suspicion arose that spiritual studies might perhaps have loftier topics than the anatomical center prescribed in Indian treatises. Mr. Greer was a sincere man, very kind-hearted, really desirous of light on duty, not with a quick sense of absurdity, but with convictions and aspirations, a genuine, if obscured, sense of realities. He had done many a generous act in his career, and if through lack of the faculty of humor he had taken too seriously Oriental prescriptions, it might very well be that Karma would ordain his rescue through his charities.

Filled with reflections upon the slow progress of emancipation through the process heretofore pursued, Mr. Greer went somewhat leisurely along the sunlit street, abstractedly gazing at the shops. As he passed the window of a pawnbroker, an arm in shirt-sleves suddenly pushed aside a little curtain and deposited just behind the glass a shining object of metal. Attracted by its glitter he stopped to examine it, and perceived it to be an East Indian ornament, rather curiously and ingeniously wrought. At this moment a shadow fell over the pane, and looking up he found a man emerging from the door. He was unmistakeably a Hindû, his poor clothing was mainly native, and a saddened expression on the dark face showed that he was the needy one who had just pawned the object in the window. The whole of Mr. Greer's Occult cravings surged up at the spectacle of this Oriental. One of the chosen people, undoubtedly a depository of racial privileges and wisdom, possibly a Brahman, a sage, a spiritual guide, able to prescribe knowingly the very exercises which in his own case were so imperilled by flies and precarious anatomy and terrestrial thoughts! Full of a mighty purpose, Mr. Greer resolved to accost this exile and solicit the Wisdom of the East. But before he was well under way the slim Hindû was lost in the throng, and again he had to lament that *embonpoint* which had already been his spiritual bane and was once more impeding his course.

This new element of vexation still further slowed his steps, and he had not gone half a dozen blocks when a small group before a door-step attracted his attention. They were staring irresolutely at a man who had evidently sunk from weakness. In a moment Mr. Greer recognized the garb and the face of the late customer at the pawn-shop. All thought of his previous purpose

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vanished before purely human need, and with kindly interest he spoke to the wanderer, found that he understood English, sent a boy for a cab, and carried him off from the curious crowd to his own lodgings. Then providing for his refreshment and rest, and telling him to remain till the evening, Mr. Greer departed once more for his office. What was to be done for this sufferer, —such was the burden of his thought. He worked out all the necessities of climate, habit, and costume, considered the possibilities of occupation and of support till it was obtained, perceived that only dire emergency had caused parting from an evidently treasured possession, and resolved to redeem it by procuring from his guest the ticket. A whole finished plan was elaborated in his mind by the time that evening brought him back to his home.

Then came an interview which was very different from the one he had depicted by the pawn-shop. The man was, as he had supposed, in want, and Mr. Greer's kind sympathy dispersed his national distrust and opened his heart. Rested and refreshed, he told his story. He was an educated Buddhist, familiar also with Brahminical works, himself a modest aspirant for interior illumination, but now in great need of help to secure occupation or, if possible, return to his own land. Mr. Greer described the plan he had elaborated, and in the mutual confidences this produced narrated his occult reading and his attempts at Oriental prescriptions. The Hindû did not smile; the national character does not include a sense of humor; but he gravely explained that universal tendency to seek things of spirit through things of matter which makes the Eastern look for regeneration in gazing fixedly at his abdomen and the Western in having a priest pour water over his head. "Some of my countrymen", said he, "worship Vishnu in an image, and some of yours worship the Almighty in a wafer. Between a god made of stone and a god made of bread there is no difference. The Eternal Spirit is in every man, to be sought and found in his own soul, not in ceremonies or bodily anointings or external practices of any kind. I thought that your Scriptures said this."

Mr. Greer was not strong in Biblical lore and said as much, adding that he had been led to believe that the truth was to be sought in Indian writings; "the Sun rises in the East".

"True", replied the Oriental, "but it does not stay there. It moves impartially over the heavens. There is as much light in the afternoon as in the morning, but it comes from the West."

Mr. Greer was amazed. "Then you do not approve of my fol-

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lowing the Vedas and the Shastras and what we are told of the way to emancipation?"

"I approve of your taking truth from every quarter. But then it must be Truth. It will do you no good to accept fables and fancies instead of reasonable teachings of spiritual things. You are to find God within, and to serve Him in your life each day."

"And not to practice concentration?", asked Mr. Greer.

"What did you do to-day when you planned out my relief?", replied the Hindû.

"I put my mind to it and forgot everything else till I had worked out the whole thing."

"Exactly", rejoined the Oriental. "That was concentration. You dropped from your mind all but what you were working at. Why did you do this?"

"Because I wanted to help you."

"Just so. You were so intent on an act of charity that you forgot yourself and your business and all else. You were practicing concentration, and were doing it in the best way and for the best purposes."

Mr. Greer could hardly believe his ears. This indeed was a new doctrine, not at all what he had understood by Yoga.

The Hindû continued. "Do not concern yourself with your body except to keep it pure and healthy. If you wish to understand spiritual things, think of them and let the indwelling God disclose Himself to your soul. Banish thoughts which hinder that, and gradually the light will shine through you. Be kind to others as you have been kind to me. Do you feel happier this evening than when you saw me at the pawnbroker's?"

Mr. Greer admitted that he did. Some of the light was already breaking.

"Very well. You have the key to spiritual evolution,—Charity and Devotion. I cannot tell you better than this. But even this you have learned because you brought me to your house in kindness. You say you believe in Karma. Here is a case of it. And do you know why you felt the wish to be kind? Because you had formed the habit when on earth before. Our Buddha tells us how lives of such kindness will bring us to emancipation. But it will not be through contemplating your navel."

That night, before Mr. Greer retired, he removed the court-plaster.

ALEXANDER FULLERTON.

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CORRESPONDENCE.

TO the many who hitherto sent me protests against the circular here referred to I would say that the time had not then come for publishing them, and the following will fully represent the views of the majority of the thousands I am acquainted with.

W. Q. J.

"OCCULTISM AND TRUTH."

TO THE EDITOR OF THE PATH:—An article under the above heading having appeared in *Lucifer* for September and being also reprinted in the September PATH, and deeming it in point of fact, though perhaps not by intention, both a breach of good faith and an impeachment of the moral standards of every member of the T.S. save the "seven" who signed it, I wrote a general protest to that effect and sent it to *Lucifer* for publication. It was declined, partly because the senior editor was absent, and partly for the reason that its admission would open up afresh a discussion which it was thought desirable to avoid. Acquitting as I did the sub-editor from any *intentional* unfairness, I thought then, and still think, it unfair that not a word of protest should be allowed to such sweeping inferences as were in the article named laid against the moral precepts held by members of the T.S. excepting only the seven who had forestalled these inferences by signing the article.

From another standpoint the article is open to the charge of breach of good faith. In Mrs. Besant's "Statement" published in *Lucifer*, on page 459 occurs the following paragraph: "But there is another way, which I now take, and which, if you approve it, *will put an end to this matter*: and as no Theosophist should desire to inflict penalty for the past—even if he thinks wrong has been done—but only to help forward right in the future, it may, I venture to hope, be accepted." (The italics in the above quotation are mine). The plan was accepted without protest, it being understood, as Mrs. Besant expressed it, that the action taken was to "*put an end to the matter*", and included in "the matter" to which an end was to be put was the charge that one at least of the officials of the Society held the doctrine, which, however, he denied and of which he has never shown a trace in all my intimate acquaintance, that a good end justifies the use of bad means. As to all of this Mrs. Besant agreed an end should be put.

My contention is that the circular *Occultism and Truth* was not only unnecessary but was in its essential part untrue and was also a breach of good faith. By inference it was an impeachment of the ethical code of all who had not the opportunity to affix their names and thus run to cover. While it is the fact that Mrs. Besant has since written that she was the author of the paper and its original instigator, I do not believe she was conscious of the desire to impeach the ethics of other members, but I cannot so readily acquit some of the other signers who had shown in the proceedings in July a personal hostility not at all commendable. None of the signers can escape the logical inferences.

After giving out as if new or as if not known to most of our members ethical doctrines which every one knows the merest tyro in Theosophy is well

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acquainted with, and while justly condemning the false view of occultism that "the end justifies the means", the document then says: "Finding that this false view of occultism is spreading in the Theosophical Society, we desire to place on record our profound aversion to it, etc".

Fortunate indeed is it for the T.S. that there are yet *seven* who are not contaminated by such false views! But I deny emphatically that any such false views and loose codes of ethics prevail anywhere in the T.S. or are spreading in it. Had the opportunity been given for repudiating such a false code, there is not a member of the T.S., I believe, in the whole round world who would not have signed it as readily and as consistently as any of the *seven*.

The convention had adjourned. The difficulties pending had been formally settled on the best basis acceptable to all parties. There was still some stress of feeling and with some bitterness and hostility, and this, under guise of a general lesson on morality, found an outlet in *Occultism and Truth*. So far as it can in any way refer to matters that had been considered and "put an end to", it was a breach of good faith, though doubtless not so regarded by the signers. So far as the insinuation of lax moral ethics is laid to the whole Society, I deny it *in toto*. It is not true: it is a mistaken judgment. A false statement such as this about a large society should never be put into the hands of our enemies, who have never been able to attack our moral teachings; the moment such a statement becomes true is the moment for us to dissolve. Therefore I hold that the whole article is misconceived, out of place, and should never have been printed. I agree fully with Mrs. Besant's statement in the paragraph already quoted. ". . . no Theosophist should desire to inflict penalty for the past—even if he thinks wrong has been done". Had this precept been generally adopted, not only much of the trouble that has arisen later might have been avoided, but those who *do not "think wrong has been done"* would have discovered more of that spirit of true Brotherhood which we regard as in no sense inferior to love of truth. All such accusations and insinuations must cease, and we must bear patiently with each other's infirmities if we are not to fall apart and disintegrate. No one man or woman, no one country, has all the virtue or love of truth, and he who has it in largest degree is ever the most charitable to the mistakes and follies of others. He who believes in the law of Karma need not trouble himself to pursue his fellow for either real or fancied wrongs. If, however, the accused be conscious of no wrong, Karma readjusts the scales and the accuser becomes the self-accused.

J. D. BUCK, F.T.S.

KALI YUGA AND THE COMING RACE.

(1.) How many years are there in Kali Yuga? (2.) Will the sixth subrace begin very soon, that is, will it be at the end of the cycle of the first five thousand years of Kali Yuga? (3.) Cannot a person of the fifth race come near where the sixth race shall live?

(1.) Kali Yuga is said by the Brahmins and by the *Secret Doctrine* to be 432,000 years long. We will have to accept the calculation for the present.

(2.) Many thousands of years will pass before the next race will be here, and you will have died several times over before that, and also it is probable you will be one of that race unless

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you go to some other planet. You have made the error of supposing that the end of the cycle in 1898 is the end of the race. It is not. It is but a minor cycle, though quite important in its way. Hence—

(3.) As we, including you, will be members of the new race in all probability if we take advantage of our opportunities, there is no profit in the question or its answer, for the sixth race not being due for so many centuries, and you being eligible for membership in it, there is no sequence. When the sixth race has fully come, many degenerate examples of the bodies of the fifth will be here with it and among it, but no special place will be kept for its development.

LITERARY NOTES.

THE PATH has now on sale the Bombay edition of the *Twelve Principal Upanishads*, with notes from the Commentaries of Sankarâchârya and the Gloss of Ânandagiri. Cloth, 710 pages; price by mail or express, $3.00.

THE LAMP, issued by Toronto members, still shines. The December issue has a most awful picture of the editor of the PATH, for which we forgive them. Five thousand copies are issued monthly. It contains short notes and extracts, and is designed for propaganda.

A COURSE OF READING. The General Secretary is getting out a small compact circular giving a course of theosophical reading, to be sent to enquirers. After the ten books in the course follow suggestions as to devotional, philosophical, instructive, and children's books.

DAS MEER DER THEOSOPHIE is a German translation of the *Ocean of Theosophy* by Eduard Herrmann, F.T.S., of New York. It is published by Wilhelm Friedrich of Leipsig, Germany, and can be obtained through the PATH office. It is well gotten up and on good paper with paper covers.

LIGHT ON THE PATH. A pocket edition of this favcrite work is nearly ready. It contains the comments from *Lucifer*, is beautifully printed, and bound in limp cloth. As there has been no pocket edition of this work issued heretofore, it is hoped that this venture will meet with general favor. Price by mail, 50 cents, postage paid, from PATH office.

THEOSOPHICAL SIFTINGS, Vol. VII, No. 10, is on "Philosophy and Ethics of the Zoroasters", and by Dr. Alexander Wilder. Of course it is learned and instructive, but there is in Dr. Wilder's papers a sweet and gracious tone which is even more attractive than his learning. Appended is a brief article called "Zoroastrism, an Afterword", apparently also by the Doctor, the first and last paragraphs of which are particularly good.—[A.F.]

WESTMINISTER GAZETTE, hastening to try and gather the pecuniary profits of its long attack on the T.S., at once, before the reply made by Mr. Judge had reached it, got out the whole thing in the form of a pamphlet in which it assumes on what it calls foreknowledge that no reply would be made. Mr. Judge's reply was about 5,000 words long, and will call for a new edition if the thing is to be printed complete. But that reply was printed in full by the New York *Sun*. The pamphlet is a monument of assumption, presumption, and ignorance, combined with malice and falsehood. It may be put on the shelf with the S.P.R. Report on H.P.B. It is not sold by the PATH.

MUSIC THEOSOPHICALLY needs attention. We have only the few simple songs of the Lotus Circles, where this branch of Theosophy first had atten-

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tion, and in California by the way. In that state Bro. Walters gives it much attention. Recently Bro. A. Tregina of Washington made some more tunes for the New York Circle, which is copying them and sending to other Circles. This will broaden the matter somewhat. Bro. Tregina has also composed a song of more weight to the words "The Appeal to the Higher Self", from the *Crest Jewel of Wisdom*, and dedicated it to W. Q. Judge. The song will soon be gotten out by the PATH office as a beginning of this important branch of work. Perhaps later other musicians will try the same line and make the title always speak for Theosophy.

NOVEMBER THEOSOPHIST. "Old Diary Leaves II" describes the early life in India of the Founders, the friends they made, some sturdy, some treacherous, the throngs of visitors, the discussions, the hypocrisy and attempted swindle of a native host named Hurrychund whose present incarnation is here branded for all time, and a striking phenomenon by H.P.B. "Sympathy a Source of Knowledge", J. C. Staples, is good; "Haunted Trees and Stones" illustrates that interpretation of "All things are possible to him that believeth" which renders it as "There is no limit to human credulity"; "Colors and Tones", by Miss Ellen S. Atkins, is so significant as to evoke a suggestive Editorial Note. The President announces that generous gifts from the Sections have more than made good the embezzlement by the late Treasurer. —[A.F.]

THE IRISH THEOSOPHIST for November contains the first in the series of Jasper Niemand's "Letters to a Lodge". Though sometimes a little indefinite and addicted to paradox, it is really able and with deep sounding, truly pointing out hidden dangers in the work of help to others. It may not be the fact that "our only justice is compassion", and we should drop into unintelligent hero-worship if we readily attributed abstinence from needed self-defense to "greatness too high for bending", but one is very tolerant of the enthusiasms of a soul like "J. N.". Mr. Sinnett in "Theosophy and the Expiring Cycle" refers to a frequent notion among Theosophists that in 1897 "some mysterious extinguisher" is to descend and make abortive future attempts at Theosophic work, and gives some wise distinctions and cautions, though apparently thinking the "cultured classes" the hope for Theosophy's future.—[A.F.]

THEOSOPHICAL SIFTINGS, Vol. VII, No. 11, "The Doctrine of the Resurrection", A M. Glass. This is one of those specially good numbers which make F.T.S. lament the approaching end of the publication. It is excellently well reasoned out, copious in treatment and apt citation, reverent and sweet in spirit, and with most pleasing style, very smooth and melodious, a felicitous phrase delighting from time to time percipient minds. Perhaps one cannot say that the word "resurrection" is here given any very definite meaning, and, indeed, that is by no means easy when the word is applied to anything else than a corporal revival, even Alger in his elaborate treatise failing to expound with clearness what he supposed St. Paul's idea to be. Mr. Glass beautifully unfolds the truth of a spiritual evolution, advancing from stage to stage as man strives for it, and culminating in a return to the very bosom of Deity. But does the word "resurrection" fit this thought, however correct the thought? Nevertheless, the paper is delightful, and the quoted teachings of Origen and Justin Martyr should open the eyes of "orthodox" Christians to aspects of doctrine they never dreamed of.—[A.F.]

NOVEMBER LUCIFER is the third issue without the title-page as H.P.B. framed it. Mr. Mead's "The Web of Destiny" treats of man's triple nature as correspondent to the three worlds, and of the three vestures he weaves as he is hylic, psychic, or pneumatic. There is a tone throughout this paper of gentle spiritual fervor which is no less attractive than touching. Most true and wise is H. T. Edge's "Conditions of True Union". There is begun a translation from French of Madame Jelihovsky's reminiscences of her sister, H. P. B., which must certainly be acclaimed by all Theosophists. "Some First-Hand Notes on Tibet" is from facts given by a disciple long resident there, and is most interesting. Éliphas Lévi remarks that the occult philosophy is the philosophy of good sense,—a remark which, considering the source, rather makes one stare. This number of *Lucifer* is unusually fine, but its

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gem, its transcending content, is Dr. Herbert Coryn's exquisite "Heavenworld", so admirable in thought and exposition, so clear and sweet and tender, so rich in sensibility, so singularly apt in its use of words, so noble in its spirit and purport and diction. What a magnificent description of death this is,—"the benediction of Nature upon whatever may be good in us"! We are taught the wrong of fear of death, how it arose, wherein we mistake as to the quality of the Heavenworld, what friendship means and how it persists. No reviewer of less ability than the author could adequately describe the treatment of this last topic, or, indeed, any part of the paper. Happily there is to be continuance in future issues. A small drawback is in denying objectivity to color and harmony (page 237), as if the mind created instead of perceiving these, but this is mentioned only lest enthusiasm should seem to sweep away impartiality.—[A.F.]

THE SCHOOL OF LIFE, by Theodore F. Seward, is interesting because it marks one of the earlier stepping-stones on which an intensely devout soul, freed from the spirit and from the coarser dogmas of old orthodoxy and yet finding its very life in distinctive Christianity, passes from a narrow creed to a broad Theosophy. Beautiful and warm in its love for and delight in religion, it has hardly less delight in science because it believes science so copiously to affirm its own new discovery of an old religious truth—the immanence of God in every particle of His universe. It uses this as explaining the genesis and evolution of things and men, and the whole of teleology. The charm is in its utter faith in God, its ready abandonment of schools and scholasticism, its sunny hope and anticipation, its sympathy with the Christ-spirit, its devotion to truth and purity and right, its fraternal touch with every sincere thinker. Verbal inspiration and a personal Devil and a lingering fondness for some old-time theological thought it has not got rid of, but these are evidently weakening. The problem of human misery and the inadequacy of one earth-life as a preparation for eternity are wrestled with manfully but unsuccessfully, as they must always be without Karma and Reincarnation as solvents. And here is the book's weak point. God's mere will and an unknown provision for the future cannot meet the exigencies of those two problems. Nothing short of the Theosophic exposition can. Such a writer is unconsciously ripening for just this, and his lovely spirit of sweetness and light, fortified with the whole strength of Karma and Reincarnation as doctrines, may—let us hope, *will*—give his ultimate teaching enormous influence. At present it is too liberal for orthodox zealots, and yet unsatisfactory to the unorthodox because still weighted with a theology and with difficulties only removed by Theosophy. But it is a symptom of the times, and, as has been said, a stepping-stone.—[A.F.]

MIRROR OF THE MOVEMENT.

AMERICA.

BRISTOL T.S. has elected as President Mr. Arthur E. Muzzy, and as Secretary Mr. Elbert W. Gaylord.

MERIDEN T.S. has elected as President Mrs. Louise E. Sorg, and as Secretary Mrs. Frances A. H. Loomis, Station A, Box 244.

HAWAII LODGE T.S., Honolulu, Hawaiian Islands, was chartered on Dec. 5th with nineteen charter-members, eleven of them being new additions to the T.S. It is the 101st Branch on the American roll.

LYNN T.S., Lynn, Mass., was chartered on Dec. 19th with seven charter-members, and is one result of the work of Mr. Burcham Harding. It would be the 102d Branch, but the extinction of the Harvard T.S. makes it the 101st.

"H. P. B" T. S. had Sunday evening lectures in December: *Talk on Theosophy*, William Main; *The Human Soul.* Dr. E. G. Day; *Scientific Religion*, Dr. E. B. Guild; *The Trinity in Man and Nature*, J. H. Fussell; *Jesus the Christ*, Donald Nicholson.

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ARYAN T.S. had Sunday evening lectures in December: *Gods and Gardens*, H. T. Patterson; *Theosophic Light on Mundane Paths*, Jas. H. Connelly; *The Two Paths*, Layton W. Crippen; *Jesus the Christ*, Donald Nicholson; *Theosophy*, William Q. Judge.

KSHANTI T.S., Victoria, B.C., had lectures in November: *Some Teachings of Theosophy*, H. W. Graves; *Death and Birth*, G. F. Jeanneret; *Seven Principles of Man*, F. C. Berridge; *Diet*, Capt. Clark. Average attendance has been a little over twenty. The room and free Library are at 28 Broad street.

YONKERS, N.Y., now has a series of Sunday evening lectures. A number of Theosophists of this city hired a hall at 34 North Broadway and have started a center there. Dec. 23d Mr. Budd lectured on *The Nature and Aim of Theosophy*, and on Dec. 30th Mr. Alex. Fullerton gave *Theosophy as a Religion*.

HARVARD T.S., the Branch in Cambridge formed of University students, has died out through their graduation. The only member remaining in the city has joined the Cambridge T.S., and the charter was cancelled by the General Secretary on Dec. 26th, the Executive Committee consenting. There are now 101 Branches in the Section.

THE VISIT in November of Claude Falls Wright to Ann Arbor, which is very conservative, resulted in much good. We had misgivings when making the arrangements, but were very glad to see large and cultured audiences at both of his lectures. His parlor talks were also crowded. The papers opened their columns for reports, and a reading-circle was formed before Mr. Wright left. There are other places in Michigan where good work could be done, and all that is needed is more money in the lecture-fund. Those who are interested here feel that if the members and Branches gave more to the funds at the headquarters other lecturers would be sent to waiting places, of which there are many.—[L. H. F.]

CHICAGO T.S. at its annual meeting on Dec. 5th unanimously reëlected Mr. George E. Wright as President, and enlarged the Branch representation on the Central States Committee for Theosophical Work. Each of the other three Branches in Chicago has elected a number of this Committee, which Committee will take over to itself the work hitherto done by the League. The new arrangement promotes both harmony and vigor.

BLAVATSKY T.S., Washington, D.C., has taken a new and better hall at 419 Tenth street, with larger capacity and general excellence than any yet secured. A lecture is now given every Sunday evening. On the 2d Mr. Coffin spoke on *The Influence of Theosophy on Daily Life*; on the 9th Mr. Tregina spoke on *Occult Science in Washington City*; on the 16th Mr. Robert L. Lerch spoke on *A New-Old View of Life*. Attendance at the regular Thursday evening meetings is good, with prospect of being much better through the winter.

CHICAGO HAS BEGUN a new year with unwonted encouragement. The reorganization of the Central States Committee and the purchase of a printing-press are two events which promise wide and immediate growth in activity. During the past two months the following Sunday lectures have been delivered at the four Theosophical centers in Chicago: *Ghostland* and *Karma*, by Miss Eva F. Gates; *Human Evolution* and *Immortality*, by Miss Leoline Leonard; *Old Truths in New Forms* and *Heaven and Hell*, by R. D. A. Wade; and *Theosophy* and *A Perfect Man*, by Marpole Willis.

BURCHAM HARDING has accepted the honorary position of Lecturer to the New England Theosophical Corporation of Boston. A very thorough system of lecture-work has been inaugurated for carrying Theosophy into every town of over 5,000 inhabitants, and into smaller places where it may be desired. The state of Maine is first on the rôle, as at present it has but one Branch (at Portland), and one F.T.S. in the far east. Mr. Harding spent nine days at Portland, giving two lectures in a public hall and one before the "Beecher Evolution Club", holding Branch meetings on the other nights. Several new members joined, and greater activity was imparted to the Branch. He then

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started on the pioneer-work into the north and east, taking the leading cities in rotation—Auburn, Lewiston, Bath, Brunswick, Augusta, Gardiner, and Waterville. Two lectures were given in public halls at each place, and a night devoted to forming a center. At every city some have been found to take up the study. At Bath the Y.M.C.A. hall was used for the lectures, and in other places the Y.M.C.A. have rendered assistance. The leading Maine newspapers have generously granted space for articles on Theosophy, and given full reports of the lectures. This pioneer work involves a good deal of expense in travelling, as the ground has to be covered three times. Having no local assistance, the lecturer has to visit the towns a week in advance to arrange for halls and advertising, and then retrace his steps. It is intended to continue this work until all the larger towns in New England have been visited. Members-at-large and others desirous of assisting and willing to arrange for lectures will please communicate with the Secretary New England Theosophical Corporation, 24 Mt. Vernon street, Boston, Mass.

CLAUDE FALLS WRIGHT lectured on Tuesday, the 20th November, to a large audience at Sandusky, O., in the Mahala Hall; his topic was *Occultism*. After organizing a class there he left for Ann Arbor, Mich., lecturing Nov. 21st in Frieze Memorial Hall on *Reincarnation*. This hall was also crowded. Thursday he gave a parlor talk at Mrs. Fisk's on *The Nature of Theosophy*. Friday evening another parlor talk was given at Mrs. Fisk's on *The Constitution of Man*. On Saturday he gave a public lecture on *Occultism* in the Frieze Memorial Hall, and announced the formation of a class in Theosophy. Then, after some other work, the class was duly formed on Tuesday evening at Mrs. Fisk's. Mr. Wright then left for Toledo, and on the 29th lectured before the Branch there on *Concentration*. On Friday he addressed a large audience in the Church of our Father on *The Constitution of Man*, and on Dec. 1st a still larger one in the same hall on *Reincarnation*. After that lecture he arranged for a series of lectures on Theosophy in Lotus Hall, provided sufficient persons in the audience put down their names to attend. Fifty outsiders immediately sent in their names, but by the following evening the class had swollen to over one hundred. This course of lectures was as follows: Sunday, Dec. 2d, he lectured on *First Principles of Theosophy*, 3d on *The Cosmos*, 4th on *Man in his Relation to Nature*, 5th on *Practical Occultism*. On Dec. 6th he addressed a members' meeting on *The Theosophical Society*. He then left for Fort Wayne, Ind. On Sunday, Dec. 9th, he addressed a meeting there in the Standard Hall on *Reincarnation*. On Monday no meeting was held on account of the weather. Dec. 4th *After-death States* was the topic of a lecture in the Branch Rooms. Wednesday he addressed another meeting in Branch Rooms on *First Principles*. Thursday he attended a small gathering of members in the afternoon, and in the evening addressed a large audience in Standard Hall on *Hypnotism*. Friday was devoted to making calls on some of the members, and then Mr. Wright left for Dayton, O. On Saturday he addressed a meeting there on *Theosophy*. Sun-afternoon afternoon he lectured to a full house in the K. of H. Hall on *Theosophy and Brotherhood*. Monday evening the 17th he lectured again to a yet larger audience in the same Hall on *Reincarnation*. Mr. Wright will deliver other lectures in Dayton, O., and organize a Society there; he then goes to Cincinnati, St. Louis, Kansas City, and other places, to Denver, Col. The average attendance at his public lectures this month has been from 200 to 500, and the papers have been full of reports all the while.

PACIFIC COAST.

HAWAII LODGE T.S. has elected as President Mr. Mark P. Robinson, and as Secretary Mr. George W. Smith, P. O. Box 319, Honolulu, Hawaiian Islands.

MRS. ANNA L. BLODGETT of Seattle has been visiting and working among the Branches in Victoria and Port Townsend, having given three public lectures in the former town to good audiences and having met the Branch for consultation. The Kshanti T. S. is doing admirably, four or five of the members being especially active. In Port Townsend it was said that the lecturer had the largest audience in town that Sunday evening. Good questions were put, and very close attention given to the subject.

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UNDER THE AUSPICES of Stockton Branch, of Stockton, Calif., Dr. Griffiths gave two lectures in T.S. Headquarters. Sunday, November 18th, he discoursed upon *Adepts, who, what, and where are They?*; November 20th the subject was *Brotherhood on Physical, Mental, and Spiritual Planes.* November 21st a public Quiz was held. Headquarters were crowded to their full capacity with very attentive audiences, and great interest was manifested at the Quiz. A full meeting of the Branch was held November 22d, where plans were discussed for better and more extended work. A fraternal spirit prevailed, and strong determination to work more vigorously. Stockton Branch has done good and telling work during the past year. Splendid results always attend those Branches which aspire to do the Masters' bidding and surely receive Their help. Lectures upon *Adepts* and *Brotherhood* were in Sacramento, November 29th and December 2d, and a Quiz held December 4th. A Committee for Public T.S. Work has been jointly formed by the two Branches in that city, Pythian Castle secured, and regular Sunday evening public Theosophical lectures begun.

FOREIGN.

ENGLAND.

This *Westminster Gazette* flare seems to have moved many members to redoubled activity and so resulted in good. Mr. Sydney Coryn, President of the Croydon Lodge, who has been lecturing a good deal at workingmen's Clubs in and about London during the past month, reports splendid and most interested and attentive audiences, and no reference whatever to this so-called "Isis-very-much-Unveiled" *exposé*. It has fallen perfectly flat; but remains, nevertheless, as a gigantic advertisment for the T.S.

Countess Wachtmeister sends good news from Paris; she passed through there on her way south, and had a long talk with M. Bailly, who is bent on active propaganda. The circulation of *Le Lotus Bleu* has increased considerably, he told her.

The North of England Federation held its Sixth Conference last month at York, and Mr. Mead took the chair, giving a sensible and practical turn to the current excitement in the *Westminster Gazette*. Steady work and propaganda was reported as going on well during the past three months in the Northern Lodges and Centers, eight of the former and three of the latter being represented at the Conference.

A South-Western Correspondence Circle has been started, and twenty out of the thirty members notified have joined.

A new Lodge at Norwich — which has long been a Center — was opened by Mr. H. T. Edge last month.

Mr. Staples of the Brighton Lodge having volunteered for theosophical work in Australasia, left for New Zealand a few weeks ago. He is going to help work up Lodges and Centers there, do lecturing tours, etc.

Blavatsky Lodge meetings have been very well attended lately; the quarterly Conversazioni have been given up, and a capital lending library — starting with seventy volnmes — established, for the use of members. Miss Cooper has resigned the honorary Secretaryship, Mrs. Sharpe being elected in her stead.

A *Secret Doctrine* class, too, is held in the lecture-hall on alternate Saturdays by Mr. James Pryse, as many as from twenty to thirty attending it.

The *Ocean of Theosophy* is at present being made the subject of study by the Croydon Lodge and Streatham Center.

Sweden sends a long and capital report of recent activities. Many of our Scandinavian brethren, notably Dr. Zander, are doing much good in the lecturing line. The Arion Lodge, Malmö, which has only been founded a year, now numbers forty-eight members.

I must not forget to tell you that Mr. Hargrove has just been over to Dublin on a short lecturing-tour, and has met with great success.

ALICE CLEATHER.

AUSTRALASIA.

AUCKLAND, NEW ZEALAND. The feature of the month has been the visit of Mrs. Annie Besant, who arrived on the afternoon of October 5th from Sydney. A reception was held at Mrs. Draffin's in the evening and a pro-

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gram of work arranged for her stay in Auckland. On Oct. 6th she lectured on *The Dangers that Threaten Society*; on Sunday evening she lectured on *The Mahâtmâs*; on Oct. 8th she spoke on *Why I Became a Theosophist*; on the following evening on *Human Evolution*; and on Oct. 10th upon *The Teachings of Theosophy*. All the lectures were crowded, and during each day she was interviewed upon theosophical subjects by hundreds of citizens in the local Society's rooms. In response to an invitation she breakfasted with the Most Rev. Dr. Cowie, Bishop of Auckland and Primate of New Zealand, at Bishop's Court. She left on Oct. 11th to fulfill her lecturing engagements in the southern districts of the colony, and was accompanied by Mrs. Draffin. —[W.]

SUPPORT OF THE T. S.

I have received several encouraging letters since last report, and prospects seem brighter than at any time since the organization of our classes. If every F.T.S. will make it a personal duty to secure at least one new pledger our fund will soon be doubled. Since last report I have added the following:

H.C. and S.E.F.—10c. per month.

G.T. and E.V.B.—25c. per month.

J.D.B.—$10 per month.

Collections since last report, $72.70, remitted herewith.

I wish to specially acknowledge the receipt of $8.00 as an extra contribution from one of our pledgers who wishes to be known simply as "King's County". Shall endeavor to make full report of condition of fund to date next month. G.E.H.

51 Huffman avenue, Dayton, O., Dec. 12, 1894.

Received, Dec. 17th, 1894, from George E. Harter $72.70, collected through his scheme since remittance of Oct. 17th.

WILLIAM Q. JUDGE, *General Secretary.*

NOTICES.

EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY, PRESIDENT'S OFFICE,
ADYAR, OCT. 7, 1894.

The Society is notified that Señor Dr. Alberto Das, formerly of Spain and subsequently of Buenos Aires, Republic of Argentina, South America, has been expelled from membership; his two diplomas, the second of which he obtained under an *alias*, are hereby cancelled; and the charter granted him for the organization of the Luz Branch T.S., at Buenos Aires, has been rescinded, and a new charter issued to Señors D. Ferdico Fernandez, D. Alejandro Serondo, and their associates.

General Secretaries are requested to notify the above to their Branches, and conductors of the Society's journals to publish the facts for the protection of our members and the public. H. S. OLCOTT, P.T.S.

POEMS FOR THE LOTUS CIRCLE.

The Lotus Circle in New York wishes to procure good short poems to be used in the meetings after being set to music and in addition to those already printed. They request that some be sent in. No guarantee is given of accepting any; selection of those deemed most suitable will be made. Address Mrs. E. C. Mayer, 138 Fifth avenue, New York City.

THE FORUM.

January *Forum* will only be sent to such Branches and members-at-large as have paid dues for 1895. Those paying later will of course receive the back numbers due them, but much extra trouble to this office, as also risk of confusion and delay, are occasioned by tardy payment.

Thou, O disciple, in thy work for thy brothers hast many allies—in the winds, in the air, in all the voices of the silent shore.—*Farewell Book.*

OM.

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He who has learned this hidden wisdom, putting away all darkness, he enters and dwells in the endless heaven, the world that is the prize of victory.—*Kena Upanishad.*

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out.—*Revelations, iii, 12.*

THE PATH.

VOL. IX. FEBRUARY, 1895. No. 11.

The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine, by whomsoever expressed, unless contained in an Official Document.

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

LETTERS OF H. P. BLAVATSKY.[1]

III.

THE following letter was written before the foundation of the Theosophical Society. A somewhat inaccurate translation appeared in Mr. Sinnett's *Incidents in the Life of Madame Blavatsky*, but as some additions were made to the original it is interesting to see what was actually written by H.P.B. at such an early date.

"The more I see of spiritist séances in this cradle and hotbed of Spiritism and mediums, the more clearly I see how dangerous they are for humanity. Poets speak of a *thin partition* between the two worlds. There is *no* partition whatever. Blind people have imagined obstacles of this kind because coarse organs of hearing, sight, and feeling do not allow the majority of people to penetrate the *difference* of being. Besides, Mother-Nature has done well in endowing us with *coarse* senses, for otherwise the individuality and personality of man would become impossible, because the dead would be continually mixing with the living,

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and the living would assimilate themselves with the dead. It would not be so bad if there were around us only spirits of the same kind as ourselves, the half-spiritual refuse of mortals who died without having reconciled themselves to the great necessity of death. Then we might submit to the inevitable. One way or another, we cannot help identifying ourselves physically and in a perfectly unconscious way with the dead, absorbing the constituent atoms of what lived before us: with every breath we inhale them, and breathe out that which nourishes the formless creatures, elementals floating in the air in the expectation of being transformed into living beings. This is not only a physical process, but partly a moral one. We assimilate those who preceded us, gradually absorbing their brain-molecules and exchanging mental auras—which means thoughts, desires, and tendencies. This is an interchange common to the entire human race and to all that lives. A natural process, an outcome of the laws of the economy of nature. . . . It explains similarities, external and moral. . . . But there exists another absolute law, which manifests itself periodically and sporadically: this is a law, as it were, of artificial and compulsory assimilation. During epidemics of this kind the kingdom of the dead invades the region of the living, though fortunately this kind of refuse are bound by the ties of their former surroundings. And so, when evoked by mediums, they cannot break through the limits and boundaries in which they acted and lived. . . . And the wider the doors are opened to them the further the necromantic epidemic is spread; the more unanimous the mediums and the spiritists in spreading the magnetic fluid of their evocations, the more power and vitality are acquired by the glamour."

Madame Jelihovsky says that "Helena Petrovna described many séances in terms of horror in consequence of the sights she was enabled to see as a result of her clairvoyance. She saw details hidden from the others present: perfect invasions of hosts of soulless remains of mortals, 'woven of fleshly passions, of evil thoughts, of vicious feelings which had outlived the body'". And H. P. B. wrote:

"It stands to reason that this mere earthly refuse, irresistibly drawn to the earth, cannot follow the soul and spirit—these highest principles of man's being. With horror and disgust I often observed how a reanimated shadow of this kind separated itself from the inside of the medium; how, separating itself from his astral body and clad in someone else's vesture, it pretended to be

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someone's relation, causing the person to go into ecstasies and making people open wide their hearts and their embraces to these shadows whom they sincerely believed to be their dear fathers and brothers, resuscitated to convince them of life eternal, as well as to see them. . . . Oh, if they only knew the truth, if they only believed! If they saw, as I have often seen, a monstrous, bodiless creature seizing hold of someone present at these spiritistic sorceries! It wraps the man as if with a black shroud, and slowly disappears in him as if drawn into his body by each of his living pores."

In the year 1878, or thereabouts, a defence of modern Spiritualism was brought out by Alfred Russell Wallace. This greatly pleased H.P.B., who wrote on the subject to her sister:

"See how cleverly he proves how mistaken people are who say that we propagate ancient prejudices and superstitions; how he proves that a body of people who preach the study of man's nature, who teach the acquirement of eternal bliss as a consequence of attaining the full perfection of their moral and spiritual powers, is the chiefest enemy, not only of gross materialism, but also of all kinds of silly bigotry and myth-worship. Spiritualism is an experimental science; its development — which is the object of the Theosophical Society [1] — will make it possible to find a foundation for a true philosophy. There is only one truth, and it is higher than anything else. Theosophy is bound to destroy such meaningless expressions as 'a miracle' or the 'supernatural'. In nature everything is natural, but everything is not known; and yet there is nothing more miraculous than her powers, hidden as well as revealed. Spiritualism, *meaning the spiritual powers of man and the deeper knowledge of the psychical aspects of life*, which we Theosophists preach, will cure the old evils of religious quarrels, owing to which the faith of man in the primitive truths of immortality and repayment according to deserts is disappearing. Wallace speaks the truth when he says that Spiritualism well deserves the sympathy of moralists, philosophers, even of politicians and of everyone who desires the perfecting of our society and our life."

H.P.B. did not spare herself when portraying the humorous side of her surroundings. The American Phrenological Society wrote and asked for her portrait and for a cast of her head, and

[1] At this time a wide distinction was drawn between "Spiritualism" and "Spiritism". It will be seen from H.P.B.'s own definition that she was not speaking of "Spookology" as the object of the Theosophical Society.

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Professor Buchanan, the phrenologist and psychometer, called on her for an interview. She describes the incident in writing to Madame Jelihovsky:

"And so this poor victim (victim in view of his awful task) was sent to me—a phrenological occultist, who came in the company of a huge bouquet (as if I were a prima donna!) and with three trunk-loads of compliments. He fingered my head and fingered it again; he turned it on one side and then on the other. He snorted over me—snorted like a steam-engine, until we both began to sweat. And at last he spat in disgust. 'Do you call this a head?', he says; 'It's no head at all, but a ball of contradictions.' 'On this head', he says, 'there is an endless war of most conflicting bumps; all Turks and Montenegrins.' I can't make anything of this chaos of impossibilities and confusion of Babel. Here, for instance', he says, poking my skull with his finger, 'is a bump of the most ardent faith and power of belief, and here, side by side with it, the bump of scepticism, pessimism, and incredulity, proudly swelling itself. And now, if you please, here is the bump of sincerity for you, walking hand in hand with the bump of hyprocrisy and cunning. The bump of domesticity and love for your country boxes the ears of the bump of wandering and love of change. And do you mean to say you take this to be a respectable head?' he asked. He seized himself by the hair, and in his despair pulled a considerable lock from his own respectable head, answering to the highest standards of phrenology. . . . But all the same he described, drew, and published my poor head for the amusement of the hundred thousand subscribers to the *Phrenological Journal.* Alas, alas, 'heavy is the crown of Monomach!'[2] The aureola of my own greatness, acquired so undeservedly, is simply crushing me. Here, I send you a copy of my poor head, which you are requested to swallow without any sauce. A hundred thousand Yankees are going to feast upon it, and so I am certainly going to save a bit for my own blood!"

"Now listen to this, little brothers", she writes in her next letter, "I am sending you a great curio. Examine it, wonder at it, and improve by it. The Freemasons of England, whose Grand-Master is the Prince of Wales, have sent me a diploma, which means to say that I am raised to a high Masonic dignity, and so my title is 'Mysterious Freemason'. Ah me! next I shall prob-

[1] This was during the war in 1877.

[2] The coronation crown of Russia; this was said by one of the Tsars.

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ably be elected Pope of Rome for my virtues. The decoration they sent me is very beautiful: a ruby cross and a rose. I send you the cutting from the *Masonic Journal.*"

Many honors were showered upon H.P.B. as a result of the publication of *Isis Unveiled.* A very ancient Society in Benares, founded before the beginning of the Christian era, called the Sat-Bai, sent her a diploma in Sanskrit, decorated with many symbols. It is remarkable that in this diploma Helena Petrovna is alluded to as a "Brother of the female sex". "Henceforward our brother Rad is entitled, owing to his great knowledge, to power over the inferior grades of ministers, couriers, listeners, scribes, and the dumb ones." H.P.B. also received a very ancient copy of the *Bhagavad-Gîtâ*, in a mother-of-pearl and gold binding, from an Indian Prince. At the approach of the Russo-Turkish war of 1877-1878, H.P.B. wrote many articles against the Roman Catholics, because the Pope had blessed the weapons of the Turks. These articles she signed "A Russian Woman". They created such a stir that Cardinal McCloskey sent his Jesuit secretary to her, under the pretext of making the acquaintance of "such a remarkable woman, and pioneer thinker, who knew how to shake off the prejudice of patriotism and to create for herself an independent position in an independent country". In February, 1877, she wrote to her sister:

"I told him his endeavors were in vain; that whatever I personally, as a Theosophist, might believe was no business of his at all; that the faith of my Russian fathers was sacred to me; that I shall always stand up for this faith and for Russia, and shall always write against the attacks of the hypocritical Catholics upon them as long as my hand can hold a pen, and without letting myself be frightened by the threats of their Pope or the wrath of their Roman Church, the Great Beast of the Apocalypse!"

The result of this visit was a new article by her against the head of the Western Christian Church, who blessed Musselmans that they might the better kill Christians, Slavs, and Russians. Soon after this move Mme. Jelihovsky received newspaper cuttings containing the report of H.P.B.'s real fight—but this time not with an ecclesiastic, but with a propagator of materialistic views, of European renown. She writes to her sister in her usual humorous way:

"I send you, friends, one more article of mine, which received by no means small honors here and was reprinted by several New York papers. This is the way it happened: the London scientist

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Huxley has been visiting here, 'the progenitor of protoplasm and high-priest of psychophobia', as I have surnamed him. He delivered three lectures. At the first, he made short work of Moses and abolished the whole of the *Old Testament*, declaring to the public that man is nothing but the great-grandson of a frog of the Silurian period. At the second he 'beat everyone', like a new Kit Kitich.[1] 'You are all fools', he says, 'you don't understand anything. . . . Here is the four-toed foot of Hipparion, the antediluvian horse, for you, from which it is evident that we, five-toed men, are closely related to it as well, through our origin.' There is an insult for you! But at the third lecture our wise *psychophob* tried to sing it altogether too high, and so started telling fibs. 'Listen to me', he says, 'I have looked into the telescopes, I have whistled under the clouds in balloons, I have looked out for God everywhere with great zeal; and nowhere, in spite of all my researches, did I see or meet him! Ergo—there is no God and there never was any such!' It was worth these peoples' while paying him $5,000 for three lectures of this sort of logic. 'Also', he says, 'the human soul. . . . where is it? Show it to me as I can show you the heart and the rest of the 'inwards'. Anima Muni, ether, Archos of Plato. . . . I have searched for the soul with the aid of spy-glasses and microscopes; I have observed the dying and anatomized the dead, but upon my word of honor, there is no trace of it anywhere! It is all a lie of the spiritists and the spiritualists. Don't you', he says, 'believe them.' I felt awfully sorry at all this. So sorry as even to be angry. So I thought to myself, let me go and write an article against this self-willed, self-opinionated Kit Kitich. And what do you think? I have written it. And it came out not at all so bad, as you can see by the enclosed copy. Needless to say, I immediately took this article, sealed it, and sent it through our corresponding members to London, to be delivered to Huxley with my most earnest compliments."

H.P.B. was compelled for various reasons to become an American citizen. This troubled her considerably, as, like all Russians, she was passionately devoted to her country. She wrote to Madame Fadeef:

[1] Kit Kitich, or in Academic Russian Tit Titich, is a stage character whose favorite saying is: "Who can beat Kit Kitich when Kit Kitich will beat everyone first?" He has long become the synonym of a bully, a petty, self-willed, domestic tyrant. The popular Russian dialect quite unconsciously transforms "Titus, the son of Titus" (Tit Titich) into "the Whale, the son of the Whale" ("Kit" means "whale" in Russian); and H.P.B. used this unconscious pun to make fun of the biological evolutionist who claimed to be, in some sense, the son of the whale, and whose doctrine she found to be "very like a whale", too. But a pun, unlike a bishop, loses by translation.

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"My dearest, I write to you because otherwise I would burst with a strange feeling which is positively suffocating me. It is the 8th of July to-day, an ominous day for me, but God only knows whether the omen is good or bad. To-day it is exactly five years and one day since I came to America, and this moment I have just returned from the Supreme Court where I gave my oath of allegiance to the American Republic and Constitution. Now for a whole hour I have been a citizen with equal rights to the President himself. So far so good: the workings of my original destiny have forced me into this naturalization, but to my utter astonishment and disgust I was compelled to repeat publicly after the judge, like a mere parrot, the following tirade: that I 'would renounce for ever and even to my death every kind of submission and obedience to the emperor of Russia; that I would renounce all obedience to the powers established by him and the government of Russia, and that I would accept the duty to defend, love, and serve the Constitution of the United States alone. So help me God in whom I believe!' I was awfully scared when pronouncing this blackguardly recantation of Russia and the emperor. And so I am not only an apostate to our beloved Russian Church, but a political renegade. A nice scrape to get into, but how am I to manage to no longer love Russia or respect the emperor? It is easier to say a thing than to act accordingly."

TESTIMONY AS TO MAHATMAS.

THE name *Mahâtmâ* in these articles is intended to embrace also Masters, Brothers of the Lodge, Initiates, and the like. The word *testimony* embraces all statements and proofs intended to bring out and constitute evidence of fact. All persons who have testimony on this subject are invited to send it to the PATH, where it will appear either in full or condensed. I should be informed in each case whether or not names may be used. If not to be used, an initial will precede the published statement. W.Q.J.

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1. The Vedas, admittedly among the oldest of religious books, if not in fact the oldest, contain the word *Mahâtmâ*, which means "great soul". The *Bhagavad-Gîtâ* says that "such a one [a Mahâtmâ] is difficult to find".

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2. From H.P.B. Her assertions to her relatives many years ago that she knew such wonderful beings; later, similar assertions and objective proofs to her American friends, then to her English and Indian friends; her statement and that of Masters themselves in writing that they had assisted her in most of the book *Secret Doctrine*. This message was received by Dr. Hübbe-Schleiden of Germany, and has been reprinted in the PATH. With H.P.B. begins the testimony for the Western world in this age, and she began a revival in India of the belief in the actual present existence of Mahâtmâs, as to whom a general belief had always existed there.

3. Col. H. S. Olcott has asserted continuously, in private and public, in all parts of the world by speech and writing, that he has had personal objective and introspective proof of the existence of not only the one Master so much spoken of, but also of K.H. and others. He declared very often most unequivocally that he had met the Masters. In the London Convention of 1894 he made the same statement in public on the platform. He writes publicly that *Isis Unveiled* was worked upon in New York by more than one of the Masters; he gives testimony as to having received a turban from one of the Masters; he further mentions that many of the Masters came to New York when he met and worked with H.P.B., and that he conversed with some of them.

4. Damodar K. Mavalankar, a Hindû who joined the Society soon after H.P.B. went to India and worked for it unselfishly for seven years, has often declared that he knew personally of the existence of the Masters spoken of in Theosophical literature.

5. Mohini M. Chatterji, another Hindû, often stated prior to 1884 that he knew of the existence of said Masters personally.

6. Mr. A. P. Sinnett, President of the London Lodge T.S. and author of *Esoteric Buddhism*, says that that book was made up from letters from the said Masters, and in that book and *The Occult World* he gives certain particulars on the subject, testifying to the same point. He has always asserted his belief in their existence on personal knowledge as well as on argument and testimony.

7. William Q. Judge has given testimony for many years to the same effect; to wit, that he knows personally of the existence of the said Masters, as well as of others, and also that he knows a great many persons, and has for many years, who personally know independently of himself the same fact.

8. R., an American, testifies to having known, before hearing of the Theosophical Society, the Master whose picture is known

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to several members, and that many years' help from the same Master has given complete proof of his existence and the possibility of the existence of any others.

9. The Christian Bible describes in many instances saints and sages who appear to stand in the same position as a Mahâtmâ. The mysterious character who appeared in the Bible once for the purpose of blessing Abraham, "the friend of God", was named Melchizedek and was probably a Master.

10. The Countess Wachtmeister has repeatedly declared that she has seen in the astral light at Theosophical meetings and at other places, and very often near H.P.B., the figure of the Master as described by many other persons and as pictured, and that she has received, independently of H.P.B., in circumstances where fraud or trick would be impossible, messages from said Master.

11. D., a member of the American Section, says that in early youth, in a vivid dream, a being came and offered comforting remarks on the subject of predestination which then was oppressing D.'s mind. The face of the being was deeply impressed on the memory. After joining the T.S., D. one day was shown the Master's picture, and was amazed beyond measure to see that it was the likeness of the being who in youth, many years before, had come in the dream.

12. W.D. says that for a long time he wished to have introspective proof of the existence of the Masters, believing in the possibility of such existing. He became deeply involved in business, and was engaged in his work in a sparsely inhabited place. While writing on business he became conscious that some one appeared to be standing near him, and then he saw it was the Master, either present astrally or in thought-picture. This aroused the surety within of their actual present existence.

13. T.P.T., an American, says that during almost the whole of life, for many years, a being, identical with the picture of the Master, has been continually helping in spiritual development, insisting on altruistic work and guarding against falling into personalities. "He is glorious in appearance, majesty, power, and kindness; he is human, yet far beyond us: he has directed me to the Theosophical Society; I am as sure of his existence as I am of any fact in my entire life. He not only directed me to the T.S., but also told me to join it; he has identified himself to me as H.P.B.'s Master; he watches the T.S. I know as surely as I know anything."

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HAVE FAITH.

WHEN the truths of Theosophy first dawn upon the student, shedding new light on the meaning of life and of death, on the mystic word "Brotherhood" and all that it may convey, on the origin of evil, on the meaning and use of suffering and pain, a new impetus is given to effort, and for a while, perchance, it seems very easy to live the life of an ascetic. Personal griefs and losses! O how little do they count, we say to ourselves. How *can* people, on perceiving the first gleam of the light of truth, allow themselves to remain longer prisoners in the dungeons of selfishness, of ambition, of jealousy, and of wrath? How easy it is to snap the chains of conventionality and to march forth into the sunlight of peace and knowledge, never more to be drawn backward into the darkness of this illusionary world! These and kindred thoughts pass through the mind of the enthusiastic student, who would fain enter the realm of practical occultism, to whom the path now looks so easy, so comfortable, so delightful. Away with unkind sentiments towards our brothers and sisters; away with desires for material advancement; away with selfish griefs and care for the world's opinions! How easy it now seems to work for the great orphan Humanity, towards whom our hearts leap forth in sympathy!

And so for a time we are at peace with ourselves and the world. We feel our lives pledged to devoted work for others; we think it possible that, unknown though it be to ourselves as yet, we may already be accepted chelas to some high teacher. We breathe the air of spiritual purity, while we feel we have brushed from us forever the dust of material and personal interests. We think much about the Masters, those lofty souls pledged to self-sacrifice, and we feel very near them,—as, indeed, we may be for the time being.

Days pass by in this condition with nothing to disturb the harmony, and we, though still weak, believe we are strong. Alas! a time comes when some new temptation assails us, an unlooked-for foe appears, and lo! whither has all our seeming strength departed? Where are all our stern resolves? Whence, indeed, has fled that boasted peace of mind, which we fondly thought that naught could ruffle? We had been resting in such strong faith in our Elder Brothers, and our intuition had assured us of their Radiant Presence; and in the recognition of such a Presence it had seemed impossible to be disturbed and troubled

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by earthly concerns. Why, then, this weakness? How could it be possible to succumb anew and so strongly to the "sense of separateness"?

Such, indeed, was the experience of one who was very young as yet in knowledge and understanding of herself. At first, wildly enthusiastic to embrace the new life of the spirit which opened before her in its possibilities, she thought to make a sudden leap from olden habits and desires, loves and hopes and jealousies, straight forward into a life of self-forgetfulness. And falling, she was very sad, very sore and bruised She was discouraged, alas, as well, and wondered that she ever could have hoped and believed that conquest of her lower nature could be easily compassed.

Fainting and weary, she had a vision. Before her stretched a rugged mountain, reaching far, far up into the mountain, and a path led up the mountain, aye, to the very top; but so steep it was, so sharp the ascent, that she, a pilgrim on the way, was overcome by dizziness when but a few steps had been taken upward. Exhausted, she sank upon the ground. But looking up, she beheld two Brothers of the race, tall and grand-looking men, loving and tender of mien. They were standing in the pathway above her, reaching downward a helping hand to herself, just started on that difficult journey which leads to knowledge and to freedom. They saw her fall, those Elder Brothers, and they realized that as yet her strength was not equal to climbing that rugged, steep assent. She must rise, but a longer, slower way must be followed by her because of her great weakness. Should they leave her to take that journey alone, her whose store of energy must not be drawn upon too exhaustively, whose weakness would not allow her to mount rapidly? No, indeed, no! They turned their way downward towards her, and with a tender, pitying smile led her aside into another path hidden among the bushes and the trees, and rising more gradually and slowly upward. The way was dark, it is true, save for their Radiant Presence, the light of freedom was hidden from view in many places, and yet flashes of it illumined the path at intervals. It was restful to the poor, weak soul who had once hoped and trusted in her strength to rise more rapidly. It was comforting to know that her Guardians, the Guardians of the Race, were not impatient, but were still watching and helping, never wearying in their care and tenderness, even though the journey must be slow because of her great weakness. And she kept her eyes turned toward them and she had faith. M. H. W.

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CONVERSATIONS ON OCCULTISM.

STUDENT:—At a former time you spoke of entities that crowd the spaces about us. Are these all unconscious or otherwise?

Sage.—They are not all unconscious. First, there are the humdrum masses of elementals that move like nerve-currents with every motion of man, beast, or natural elements. Next are classes of those which have a peculiar power and consciousness of their own and not easily reached by any man. Then come the shades of the dead, whether mere floating shells, or animated elementals, or infused with galvanic and extraordinary action by the Brothers of the Shadow. Last, the Brothers of the Shadow, devoid of physical bodies save in rare cases, bad souls living long in that realm and working according to their nature for no other end than evil until they are finally annihilated—they are the lost souls of Kâma Lôka as distinguished from the "animated corpses" devoid of souls which live and move among men. These Black entities are the Dugpas, the Black Magicians.

Student.—Have they anything to do with the shocks, knocks, bad influences, disintegration of soft material accompanied by noises more or less distinct?

Sage.—Yes, they have. Not always, of course. But where they are actually seen at the time preceding such occurrence, they are the agents.

Student.—Then I am to suppose that if such takes place with me I am the attracting person, the unfortunate channel through which they have come?

Sage.—No, you are thoroughly in error there. You are not such channel in that case. You are in fact the opposite, and the very cause for the temporary defeat of that dark entity. You have mistaken the appearance, the outer manipulation of forces, for the thing itself. If you were their channel, their agent, the cause for their coming and thus making their presence possible, there would be no noise and no explosion. They would then act in and through you for the hurt of others, silently and insidiously. They approach your sphere and attempt to make entry. The strength of your character, of your aspiration, of your life, throws them off, and they are obliged, like rain-clouds, to discharge themselves. The more strong they are, the louder will be their retreating manifestation. For the time they are temporarily destroyed or, rather, put outside the combat, and, like a war vessel,

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have to retire for repairs. In their case this consists in accumulating force for a new attack, there or elsewhere.

Student.—If, then, such loud explosions, with pulverization of wall-plaster and the like, take place, and such an evil entity is seen astrally, it follows that the person near whom it all occurred —if identification due to solitude is possible—was in fact the person who, by reason of inner power and opposition to the evil entity, became the cause for its bursting or temporary defeat?

Sage.—Yes, that is correct. The person is not the cause for the entity's approach, nor its friend, but is the safeguard in fact for those who otherwise would be insidiously affected. Uninformed students are likely to argue the other way, but that will be due to want of correct knowledge. I will describe to you condensedly an actual case. Sitting at rest on a seat, eyes closed, I saw approach one of those evil entities along the astral currents, and looking as a man. His hands like claws reached out to affect me; on his face was a devilish expression. Full of force he moved quickly up. But as I looked at him the confidence I felt and the protection about me acted as an intense shock to him, and he appeared to burst from within, to stagger, fall to pieces, and then disappeared. Just as the disintegration began, a loud noise was caused by the sudden discharge of astral electricity, causing reactions that immediately transmitted themselves into the objects in the room, until, reaching the limit of tension, they created a noise. This is just the phenomenon of thunder, which accompanies discharges in the clouds and is followed by equilibrium.

Student.—Can I carry this explanation into every objective phenomenon, say, then, of spiritualistic rappings?

Sage.—No, not to every case. It holds with many, but specially relates to the conscious entities I was speaking of. Very often the small taps and raps one hears are produced under the law referred to, but without the presence of such an entity. These are the final dissipations of collected energy. That does not always argue a present extraneous and conscious entity. But in so far as these taps are the conclusion of an operation, that is, the thunder from one astral cloud to another, they are dissipations of accumulated force. With this distinction in mind you should not be confused.

Student.—Have not colors a good deal to do with this matter?

Sage.—Yes; but just now we will not go into the question of color except to say that the evil entities referred to often assume a garb of good color, but are not able to hide the darkness that belongs to their nature.

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STEPPING-STONES.

IT would seem by the way in which many members regard the working of the T.S. that the old traditions concerning exoteric wisdom and the method by which it is taught are but lightly regarded. There is a great difference between learning and wisdom, and a little reflection on that fact would be of use to many. The Theosophical movement was intended to give men Wisdom more than anything else, and the methods which it adopts in thus training its members are those which have held good in the East and in all Occult Brotherhoods from time immemorial. The peculiar and particular difference between the method of instruction employed in Occult bodies and that of our western colleges lies mainly in that the one, while apparently saying very little, seeks to develop the intuitions, and the other, while saying a great deal, merely supplies the brain with facts. The former deals in generalities, the latter in particulars. Mr. Sinnett rightly said in his *Esoteric Buddhism* that the traditional methods of teaching in the East aimed at impressing every fresh idea on the memory by provoking the perplexity it at last relieved. This perplexity arises from an absence of a certain power in the Ego of the student to perceive the greater laws of Nature. But by dwelling on the thought that the Master puts forward, in time the student comes to develop that power and thereby to recognize a new fact in Nature. Madame Blavatsky's *Secret Doctrine* was written in that way, and it will always perplex students until they have reached to the development of the author of that book. She has been criticized for her want of order, and sometimes for the absence of such statements as would lead the brain-development forward by orderly processes, but she did not seek to develop the reflective powers, but rather to awaken the perceptive ones.

Now we should remember, and always hold to in our endeavor to help the world, the occult and traditional method of teaching. In our Branches we should be sure that we are conducting them on this basis. The writer knows some persons who try to turn their Branches into clubs or literary associations, merely placing them on the level of any other like club. Then, again, he knows of others who try to turn them into semi-religious institutions, but in both of these cases there is a distinct falling away from the original lines, and we must examine ourselves very carefully

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to see what is the proper thing to do in the management of Branches and in public meetings in order that we may awaken the spiritual insight of anyone in the outside world.

Now there is one very simple matter by which we can know how to act, and that is by noting carefully in our minds those things which have helped us and developed us, and those things which have, on the other hand, held us back. The use of these things will undoubtedly have a similar effect upon the generality of other persons and we should remember this. If we want to help others we should bring forward the ideas that have aided us. It does not matter if we ourselves have now gone far beyond them: they were stepping-stones to us at one time and would be helps now to other persons if rightly employed. It is not difficult to find members amongst us who are throwing aside a great many conceptions as materialistic now, that were aids to them once. The simple statement, for example, of reïncarnation: that the soul is an intelligence which passes on from life to life, entering new physical bodies and coming back to the race again and again; is regarded now by many as a very crude and even materialistic statement of the truth of the matter. Yet it was a very new idea to them but a few years ago, and, moreover, they would never have advanced to their present high development had not Reïncarnation been presented to them then in that very crude and materialistic manner. Therefore, what they should do now, when speaking to others below them, is to waive aside the immense knowledge they have gained and be content to present matters in a simple and clear light to those who know less than they.

If we enquire into the reason as to why it is that many desire to present such a vast amount of information in their essays and papers at a Branch meeting or before the public, or to become very metaphysical and discourse on the Absolute and Be-ness and the like, we should see that it arises really from a subtle form of egotism. They wish to show how much they know, and it does not mean simply that they wish to show how much book-learning they have, but often how much *spiritual enlightenment* they possess; this latter making it very difficult for them to find any egotism in what they do. To present a spiritual truth in a materialistic manner, and without referring to "spirit and matter", and "good and evil", or Sanskrit terms, would seem to them almost profane. Why? Because they know better, they have passed beyond all materialistic thought! But nevertheless they should remember that there are many others who have not

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yet reached this pinnacle of enlightenment, and their object in getting up to speak should be, if they are Theosophists at all, not to show how much they know, but really to help. Egotism springs from a want of sympathy with the race, and if one who speaks or writes or even converses with a fellow-student or one who knows nothing of Theosophy does so merely with the idea of impressing him with the amount of his own information he cannot help him in the slightest degree. True sympathy is a desire to help another, and this again is the root of one's own possible advancement. Egotism is a desire to get as much praise as possible from others, and it therefore closes up and destroys the nature of him who possesses it.

Always there is this difference between the egotist and the sympathetic helper of man. The one desires to tell how much he knows; the other seeks to aid men in knowing as much as he. The former tries to surprise with the amount of his learning and even spiritual wisdom, the latter always seeks to give his fellow-men instruction as to how to obtain that information and spiritual wisdom.

So, then, if we are going to develop teachers and helpers for the race, we must instruct others by picking out those things that have aided us from the mass of Theosophical literature that is given to the world, and speak of them in the simplicity in which we received them; in that way to lead others up to our own enlightenment. Many say that Madame Blavatsky made a mistake in her method of enlightening the world; yet all her "mistakes" had definite objects in them. She knew infinitely more than she said, but she did not care about saying all she knew because she was not an egotist. She desired rather to help the world than to surprise it with the profundity of her knowledge. And those persons who decry Madame Blavatsky and point to her mistakes are the very ones who but a short while past learned all that they now know of the sacred truths of life from her teachings.

Let all members, then, get rid of this egotism, and, remembering the old traditions, teach the philosophy as it was given out in the earliest T.S. days. Those things that helped you at first will help others now. It may be that in your idea that you have gone far beyond Madame Blavatsky, you have not come near to where she stood. You may have but intellectually recognized wisdom which she knew intuitively. The simple expression of the Theosophical doctrines, the teachings about Karma and Reïncarnation and those about the seven principles of man and the like, in their simplest form, should be given to the public in order

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that they may be aided as you have been. For it is a fact that those things that aided you will undoubtedly aid others.

Again, remember also that the philosophy more than the mere ethics is what the world needs. Telling a person to "be good" instead of showing him why he should thus act, is what is being done in every church. It is not suitable to this age. Only a week ago one member overheard a visitor to a Theosophical meeting saying as he left the hall, "Universal Brotherhood! I don't know about that! Why should I not skin a man? He'd skin me if he had the chance." Showing that what the visitor wanted was not the mere telling him to become one of a body of universal brothers, but the giving to him of a philosophy which should explain the rationale thereof.

Remember, then, to place before the world and those you come in contact with the stepping-stones which have served as helps to you, and think constantly upon this rule of life:

Do not desire to tell people how much you know or how wise you are, but rather instruct them so that they also may acquire the knowledge and the wisdom for themselves.

CLAUDE FALLS WRIGHT.

PROJECTED HARI-KARI.

AT an epoch of crisis in any organization with high aims, there always appear promoters of remedies. Sometimes they come from without, beneficently proffering advice though never having proffered service; sometimes from within, and then the advice either has the force of previous interest demonstrated by work, or has the familiar sound of that gratuitous counsel which is so proverbial of the idle. And once in a while a member steps forth in full garb as such, solemnly asseverating his deep interest in the organization and his calm conviction that its true policy is to commit *hari-kari*. Its purposes have been perverted, its mission a failure; his own moral earnestness gives pain as he compares it with the turpitude around; saddened at the prevalent corruption, he must voice the truths within his soul; really there is nothing to be done but for the organization to disembowel itself and to end its career of pitiable disaster. He will not resign; his heart still clings to the Cause; let all collapse together, and then there will be hope for the race.

In *The Unknown World* of December 15th is an article of this nature upon the Theosophical Society. The author signs his

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name,[1] a name perhaps less known for vigorous services to the Society than for criticism of its operations and for distrust of its active workers, and he frankly sustains all previous reputation, telling us of the lamentable pretensions of the Society from the first, the utter hypocrisy of its platform, the frightful corruption and folly continually accumulating, the error and humbug and conceit inevitably generated, the impending crash brought on by duplicity and fraud. And what is the conclusion? To withdraw from a body so deceptive and vile? To discountenance all such rascality by refusing longer connection with it? To attempt a reform and rally the pure to extrude the hypocritical and the pretending? Not at all. This: to disband the Branches, have as loose a connection as possible among all mystic bodies of every name, capture from Theosophists the property they hold as such, give the *coup-de-grace* to the Theosophical Society, and do so under the auspices of the author as an F.T.S.!

On the moral quality of the proposition there is perhaps no need to speak, but there are some assertions as to fact which should have notice because coming from one still proclaiming membership in the Society, a membership dear to him in spite of its revolting associations and of his own hopeful purpose to end up the Society itself. Among them are these: that the Society holds Oriental doctrines and discountenances others; that the General Secretaries virtually mould the faith of the Branches and members; that the use of literature and lectures is wrong and antagonizes spontaneous thought and study; that suspicion of individual officials blasts belief in Theosophy; that the T.S. teaches the existence of Mahâtmâs and a possible connection with them; that no proof of connection with Mahâtmâs can be other than subjective; and that the present need is to abolish organization and officers and have a book-depôt and a magazine office.

Now one might combat these assertions *seriatim*. One might say that the disproof of the holding of doctrines by the T.S. is found in *(a)* the explicit language of its Constitution, *(b)* the absence of any such exaction from candidates for membership, *(c)* the unrestrained freedom of opinion and discussion in the T.S. which in fact obtains, *(d)* the universal opposition to any dogmatic stand, strongest in the most conspicuous workers. One might say as to the practical moulding by General Secretaries that of course their work in a Theosophical Society must necessarily pertain to Theosophical topics and efforts, and that the views of men put in office because of their capacity and record will

[1] The author of the article is Mr. E. T. Sturdy, F.T.S.—[ED.]

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naturally have weight with private members, just as in any other organization; but that *(a)* there is absolutely no evidence of any attempt to enforce or even unduly urge these views, *(b)* that the correspondence of their offices is adducible to show their insistance on freedom, *(c)* that the publications under their control (the *Vahan*, the *Prasnottara*, and the *Theosophical Forum*) invite and publish views divergent from the Secretaries'. One might say *(a)* that a Theosophical Society without Theosophical literature and speakers might as well be a Society under any other name, or, better yet, not exist at all, *(b)* that both writings and speeches are avowedly on the basis of individual opinion, and, if sustained by contributions from members, are so on the right of free action guaranteed by our Constitution, *(c)* that the T.S. literature emphasizes spontaneous thought and study, giving them larger material for use and urging that use, *(d)* that if Theosophists desire to spread a knowledge of the truths they have found valuable, they are really manifesting the philanthropic spirit which Theosophy inculcates. One might say that the basing recognition of truth upon the characters of individual teachers is exactly one of those forms of personality which Theosophical literature discountenances, and that the man who does not find his best proof of truth in the affirmation of his own consciousness is precisely the man least influenced by the literature put forth; also that no evidence has been thus far adduced that any considerable number of Theosophists have abandoned Theosophy because T.S. officials have been accused of wrong,—no evidence, that is, other than the assertions of this article. One might say that the statement that the T.S. teaches the existence of Masters has no support in any of its authoritative pronouncements, but exactly the contrary, and that its highest tribunal refused only last July to decide a case which might imply such teaching, the writer of the *Unknown World* article being a member thereof, and not voting against the refusal. One might say that the assertion that no proof of intercourse with Masters can be other than subjective denies the contrary assertion of Madame Blavatsky, Col. Olcott, and various other witnesses, and sounds rather like the *à priori* dictum of an uninformed person generously confident of his own powers than the evidential result of actual experience. One might say that if literature perniciously checks spontaneous thought, the establishment of a book-depôt and a magazine office would but intensify the evil, ensuring in the new system without organization and officers the very calamities which justify *hari-kari* to the old.

But having thus disposed of specific allegations, a reader might

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very well glance over the whole field and note the general conditions producing results which have thus been misrepresented by the writer. He would instantly perceive that in any Society the activities pursued must be by the more intense members and upon their lines. In the T.S. the only exacted belief, that in the doctrine of Universal Brotherhood, prompts to no special work. Members who hold that and no more do little but cherish a gracious sentiment. Those who, in addition, hold distinctively Theosophic tenets betake themselves to study and discussion. Those who, still further, are swayed by Theosophy as a regenerating influence naturally wish to extend its benefits in every direction. Not for sectarian propagandism, not as an effort to draw members into the T. S., but in order to enable all men to perceive the Laws of Life and thus to reform human existence, they endeavor to spread everywhere a knowledge of Karma and Reïncarnation. They wish to persuade nobody, but they do wish to so pervade society with these facts that souls which are ready may seize them, as they did themselves. Therefore arise leaflets, pamflets, treatises, lectures, the whole apparatus for dissemination of seed; and this is of necessity maintained by the earnest of the members, the real Theosophists. To complain that members are active is to complain that they are alive. Why should they not be alive if there is any vitality in Theosophy itself?

Furthermore, any rational activity uses for its methods that which all human experience shows most effective,—organization. If members desire the best books for study, the most profitable topics for Branch discussion, the most fruitful agencies for popular instruction, these can be most cheaply and valuably supplied through an organized experience. Hence a central office which has touch with all parts of the body falls inevitably into the work of help and suggestion and coöperation. Nobody is obliged to accept such who does not want to; why should anybody who wants it not have that privilege? Here again, to complain that the active section of the Theosophical Society does what every other united group does,—use the results of all human experience, is to complain that Theosophists are as intelligent as non-Theosophists.

And still further. F.T.S. having the constitutional right to think and speak as they please, many have concluded from evidence satisfactory to themselves that Masters exist and that They have directly instigated the formation and now directly promote the work of the Theosophical Society. These members believe that a Master has distinctly counselled, as the great Theosophic

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contribution to social regeneration, the most wide-spread promulgation of the doctrines of Karma and Reïncarnation. To some has come conclusive proof that Masters are interested in their faithful servants and give them help and encouragement when needed. Is there any reason why a man should ignore the facts of his own experience and refuse the duties he feels incumbent, because another man has not had that experience and does not feel those duties? To complain that earnest Theosophists do not accept the test of Mahâtmic intercourse prescribed by the non-earnest, that they speak that they do know and testify that they have seen rather than what others do not know and have not seen, is virtually to insist that the dog in the manger exemplifies true Theosophic polity.

That the Theosophical Society will welcome the proposal to commit suicide will seem probable only to the most sanguine natures. Possibly the Spartan virtue of the *Unknown World* contributor, still delicately sensitive after all these years of exposure to the corrupting influences of the Society, still stern to impurity in every form, may over-rate the general distress and despair. It may, indeed, be that the present tempest may prove too much for the rotten craft, and that she may soon founder in the deep, one voice heard to the very last in righteous denunciation of her officers and sturdily—as one may say—defying the thought of desertion. And yet it may be that the crew, less cognizant of the moral enormities so long befouling their vessel, may bestir themselves to greater effort, may carry through the voyage in spite of hostility without and defection within, and may even make port in safety, the old officers still on deck, after having invited Jonah to commit himself to the deep.

ALEXANDER FULLERTON, F.T.S.

ON THE SCREEN OF TIME.

ONE who looks carefully at the shadow-pictures thrown upon our universal screen must observe strange figures and new combinations pointing to changes in the future. Sometimes even a Christian minister is slightly inspired, as in the case of the Rev. Parker at the Temple in London last month. Prophesying of next century, he said there will be no creeds and no need for preachers—as there is none even now. H.P.B. once made a somewhat similar forecast, though not so fixed in date. Such a change would be good.

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But the American Section of the Screen is the one to look at for advance indications. Here came about—insensibly, yet most powerfully—the great Religious Parliament, which started as a mere annex to a Fair but soon grew to an enormous affair in itself. It has left traces far deeper than the commercial Fair, its shadows still move over the surface. It aroused people in distant lands, and many Orientals came here through it. They attracted more attention than any other priests, they still in part remain. One of them on the way over stopped at London to lecture, beginning by abuse of the Theosophical Society, went to Chicago and discovered that Theosophy had been drawing people's minds eastward for twenty years. The Sanyasi, the Brahmo Samajist, the Buddhist, the Brahmin, spoke at the Parliament and created more stir than all others. The meeting closed.

But while some of the Orientals departed, others remained and still go about America lecturing in public halls and private dwellings and obtaining pupils. Some get their classes for Yoga. All succeed in invading the parlors of Boston, New York, Chicago, of any town. Dull England, the Conqueror, would not thus harbor them, but they find constant welcome in lively America. And they continually write home their impressions, their successes, their hopes. All this is significant.

Although not so heralded, it is part of the great Theosophical movement. It points to the subtle current running West, joining the East. The East lies almost dead, almost paralyzed by Western materialism. The West is waking to the greatness and value of the ancient Aryan philosophy; it has the energy to appreciate and use it under new conditions; when made a part of Western thought, it will reäct back to the East, when an awakening will take place—it will not take place till then. This is the great secret of the Screen. There is no division of races in it. He who says that those who insist on Western destiny and point to the current flowing West are trying to make discord between the East and West, is blind when not malicious. 'Tis true the Mahâtmâs are of no country, and just because of that they are wise, and run with the great cyclic currents so as to turn into the obstructed and befouled canals of the Orient the newly-purified water of the ancient wells. To obtain the purification they must have a free land and a free or partly-free people to work with; they can also wait while doubting or vain people dispute the question.

As the Theosophical Society represents outwardly the whole Theosophical Movement, so the Screen shows its most powerful

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influence in America. In India a comparatively small section of the people know of it. The masses know nothing about it. They require almost centuries to change and raise them from their superstitious state. One of the Masters — K. H. — himself a Hindû, wrote years ago that he could not stand the magnetism of his own country and had to flee after a short visit. The Rajahs care nothing for it, and mostly live in luxury, bound to the English Bank. In Europe Theosophy has some headway, but not a great deal. Almost every proposition has to be laboriously proved; psychic events are wholly doubted; those who have psychic experiences are obliged to excuse themselves; the land is still conventional. But in America the whole land rings with Theosophy. Its terms are known everywhere. Psychic facts are accepted, apologies are not needed. Ridicule arises here and there from editors, but the people think. The Masters have been freely spoken of and the perfectibility of man expounded. The whole land is asking for news of Theosophy. If for the present it be but an Athenian desire, that is an advantage, for it gains Theosophy a hearing. Verily the Screen shows the farther West to be the hope of Theosophy for both hemispheres, and those who shall sow the seeds of dissension by failing to see the real reasons and by calling any exposition of the cyclic Western wave an attempt to divide the Masters from the rest of the world, are heaping up for themselves a very heavy Karma.

JULIUS.

DEAR JULIUS:—Che-Yew-Tsăng? There is little of interest to relate. You will remember that Lord Brougham sent news of his death to London in order to read his obituary notices before his actual decease. He wished for frank criticism. My first motive in writing under a *nom-de-plume* was similar to that which prompted his action: I had an article burning in mind and heart, but I wished that the subject should be worthily treated. I might write and use my own name, but I feared that my friend Mr. Mead, the editor of *Lucifer*, might insert it, even if indifferently written, for friendship's sake. That I did not want. So I thought I would have it taken or rejected on its own merits, and would hide the person behind the idea. Was it chance that made me take a Chinese name and write as a Chinaman? Probably not.

Once that I began to write I found an additional motive for doing so from behind a veil, as it were. Regardless of criticism or praise, I wrote what I felt and what I wanted to say. The entire anonymity (for I told no one living of my purpose) made it

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possible to write from an impersonal standpoint. Much is gained in that.

The first article was a success, and so many favorable things were said about it in my presence that I almost wished it had never been written! At its first most flattering reception, modesty forbade my claiming it as my own (Lost since then? Perhaps.); and besides, already I had ideas for further work, and good-bye to all impersonality if now the Chinaman's identity were revealed. From the Universal these ideas had come; why color them with a soon-to-be-forgotten name? But to one person I did reveal his identity, and because I knew that this person had seen the real author of those articles. This person, with my permission, told Mrs. Besant under a promise of secrecy who the Chinaman was: that was on October 6th, 1893. Mrs. Besant's pleasure and approval helped to satisfy me that it would be best to preserve the anonymity.

Some time later I informed Mr. Judge, who had previously written that he was sure Che-Yew-Tsăng was no Oriental. He had been asked by several who the author was, and had replied that he did not know, nor did he care,—for if this writer spoke the truth, it should be accepted for what it was worth, and if what he said were judged false, what had names or persons to do with it?

And the writer's words were largely taken as true: people wrote to the Unknown, but only one correspondent was ever answered, for I feared they might tell me that which they would not have revealed to me personally. So I was silent, and only wrote to one to say that I spoke with no authority whatever. Do I deserve credit for those articles? I do not; for when I have said that "from the Universal" those thoughts had come to me, it is but a partial statement of the case. I have heard it said that there is useful teaching in those articles; others have said that they were written with unusual force. Did they not recognize that force and that teaching; did they not see the source of both? They might have felt so plain a thing. Let me put on labels, then: the force was that of William Q. Judge; the teaching I had got from his writings and from one who had been taught by him—Jasper Niemand. To him and to his "creation" is the credit due: but they do not want that credit. If those articles were helpful I am glad. But I would have it known that where the author stood when they were written, in loyalty, in trust, and in love, there this day as in all days stands—

CHE-YEW-TSĂNG.

LONDON, *January 6th, 1895.*

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LITERARY NOTES.

BHUTAS, PRETAS, AND PISACHAS, by R. Ananthakrishna Sastri, is a reprint of this well-known article from the *Theosophist*.—[G.]

BOOK OF THE DEAD. Price of new edition will be $6.00 after February 15th, 1895. Subscriptions for the book before that date will be filled at $5.00. Harry Steele Budd, Agent.

THE PHILOSOPHY OF THE VEDANTA, in its Relations to the Occidental Metaphysics, is a small pamphlet published by Mr. Tookaram Tatya, and contains an address delivered before the Bombay Branch of the Royal Asiatic Society by Dr. Paul Deussen.—[G.]

A SKELETON OF A PHILOSOPHY OF RELIGION: by Rev. Prof. M. Tokunaga of Japan, translated by Zenshiro Noguchi, is what its title indicates, a sketch of the philosophy of religion, and is interesting as the first production of the kind from a Japanese pen translated into English. The idiom is quaint.—[G.]

DR. JEROME A. ANDERSON of California sends us in *Driftings in Dreamland* a volume of very sweet verses. In the preface he sets a more modest value upon them than most readers will be willing to endorse. The feeling of the poems is elevated and sincere, and the versification melodious, with much felicity of expression.—[G.]

THE LEPROSY OF MIRIAM—a most unpleasant title—by Ursula N. Gestefeld, is a remarkably strong and interesting story, dealing principally with the higher mission of woman from a strictly mystical standpoint. The philosophical arguments are fairly well sustained, and the book teaches many morals, and teaches them with great power.—[G.]

COLLECTANEA HERMETICA, Vol. v, edited by Dr. W. Wynn Westcott, contains a translation of Cicero's famous *Vision of Scipio*, with an essay thereon by "L. O."; a translation of *The Golden Verses of Pythagoras* by "A.E.A."; and an interesting explanation of *The Symbols of Pythagoras*, by "S. A". The editor's notes will prove of value to the student.—[G.]

THE VAHAN for December opens with some very sensible remarks on the asking and answering of questions, urging us to do both, and showing good reasons why we should. It is more often self-consciousness and a desire to shine that hold us back than true modesty, and we thereby lose much both in giving and receiving. Several questions are discussed, and we are given a pleasing list of activities.—[G.]

SPHINX for January (German) contains some biographical notes on Dr. Hartmann, "The Universe out of Nothing" by Dr. Hartmann, and a "Phrenological Examination of Paracelsus' Skull" from his monument at Salzburg, also by Dr. Hartmann, which about completes the original matter of this number. There are several translations, the chief of which is Annie Besant's *N. Y. World* interview. Some of the vignettes in the magazine are very pretty.—[G.]

ORIENTAL DEPARTMENT, No. 20, sends seven questions to its readers, with a request for answers. As matters once written are more easily remembered, the plan should prove valuable. The current number contains an extract from Shankara's *Tattva Bodha* entitled "The Self", a translation of *Kena Upanishad* with an illuminating commentary, and a translation from the Persian of a Mohammedan view of Jesus.—[G.]

THEOSOPHICAL SIFTINGS Vol. VII, No. 12. "The Cambridge Platonists", a lecture by W. C. Ward, is a well written paper on a not very interesting subject. The author is a warm admirer of Dr. Henry More, and is himself no mean Platonist. The number ends with a reprint from the *Theosophist* of June, 1890, entitled "The Enthusiasm of Neophytes", by Francis Annesley. This is decidedly not a strong number.—[G.]

THEOSOPHICAL FORUM for December contains an interesting discussion on the nature and functions of the Ego, which in the various answers is clearly

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and satisfactorily explained, J. H. Fussell being especially lucid. The second question continues the discussion of H. P. B.'s use of "soul" and "mind", which is warmly defended. and "K. H." in the answer to the third question explains the difference between Hypnotism and Mesmerism.—[G.]

THEOSOPHICAL SIFTINGS, No. VII, No. 13, contains "Extracts from the Treatise of Synesius on Providence", translated by Thomas Taylor—an interesting and useful reprint. It is of value to note the close analogy of the ancient Greek and Egyptian teaching with that of Theosophy to-day, and students of the occult will find several hints scattered through these pages. The note on page 13 regarding the riddle of the Sphinx is full of suggestion.—[G.]

BURIED ALIVE, an examination into the occult causes of apparent death, trance, and catalepsy, by Franz Hartmann, M. D. This long-promised book is a more or less scientific treatise on premature burial, the philosophy of death, signs of death (of which an advanced state of putrefaction is said to be the only sure indication), and means to prevent being buried alive. It contains many gruesome and altogether wonderful cases of resuscitation from supposed death, and is most unpleasant reading.—[G.]

THE NORTHERN THEOSOPHIST for January. We commend the opening remarks of the Editor to all Theosophists. Should they take their stand, as he suggests, "upon a basis of common charity", we would not be shamed as at present by finding such envy, hatred, and malice in our ranks. A thoughtful and in every way excellent article entitled "Duty" is concluded, and this able little paper ends with "An Open Letter to the Society", followed by a "Declaration", which deal with the present crisis.—[G.]

ISIS AND THE MAHÂTMÂS is a handsome pamflet issued by English friends of Mr. Judge, containing portrait, preface, Mr. Judge's letter to *N. Y. Sun* of December 3d (edition exhausted), several letters sent to the *Westminster Gazette*, a section devoted to "Comments and Criticism", and "A Final Word". The writers are often more under the sway of sentiment than of strict logic, but there are some admirable points in "The Part played by Masters in Human History". Copies may be had by remitting 20 cents to the PATH office.

DECEMBER THEOSOPHIST. "Old Diary Leaves III" describes the beginning of the Founders' acquaintance and meeting with Mr. A. P. Sinnett, a matter of momentous influence in the struggling Society: Col. Olcott's effort to induce some wealthy Parsees to organize their religious work along Theosophical lines; an incident upon which is based one of the principal scenes in *Caves and Jungles*; his first lecture in India. Henry Pratt begins a more or less technical article on the "Outlines of Astronomical Motion", and we are given an account of Mrs. Besant's Australian tour, with most eulogistic cuttings from the Australian press. Carl du Prel continues his masterly treatise on "Clairvoyance", and Colonel Olcott's "Mahâtmâ Quest" gives some account of the more recent meetings of travellers with so-called Mahâtmâs. The "Cuttings and Comments" are up to their usual interest, but the most entertaining thing in the number is the note on page 151.—[G.]

THE UNKNOWN WORLD for December 15th has as its important article the one by Mr. E. T. Sturdy, dealt with more particularly in the pages of this PATH. At the end of his article Mr. Sturdy holds out this seductive bait for the publishers of a struggling journal: "There is already in existence a Theosophical publishing Society which is a private enterprise, and another magazine *Lucifer* exists, also a private enterprise. It is thrown out as the merest suggestion that . . . an amalgamation of the various interests . . . might be arranged". The editor snaps it up in the following fashion: "The Editor invites correspondence on this important proposition made by Mr. Sturdy, and will do anything in his power to assist an *organized plan* along the line indicated in the above article". Italics are ours. Why, of course! How interested these outsiders are in the affairs of the Theosophical Society, in its books, depôts, and magazines!

SOPHIA is the monthly Theosophical journal of the T.S. in Spain. It was started by Brother Montoliu, and since his death is conducted by the members of the Madrid Branch at San Juan, 3 y 5, pral., dra., Madrid, Spain. Its price is twelve *pesetas* per year, about $2.40 American money. In the

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November number is begun a most charming and scholarly translation of *Letters That Have Helped Me*, which letters, as all our readers now know, were written by William Q. Judge at H.P.B.'s request. The December number contains, besides these, "The Tower of Babel of Modern Thought", "The Meaning and Use of Pain" by Annie Besant, "Is the Sun only a Mass Subject to Extinction by Cooling", an article by José Melián addressed "To Some Spiritualists", "The Impossibility of a Single Rule of Conduct in the World of Manifested Duality" by James M. Pryse, translated from the PATH of March, 1890, and a very fascinating story said to be by H.P.B., "From the Polar Regions", a tale of Adepts there.—[H.S.B.]

IRISH THEOSOPHIST for December. This number is of unusual interest, the special feature being extracts from the letters of William Q. Judge under the title "The World Knoweth Us Not". They seem like a continuation of the *Letters That Have Helped Me*, and we are grateful that the "Recipients", who have had the privilege of receiving such advice and assistance, are willing to let others share with them. Those who are continually clamoring for instruction in practical occultism will find a very valuable hint in the last paragraph, and all Theosophists would do well to consider deeply the wide charity which breathes through each extract. Jasper Niemand continues "The Letters to a Lodge", which deals this month with the neutrality of the T.S. in a forceful and clear-sighted manner, and with the same easy diction we have learned to expect from this pen. The "Mystic Night's Entertainment" contains much food for thought, and the Dublin Lodge is evidently not ceasing its activity. This magazine is so rapidly increasing in merit that members of the Society will soon find it indispensable.—[G.]

LUCIFER for December. "On the Watch Tower" accuses PATH of hero-worship of H.P.B. We can the more easily forgive the charge since the same article assures us of continued loyalty. Madame Jelihovsky's reminiscences of H.P.B. deepen in interest, while G. R. S. Mead's "The Web of Destiny" is concluded. It is up to Mr. Mead's best standard, which is saying much. In reference to our responsibilities for unwelcome thoughts the Easterns have a saying that, if we allow an evil thought to revolve in our minds three times, we partake of its nature. "Tennyson Viewed Theosophically" contains interesting suggestions on a topic which will bear considerable study and thought. So many of our great writers, particularly the poets, are full of Theosophic teaching, and it is well to find and call attention to this wherever possible. Of "The Heavenworld" so much has already been said that we can but add that this installment is quite in keeping with its predecessors. "Theosophy and Crime" is a thoughtful article on an important subject, but Mr. Basil Crump's reference to the decline of the American Indian in numbers is unfortunate, as they have been quite rapidly increasing for some years past. In "The Clash of Opinion" *Lucifer* publishes the views held by the different English Lodges and some individuals, upon the charges against the Vice-President. Would the founder of the Magazine have published these without comment?—[G.]

MIRROR OF THE MOVEMENT.

AMERICA.

ANNIE BESANT T.S., Fort Wayne, Ind., is said to have made every house in Indiana acquainted with the word "Theosophy".

SOMERVILLE T. S., Somerville, Mass, is vigorously keeping up the Sunday afternoon free lectures, greatly assisted by brethren from Boston.

ARYAN T. S. Sunday evening lectures in January were: *Infidelity*, Alex. Fullerton; *Yugas and Chakras*, Thos. E. Willson; *True Asceticism*, William Q. Judge; *The Trinity in Man and Nature*, Jos. H. Fussell.

A LARGE NUMBER of Branches of the American Section have united in presenting to the New York Headquarters a life-sized photograph of the Gen-

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eral Secretary, neatly framed. Portraits of the other co-founders of the T.S. have long adorned the wall of the Headquarters Room, and the trio is now complete.

BROOKLYN T.S. lectures in January on Sunday evenings were: "*In the Beginning*", Miss K. Hillard; *Paracelsus*, L. W. Crippen; *The Trinity in Man and Nature*, Jos. H. Fussell; *Character and Reincarnation*, T. P. Hyatt.

YONKERS THEOSOPHICAL CENTER, Wiggins' Hall, 24 N. Broadway, Yonkers, N.Y., had Sunday evening lectures in January: 6th, *The Sevenfold Man*, Jos. H. Fussell; 13th, *The Whole Duty of Man*, H. T. Patterson; 20th, *Faith, Knowledge, Opinion*, Dr. E. B. Guild; 27th, *Theosophic Light on Mundane Paths*, J. H. Connelly.

"H.P.B." T.S. had Sunday evening lectures in January: *The Attributes of the Soul*, T. R. Prater; *Theosophy as a Religion*, Alex. Fullerton; *Yugas and Chakras*, T. E. Willson; *Faith, Knowledge, Opinion*, Dr. E. B. Guild. The Branch room is now open every Sunday afternoon for inquirers,—a promising step, and a *conversazione* is held on the first Saturday evening of each month.

THE ARYAN T. S. had a public entertainment by the Lotus Circle on the afternoon of December 30th. Besides vocal and instrumental music, a "Wisdom Play" was given by the children, ten characters being represented, and a special feature was a Rainbow Scene, seven very young children representing the different colors of the spectrum. There was a very full audience and no little appreciation.

THE GENERAL SECRETARY has issued a four-paged circular giving a suggested course of Theosophical reading, briefly indicating the nature of each book in it. Some other works are grouped under heads. The circular states the leading Theosophical depôts where books may be procured, and will be of value as showing beginners what to read and where to get it. The circular will be furnished upon payment of postage.

ON THE EVE of New Year's a "Watch Meeting" was held at the Aryan Headquarters. After cordial social intercourse among those present, Mr. Judge read some selections from the *Bhagavad-Gîtâ* and *The Voice of the Silence*, made some practical remarks on the topic selected, and suggested a few moments of silence, during the passage of which the New Year was ushered in. It was a pleasant occasion and also profitable.

BLAVATSKY T. S., Washington, D. C., moved in December into its pleasant new quarters at 419 Tenth street, the hall being in an excellent location, well equipped, and capable of seating 160. The regular meetings are held on Thursday evening, and lectures have lately been given by Messrs. Lerch, Tregina, and Coffin on Sunday evenings, all well attended. The Branch has now about forty members and is exhibiting much activity.

LETTER RECORD OF 1894. In 1894 the General Secretary began to number the letters sent out from the office in regular routine. This shows that of such there were for the twelve months 2,692; but many hundreds more were sent uncopied, being replies upon questions of philosophical interest, and as the private correspondence carried on in other offices in the building ought to be counted, it is more than likely that the grand total would foot up to 5,000 for twelve months.

THE EXECUTIVE COMMITTEE AMERICAN SECTION T. S., having considered the invitations from Toronto, Minneapolis, and Boston to receive the April Convention, decided in favor of Boston by unanimous vote, considering that the opening of the new and noble Headquarters in Boston should be signalized by the meeting of the Convention there. The Boston brethren have made munificent proffers of hospitality, and everything points to a large and successful gathering in April. All Branches and individual members will please take notice of the selection of place.

MRS. MERCIE M. THIRDS left Honolulu on December 8th, having completed her mission to the Hawaiian Islands. A large farewell meeting was held in the parlors of Mr. M. P. Robinson, and many of the most intelligent people

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of Honolulu assembled thereat. An orchestra was stationed at one corner of the *lanai* and a repast was served. As the visitors were leaving, the F.T.S. present gathered in the library and presented through Mr. Robinson to Mrs. Thirds a beautiful album of Island views and a cheque. Mrs. Thirds, after her long and valuable work in Honolulu, arrived in good health at San Francisco. Mrs. T. R. Foster, who has so generously aided Mrs. Thirds in this mission, has offered to pay the expense of translating our leaflets into the Hawaiian tongue.

BROOKLYN T.S. celebrated the first Monday of the New Year by a *conversazione*, which was largely attended. The musical entertainment was of a high order, and everybody voted the affair a great success. At the Lotus Circle, each Sunday, there is a lesson on one of the great religious teachers. Last Sunday the subject was Zoroaster, one of the younger members having been appointed the previous Sunday to tell a story to the children upon the subject for the day. The story of the sacred fire was very well told, not only holding the attention of the children, but bringing out the ideas of the young member as well. The Branch is devoting much attention to propaganda work, and a strong effort is being made to interest each member individually in some particular line of work. On New Year's Eve the Branch was presented with a beautiful photograph of Mr. Judge, which has the place of honor over the platform.

THE GENERAL SECRETARY went to Fort Wayne on the 6th of January and held private meetings with members, lecturing at Standard Hall on the 7th upon *Comparisons between Theosophy and Modern Views of Life*, the audience being about 350. On the 8th Mr. Judge went to Chicago and lectured on the 9th upon *Spiritual Cultivation and True Asceticism* to a full meeting at Headquarters. After holding other meetings and meeting members, besides lecturing at Englewood on *Theosophy Generally Considered*, he went on the 12th to Cincinnati for a short visit to Dr. Buck. The train was delayed by snow, but about thirty members had assembled and waited until Mr. Judge's arrival. On the 13th he lectured at the rooms on *Theosophy and Theosophical Movements*. On the evening of the 14th he met the members, and on the 15th lectured before the Branch on the subject of the evening, *Personal, Individual, and Eternal*. On the 17th Mr. Judge returned to New York.

COLUMBUS T. S. Lotus Circle on Friday evening, December 21st, 1894, gave a Christmas entertainment, which was in every way a success and reflected great credit on the young performers. It consisted of a play called "A Vision of Santa Claus", written by one of the Branch members. Ten of the little ladies and gentlemen represented the ten great nations of the earth, — India, Japan, China, Persia, Egypt, Turkey, Greece, Judea, Europe, and America, and passed in review before "Santa Claus", each one telling in a short speech the religion of the nation he represented. The play showed that India was the mother of all nations, that the same fundamental ideas underlie all religions, and that in America will be found the true Brotherhood of religions. The children were dressed in the exact costumes of the nations they represented, and carried banners suitably inscribed, forming a brilliant and striking tableau. At the close of the entertainment refreshments were served by the ladies of the Branch, and a delightful evening was spent.— (Communicated).

CLAUDE FALLS WRIGHT lectured in the Knights of Honor Hall, Dayton, O., on *After-Death States* on Tuesday, December 18th; on the 19th he delivered an address on *Occultism* in the Phillips House; on the 20th he lectured there again on *Hypnotism*; on the 21st he held a meeting of the Dayton Branch for reorganization. Saturday, the 22d, he left for Cincinnati. On the 23d he lectured in the Branch rooms on *Theosophy and Occultism*. December 27th he lectured there again on *Concentration*, and on Sunday he spoke on the *Constitution of Man*. January 3d he left for Kansas City, and on the 4th held a small meeting of members there. On the 5th he held a meeting in the Branch rooms, and on the 6th delivered a public lecture in the Medical Hall on *Theology and Occultism*. On the 11th he gave another public lecture on *Hypnotism*, and on Sunday, the 13th, he lectured on *Esoteric Buddhism* in the Medical Hall. On Monday, the 14th, he gave another public

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lecture on *Is Man Immortal?* On the 15th he held a private meeting for members; on the 16th and 17th two more closed meetings were held. Mr. Wright left on the 18th for Omaha.

BURCHAM HARDING'S lectures at Waterville, Me., brought together a considerable number of people who have taken up the study of the *Letters* and the *Ocean*. On December 21st he reached Bangor, lecturing in the Y.M.C.A. parlors on *Reincarnation* and *What Happens after Death*. The rooms were crowded to their fullest capacity. In the same parlors a meeting was held and two classes formed. The enthusiasm was so great that other classes will probably be required. Receptions and classes were held for several days, and the work well organized. Rockland was next visited. The lectures resulted in centers being formed, which will be cared for by Brother A. C. Mather, who for years was the sole representative of the T.S. in Maine. On January 4th the Industrial and Educational Union at Saco was addressed and a center formed. After a short visit to the Portland Branch Mr. Harding returned to Boston. The newspaper reports throughout Maine were very full. At Bangor the three daily papers each printed from one to two columns of each lecture. The formation of new centers in and around Boston is now being energetically worked. On January 18th a lecture on *Reincarnation* was given in the Y.M.C.A. hall at Brockton, Mass. The town of Peabody, adjoining Salem (the City of Witches), has signalized itself. The W.C.T.U. hall was engaged for lectures, but on the following day its use was withdrawn. The evangelistic superintendent considered Theosophy "not to be in keeping with their Christian principles". The *Salem Gazette* printed the correspondence in full, and in an editorial entitled "Religious Freedom" scored the W.C.T.U. heavily. New England seems determed to utilize every force and turn it into the channel of propaganda work. Even if Kali Yuga brings storms and tempestuous skies, yet the force of the lightning flash, if directed, can be used to enlighten.

OBITUARY.—Miss Louise A. Off, a highly-valued member of the T.S. since 1886, long time Secretary of the Los Angeles Branch and subsequently editor of *The New Californian*, has departed from this incarnation. She was the pioneer of Theosophy in that part of California, and bore up under disappointment, discouragement, and failing health with persistent zeal and faith. Though the petty personal squabbles which so degrade the Theosophical ideal distressed her fine spirit, she struggled on, ever earnest and ever consecrated, a stimulus and a model to her environment. After years of work and of weakness from consumption she finally attained rest on Jan. 6th, and on the 7th her remains were cremated.

FOREIGN.

A LENDING LIBRARY of Theosophical literature has just been opened in Rome, Italy. It contains the principal books published by the T.S. in England and America, together with the monthly magazines and pamflets, as well as those by the French, German, Spanish, Swedish, and Dutch Branches and Centers. The Library is at No. 74 Via Porta Pinciana, it is open every day except Sunday from 11 to 12. This is a new and striking illustration of the spread of Theosophy and the demand for its literature.

CLOSING OF H.P.B. PRESS. In January a telegram from Mrs. Besant and Mr. B. Keightley from India ordered that the Press be closed. This was at once done, and of course all the employees were discharged.

JAMES M. PRYSE, who went from the Aryan Press in New York, which he started with his brother John, to London where he organized the H.P.B. Press with an American outfit purchased in New York and on which *Lucifer* has been so beautifully printed, has passed from that station because of the closure of the plant. He may go to Dublin to help in similar work there, if started. But if there is no need for him at that spot, he may again add his talents and devotion to the staff of printers in New York.

BLAVATSKY LODGE passed some resolutions asking for Mr. Judge's resignation, and also for explanations and replies to newspaper attacks. There was a very strong protest made at the meeting. Mr. Burrows said that Theosophical principles were not to be applied to these matters! Mr. T. Green issued a circular at the door inviting those who did not agree with the action

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taken to unite in forming a new Lodge, ending by stating that he was sole author of the notice, presumably to prevent people from saying that Mr. Judge engineered it from the other coast of the Atlantic.

H.P.B. LODGE is a new Lodge formed in London at 62 Queen Ann street, in consequence of the foregoing. President, Dr. A. Keightley; Vice President, T. Green; Treasurer, Basil Crump; Secretary, H. T. Edge; Librarian, Miss Cuer. Some twenty persons signed for the Charter. It will meet on Mondays, weekly.

AUCKLAND, New Zealand, during the past month has shown signs of full vitality in the Cause. The following are the public meetings at which lectures were delivered or papers read: November 30, Mr. S. Stuart, a paper on *Theosophy and Magic*; December 7th, Mrs. Neill, a paper on *Occultism and Magic*; Sunday evening, December 9th, in the Choral Hall, Miss L. Edger, M.A., lectured upon *Karma*; December 14th, Mr. C. Ausell, a paper upon *Spirit and Matter*; December 21st, Mr. C. W. Sanders, a paper upon *The Guru or Teacher*; and on Sunday evening, December 23d, in the Choral Hall, Mr. S. Stuart lectured upon *Evolution and Mind*, which was followed by a keen discussion.

ENGLISH LETTER.

A new feature at Headquarters is the meeting which is now held every fortnight in the Library by Mrs. Cooper-Oakley for the convenience of members of the Blavatsky Lodge who are unable to attend its evening meetings. The numbers attending are good, and show signs of increasing.

There was also what may be called a "consultation meeting" in the Library last month, when the representatives of seven Lodges were present, as also Mr. Mead, to discuss the advisability of holding quarterly meetings for facilitating more active coöperation between metropolitan Lodges. The principal result of the meeting was the decision to call another for February, on the same lines. This all tends to promote a feeling of solidarity and oneness in the work.

Mr. Mead has been up north again since I last wrote, to Southport, Liverpool, and Manchester Lodges. Wherever he has been lately, the general impression is that the admirable and eloquent lecture on *The Web of Destiny* which he delivers at most of the Lodges and Centers is quite one of the best of the many good things he has given us lately.

I have now further details of Mr. Hargrove's good work in Dublin. He not only lectured at the rooms of the Dublin Lodge, but also before the Dublin Ethical and the Dublin Fabian Societies. The meetings at both the latter were full, and he succeeded in winning both earnest attention and approval, in the face of what promised to be, in one case, active opposition. Then he and the others attended a crowded meeting at the Contemporary Club one evening, when naturally the discussion drifted somehow into Theosophical channels, and was prolonged to a late, or rather, an early, hour. Mr. Hargrove has also lately visited the Clifton Lodge, and done good service to the Cause there also.

Mr. Sydney Coryn, one of our most popular lecturers, gave a free public lecture last month at the Bow Lodge on *The Mahâtmâs in Fiction—and in Fact*. Needless to say, the subject chosen was with special reference to the late *Westminister Gazette* commotion; and I have good reason to believe that the writer of the articles was there in person, though he gave no sign and asked no questions.

Some of us are getting out an antidote to the *Westminister Gazette* pamphlet in the shape of a reprint of Mr. Judge's New York *Sun* "Reply", with a good deal of additional matter. Our pamphlet is divided into four parts, as follows: 1, Mr. Judge's Reply; 2, Correspondence; 3, Comments and Criticisms; 4, A Final Word. It will contain a reproduction of one of Mr. Judge's recent photographs, and is being very well gotten up, with a yellow cover.

ALICE CLEATHER.

ARYAN T.S. RESOLUTIONS.

On Tuesday evening, Jan. 15, 1895, a special meeting of the Aryan T.S. was held after the conclusion of the regular meeting, upon call by the Trustees.

The President, Mr. William Q. Judge, being absent in Cincinnati, the

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Vice-President, Mr. Joseph H. Fussell, called the meeting to order and suggested that one of the Trustees, Mr. Alexander H. Spencer, take the chair.

The Chairman stated that since it had been ascertained that certain resolutions were passed at the Annual Convention of the Indian Section, held last month at Adyar, requesting the resignation of the Vice-President T.S. and demanding that the charges against him be reöpened, it was deemed advisable by the Trustees of the Aryan Branch that official action be taken in the matter, and that owing to these aspersions upon the character of the Vice-President T.S., who is also the President of the Aryan Branch, it behooved the Branch to take proceedings.

Mr. E. A. Neresheimer offered the following resolutions, which had been previously signed by each one of the Trustees and submitted by them to the Branch as expressive of their convictions, and himself moved their adoption by the Branch:

"*Whereas*, in view of the request of some Branches and individuals in the European Section and elsewhere that William Q. Judge resign from the office of Vice-President of the T.S. and that the matter of the charges against him be reöpened, it is

"*Resolved*, that this Branch requests William Q. Judge not to resign from the office of Vice-President of the T.S., it being imperative to the best interests of the Society that he shall remain in said office for the successful promulgation of Theosophy in America and generally.

"*Resolved*, that in the opinion of this Branch there is no necessity for the further investigation of the charges made against William Q. Judge.

"*Resolved*, that this Branch expresses its fullest confidence in William Q. Judge personally and as an official of the T.S., and also in his methods of work, and declares its determination to support him in his efforts therein."

After a thorough discussion the resolutions were unanimously carried and ordered to be spread upon the Minutes.

The following resolution was proffered by Mr. Joseph H. Fussell:

"*Resolved*, that the Trustees sign these relations on behalf of the Aryan Branch as having been unanimously passed by a called meeting of the Branch, notice of which was sent to every member; and that they be sent to all the Branches of the Theosophical Society."

Unanimously adopted.

Mr. F. L. Mathez offered the following resolution:

"*Resolved*, that the proceedings of this meeting be given to the general press, at the discretion of the Trustees."

Unanimously adopted.

The meeting then adjourned.

JOHN M. PRYSE, *Clerk of Meeting.*

ACKNOWLEDGEMENT.

The General Secretary from Oct, 1st, 1894, to Jan. 1st, 1895, received from Branches and individuals the following gifts: to the General Fund $1100.29, to the Lectureship Fund $727.15.

On Jan. 1st, 1895, the Lectureship Fund contained $517.03. Very grateful appreciation is felt for these liberal offerings, especially in such stringent financial times. WILLIAM Q. JUDGE, *General Secretary.*

SUPPORT OF THE T. S.

During the past month I have received one new pledge, M. E. A., at 50 cents per month. I have also several promises that will mature later. Will all knowing themselves in arrears please write me, stating about when they hope to be able to resume? G. E. H.

51 Huffman avenue, Dayton, O., Jan. 15, 1895.

Received, Jan. 16th, 1895, from George E. Harter $55.00 as his collections since remittance of Dec. 17th. 1894.

WILLIAM Q. JUDGE, *General Secretary.*

And I shall send thee my counsel and my encouragement in letters of light.—*Farewell Book.*

ÔM.

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But know ye for certain, that if ye put me to death ye shall surely bring innocent blood upon yourselves and upon this city and upon the inhabitants thereof; for of a truth the Lord hath sent me unto you to speak all these words in your ears. —*Jeremiah, xxvi, 15.*

THE PATH.

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The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine, by whomsoever expressed, unless contained in an Official Document.

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

LETTERS OF H. P. BLAVATSKY.[1]

IV.

IN a letter to Madame Jelihovsky:

"I have not written to you for a month, my well-beloved friend, and could you guess the cause of it? One beautiful Tuesday morning in April I got up as usual, and as usual sat down at my writing table to write to my Californian correspondents. Suddenly, hardly a second later, as it seemed to me, I realized that for some mysterious reason I was in my bed-room and lying on my bed; it being evening and not morning any more. Around me I saw some of our Theosophists and Doctors looking at me with the most puzzled faces, and Olcott and his sister Mrs. Mitchell—the best friend I have here, both of them pale, sour, wrinkled, as if they had just been boiled in a sauce-pan. 'What's the matter? What's gone and happened?', I asked them. Instead of answering, they heaped questions upon me: what was the matter with me? And how could I tell—nothing was the matter with me. I did not remember anything, but it certainly was

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strange that only the other moment it was Tuesday morning, and now they said it was Saturday evening; and as to me, these four days of unconsciousness seemed only the twinkling of an eye. There's a pretty pair of shoes! Just fancy, they all thought I was dead and were about to burn this dismantled temple of mine. But at this, Master telegraphed from Bombay to Olcott: 'Don't be afraid. She is not ill but resting. She has overworked herself. Her body wanted rest, but now she will be well.' Master was right. He knows everything, and in fact I was perfectly healthy. The only thing was I did not remember anything. I got up, stretched myself, sent them all out of the room, and sat down to write the same evening. But it is simply awful to think about the work that has accumulated. I could not give a thought to letters."

Then from India, describing her arrival:

"Olcott was exactly like Carnival *Bœuf Gras*; Miss B. like a pole covered with convolvulus; W. like a bed of lilies and roses; and I myself probably like a huge balloon woven of flowers. I was ready either to laugh or to be angry. They placed us in a boat, and we were taken to the landing-stage amidst the sounds of music, where we ran up against a new solemnity: we were met by a band of local, half-naked dancing girls, who surrounded us chanting their *mantra*, and led us in state—all the time bombarding us with flowers—to a—— maybe you think to a carriage? Not at all, to a white elephant! Good Lord, the effort it cost me to climb over the hands and backs of naked coolies to the top of this huge animal. It still puzzles me to know how I managed not to drop out of the 'howdah' where Olcott and I were put, especially when the elephant was rising to his feet. The others were placed in palanquins, and lo! to the accompaniment of acclamations, tamborines, horns, with all sorts of theatrical pomp, singing, and a general row, they carried us—humble slaves of God—to the house of the Ârya Somaj."

In a letter to Madame Fadeef, dated November, 1879, H.P.B. writes:

"Would you like to get acquainted with the programme of my inevitable monthly work? If so, here you are: *first* to see to the accuracy of every article for the next number of the *Theosophist*; *second*, to see to the translation of from two to four articles in Sanskrit or the Indian vernaculars into English; *thirdly*, to personally write the leader and some other signed article; *fourthly*, to exam-

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ine all the mystical articles to prevent Olcott and other co-workers from mixing things up and from over-salting these contributions; *fifthly*, to correct proofs, sometimes five times running; *sixthly*, to answer some three or four dozen letters addressed to the Corresponding Secretary of the Theosophical Society; *seventhly*, to thank people who send us books for our library from all points of the compass, and to acknowledge their receipt; *eighthly*, to answer a few dozen private letters; *ninthly*, to write two or three periodical articles for the American and Indian newspapers; *tenthly*, to be present at the initiation of the new members, to enter their names, and to give them their diplomas by the dozen and more; *eleventh*, to enter the new subscribers; *twelfth*, to skim through about forty magazines and newspapers; *thirteenth*, to receive visitors every evening—as many as the hall will hold—all kinds of Brahmans, Buddhists, Sikhs, Jains, Parsis, Mussulmans, and Europeans, who come for scientific purposes, and with whom I have to discuss philosophy and metaphysics up to eleven o'clock at night; *fourteenth*, and above all these I sometimes have additional work to do: for instance, to post six hundred and fifty invitation cards—one of which I send to you, as you are one of our members—for a great ceremony which is to be held to-morrow evening, the 29th of November, in honor of the fifth anniversary of the Society (1879), of the opening of our library and the publishing of our magazine the *Theosophist*. You can easily imagine the pleasure of getting oneself up 'regardless' in this heat; of hanging oneself over with every kind of medal, sign, and the ribbons of different Societies, and to smile at six hundred and fifty naked, half-naked, muslin-clad and evening-dressed Brother-Theosophists. Thank God I am going away at the beginning of December to Allahabad, with a deputation of Rao-Bahadurs, which means 'Great Warriors'. I am going there with a double object, first to see Swami Dayanand, second, to get acquainted with the wife of the Resident. I have promised the Sinnetts to spend some time with them. A prospect of calls, dinners, and balls in 'high life'. My hair stands on end at the very thought of it, but it must be done. I have warned Mrs. Sinnett that I, though not a Russian spy but an American citizen, will not listen to a single word of disrespect to Russia or to our Emperor. Just let them try, and how I will abuse their England! So let them be warned."

H.P.B.s position as an exponent of true mysticism was recognized in India. Lord Lytton, the Governor General and the son

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of the author of *Zanoni*, said of her: "I know only of one author who can hold her own in mystical literature with my father. It is H. P. Blavatsky. She can well stand comparison with the author of *Zanoni* in her comprehension of abstract metaphysics." The remark was reported in the Indian newspapers, and H.P.B. wrote to her sister:

"And so now I have become the lion of the day. I am proclaimed to be a deep orientalist, a friend of science, a herald of truth which has been enslaved by centuries of prejudice. Read the newspaper cuttings which I send to you, and glory in your relation being glorified by the nations!"

In another letter:

"From Simla I wrote an article for the *Novoe Vremya*, 'The Truth about the Nephew of Nana Sahib'. I have gathered the most elaborate information about this scamp. *Golos* constantly prints letters written by this liar, as if to incite England to make war on Russia. And *Novoe Vremya* disdained to print my note. For what reason? Besides being true, it is written as a free contribution. One would think they might have believed in the good intention of a countrywoman of theirs, of a Russian who is at the very source of the information about this self-proclaimed and false ally of Russia—this Prince Ramchandra. His biography—perfectly false—has appeared in the June number of the Russian *Herald*, 1889. And his letters from Bagdad and Cabul, printed in *Golos*, amuse and needlessly irritate everyone here who knows the truth of the matter.[1] . . . Whilst in Simla Olcott and Sinnett, nearly dragging me by force, made me visit Sir A. Lyall, Chief-Secretary for Foreign Affairs; also dine with the Viceroy, and in fact go to all kinds of aristocratic gatherings; and everywhere I had to quarrel so much for Russia's sake that I got a sore throat and am sick of them all! And yet our papers wont print my articles!"

In spite of the lack of courtesy on the part of the Russian newspapers in regard to herself, H.P.B. always subscribed to many Russian magazines and papers, and having no time to read these during the day, she robbed herself of sleep during the short five or six hours of her nightly rest, in order to know what was going on in her own country. The arrival of one of these newspapers gave rise to the following psychometric experience in the

[1] This extract is interesting as showing that whilst Mr. Hodgson was quite sure (among other things) that H.P.B. was a Russian spy, her own countrymen would not trust her politically because she was an American citizen and a resident in India.

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autumn of 1880. Writing to Madame Fadeef, H.P.B. expressed her gratitude for a parcel of newspapers she had sent her:

"And what an interesting thing happened to me not long since. I received your bundle of *Novoe Vremyas* and went to bed a little after ten (you know I get up at five). Having taken up one of the newspapers, without choosing, just the nearest one, I stretched myself and went deep into thought about a certain Sanskrit book which I thought would help me to make good fun of Max Müller in my magazine. So you see it was by no means about you that I was thinking. And the newspaper lay all the time behind my head on the pillow, partly covering my forehead. When all of a sudden I felt myself transported into some strange and yet familiar house. The room I saw was new to me, but the table in the middle of it an old acquaintance. And there, sitting at the table, I saw you—you, my darling comrade, sitting smoking your cigarette and deeply thinking. The supper was laid on the table, but there was no one else in the room. Only it seemed to me that I caught a glimpse of Aunt going away through the door. Then you raised your hand and, taking a newspaper from the table, put it aside. I had just time to read its heading, *Herald of Odessa*, after which everything disappeared. To all seeming there was nothing strange in this occurrence, but here is something strange: I was perfectly sure that it was a number of the *Novoe Vremya* that I had taken up, and having noticed in my vision some slices of black bread beside you, I was suddenly seized with such a desire to taste some of it—even a wee crumb—that I felt its taste in my mouth. I thought to myself, What does it all mean? What can be the cause of such a fancy? And in order to get rid of a desire that could not be gratified, I unfolded the newspaper and began to read. When lo! it actually was the *Herald of Odessa*, and not at all the *Novoe Vremya* in my hands. And, moreover, crumbs of my longed-for rye-bread were sticking to it! And so these fragments on touching my forehead transmitted to my consciousness the whole scene as it probably happened at the precise moment of their sticking to the newspaper. In this case, crumbs of rye-bread have taken the place of a photographic apparatus. These dry pieces of bread gave me such intense delight, having transported me for a brief moment to you. I was quite filled with the atmosphere of home, and in my joy I licked up the biggest crumb, and as to the small ones—here they are, I have cut them out as they stuck to the paper and send them back to you. Let them return home with some of my own soul. This may be rather a silly proceeding, but perfectly sincere."

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TALKS ABOUT INDIAN BOOKS.

INTRODUCTORY.

WHEN to the sessions of sweet silent thought", as Shakspeare says, "I conjured up remembrance of things past"—as one feels in duty bound to do, on every recurrence of that no longer novel phenomenon, the ending of the year—I became aware, amongst other things, of a promise unfulfilled.

The making of the promise was after this wise. A few months back a party of visitors were gathered together in a room gaudily decorated with blue-green banners from Tibet, cherry-colored tapestries all dotted with little mirrors from the Punjab, and long strips of embroidery from Smyrna, in a dozen delicious shades. To give a flavor—a delightful flavor—of original sin to the whole gathering, and especially to the conversation and cigarettes, the hosts of the evening had considerately supplied two large placards, which hung up among the Tibetan flags and Turkish curtains. On one of these was written "Silence Room"; on the other, "Talking and smoking strictly forbidden".

Under these circumstances the gathering was bound to be a success. Three of the visitors were from the future home of the sixth race. And to one of these the promise above-mentioned, that cropped up apparition-like on New Year's eve, was made. We talked about many things; about a gruesome drum that lay there on the table, made from the skulls of a Tibetan pair that had loved not wisely but too well; about the Pauline epistles, and their translators into English, who have evidently followed not the Greek original but the Latin Vulgate; so that when Paul accuses Peter, in very plain Greek, of hypocrisy, the translators have altered the taunt into a mild one of dissembling.

Then we talked about the healthiness of cigarette-smoking, and the difficulty that one always has to find one's way through the enormous maze of Indian literature, and the lack of some kind of chart to the Vedic ocean, the clear waters of the Upanishads, the Epic torrents, and the sand-banks of the Purânas.

I suggested that, if one could get the perspective of two or three leading facts into one's mind, the fitting in of the details between them would not be a very hard matter, after all. The safest guide would be, perhaps, the old Indian tradition; even if it could not be proved exact, it is certainly venerable, and a great deal may be said in its favor from a great many points of view.

"Well", said my friend, "I have got an idea that destiny

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means you to write something of the sort for the PATH. I had better tell the Editor about it when I go back."

Once before, I was caught in the same way; this time by an Editor in India. We had been talking about Siberia and Turkestan and the Gobi Desert and the Pamirs, and I had suggested a theory of the advance of conquest in these lands. "Do you know", said the Editor, "I think you had better put that into a few articles, and send them to me when I go back to India." That was in 1891, and those articles are going on still. After that, it is impossible not to believe in Karma.

So I had learned to be cautious, and said to my friend that for that year—the year just ended—I was afraid such a set of talks about Indian books was impossible.

"Very well", said he; "I suppose, then, I may tell the Editor of the PATH that you will begin them with the New Year?"

Thereupon followed the promise which made itself so prominent in the sessions of sweet silent thought on New Year's Eve. A promise is a thing meant to be kept; and so this morning I begin to redeem it by an introductory Talk about Indian Books.

To begin with, one must try to get three landmarks into one's head; and, after this, the rest is not so difficult. The hither landmark is not hard to remember, the nearer boundary of Indian Books is—the present day; for Indian books, and some of them excellent in matter and in excellent Sanskrit, are being written still. Only a few days ago I read some charming Sanskrit verses written by a friend of mine, a Kshattriya; and yesterday part of a quite new commentary on one of Shankara's poems. So the hither landmark of Indian books is the present day.

The further landmark is not hard to remember either, especially for the future home of the sixth race. It is "the War"; the war, that is, between the children of Pandu and of Kuru, where Arjuna's heart failed him so, till Krishna overcame his hesitation and led him to "fight for fighting's sake". This War, and the Plain of Kurukshetra where the battle raged, have been so largely used as symbols and parables that they have begun to look rather mythological, like the storming of "the City of Man's Soul", or the "Delectable Mountains".

Yet, as far as we can possibly know, the War of the Pandus and Kurus was as strictly historical and as pregnant of social and political results as the Norman Conquest, or Cortez' Mexican Campaign; more historical, very likely, than the Indian Invasion of Alexander the Great, or the battles that brought destruction to the Hivite, the Hittite, and the blameless Perizzite.

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Personally, I do not doubt that Krishna, Arjuna, and Dhritarashtra were as real and substantial as Washington, or Wellington, or Napoleon. And even the tale of Rama of the Axe is probably as authentic as another hatchet-story.

Thus the War, the Great War of the *Mahâbhârata*, is our further landmark. For beyond this we can only vie in definiteness with the book of Genesis, and fix our landmark "In the beginning"; or, as Shakspeare says again, in a magnificent line, "In the dark backward and abysm of time".

Now, old Indian tradition is pretty clear about two things; and was clearer still until a hundred years ago, when the whole thing began to be tangled up in the interests of Archbishop Ussher's chronology.

And these two things are, the date of "the War", and its chronological position with regard to other things. The War, says Indian tradition, was fought out on the Kurukshetra plains just five thousand years ago; a date not hard to remember, and one, moreover, that the verification of certain doings among the stars, then observed and recorded, will probably demonstrate to be true.

Five thousand years ago, the "Great War"—our further landmark; one not hard to be kept in mind. And then, following Indian tradition again, we need only class the Indian books into those that date from "before the War" and those that came into being after the great fight.

All the Vedas, says Indian tradition, date from "before the War". That is the first great fact to get clearly into one's mind. How much before the War—how much older than five thousand years they are—is one of those things on which people like to speak with great caution, and, at the end of it all, to reserve their opinion.

At any rate, it was a good long time ago; how long, we may begin to feel when we come to see what an enormous cycle of literature the Vedas are. There are two or three other books that, Indian tradition suggests, must also date from "before the War". But of these, later.

One thing we must always remember. The Indian scribes had always a splendid sense of perfection, which outlived a dozen different changes of taste; they had also a splendid sense of modernity—they liked to brush away the antiquarian cobwebs from the books they copied, and bring them strictly up to date. Now, in many cases, books we have must have passed, and quite evidently have passed, through this perfecting and modernizing pro-

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cess; and one cannot be sure that they have not passed through it half a dozen times, under half a dozen different generations of perfecters and modernizers. So that the book, as we have it, bears about as much resemblance to its pristine form as many an eloquent paragraph to a code telegram on which it was based. Yet the paragraph is genuine very often, and so is the ancient kernel of the Indian book. But then comes the difficulty of dates. Are we to date the book according to its original kernel, or according to one or other of its later wrappings? This is a problem that will meet us in the case of two or three books outside the Vedas, which Indian tradition would like to place "before the War".

Sometimes these repeated perfectings and modernizings are betrayed by whimsical idiosyncracies in grammar; sometimes they are admitted by frank confession. An instance of both is a Life of Buddha that dates eighteen hundred, or perhaps two thousand, years ago. A little sentence at the end of it says: "This Life of Buddha, hard to get, was written out by Amritananda. Having searched for them everywhere, and not found them, four cantos have been made by me,—the fourteenth, fifteenth, sixteenth, and seventeenth." Now this conscientious scribe, who was so anxious to have his Life of Buddha complete, did his work some sixty years ago, while the original poem is, as we have said, about two thousand years old. He was, indeed, very conscientious; for a correction in the manuscript shows that he originally meant to own up to three new cantos only, as the fourth was partly based on old material; yet conscience overtook him, and in the manuscript "three" is changed to "four". Perhaps a sense of certain metrical and grammatical peculiarities in his work, which would have been found out anyhow, had something to do with this frank confession.

Now frank confessions like this are pretty frequent in Indian books, but, unluckily, a great many of them were written in invisible ink, and the dates were left out. Hence chronological difficulties in no small number.

The mention of Buddha brings us to our third landmark—almost exactly half-way between the other two—about two thousand five hundred years ago. Of a great many Indian books we can say, with something like certainty, that the kernel and germ of them at least, bare of later perfectings and modernizings, is older than Buddha's birth. One of these books that must date somewhere between "the War" and Buddha, is the Great poem of the *Mahâbhârata*, the history of the War itself.

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It must date after the War which it describes, because it is unusual, except in books of prophecy, to describe events that have not yet taken place; and its germ must be older than Buddhism, for a reason simple enough, though not quite so simple.

Buddha has given us, in some of his sermons, a candid and photographic picture of the Brahmans in his day; and from these pictures we can see that the Brahmans had then pretty much the same influence and predominance they have now.

Now, in the poem of the *Mahâbhârata* there are certain liberties, perhaps licenses, taken with Brahmanical privilege, which, even in the days of Buddha, would have been difficult, if not impossible; so that we must date the kernel of the Great Mahâbhârata poem at a period a good while before the Brahminical domination of Buddha's days, and probably not long after the great War itself.

So there are the three landmarks: the present day; Buddha's mission, two milleniums and a half ago; and the War, five thousand years ago, Indian tradition says. Beyond that lie dim Vedic vistas, the dark backward and abysm of Time.

C. J.

January 1st, 1895.

THE NEW DEPARTURE.

WITH the advent of the theosophical movement inaugurated by H. P. Blavatsky, an era of self-thought began. The Theosophical Society was intended to be free from any enforced belief in any opinion, creed, or dogma whatever; being based upon no other fundamental principle than the unity of the One from whom all life with its infinite variety of forms originates, and the resulting brotherhood of all human beings. Undoubtedly one of the causes which led to the rapid growth of that Society was that many people instinctively or intuitionally perceived the sublimity of that idea, even if they were not capable of grasping it intellectually at once. In fact, those who are able to conceive that a person may become interiorly illumined by the light of truth and be taught by wisdom itself, so that he may know the truth, not from mere hearsay or from the reading of books, or from information received, or from his own speculations and fancies, but from awakening himself to a higher state of self-consciousness, and living himself in that light; the number of persons who can conceive of that, seems to be still comparatively small.

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Especially in England, the country ridden by orthodoxy, hypocrisy, and conventionalism; where everyone looks upon everybody with contempt unless he dresses like him, feeds like him, adopts the same manners and believes the same things as he; where everything is divided off into boxes and pigeon-holed; where nobody cares what you are, but everybody wants to know to what system, club, or church you belong; the meaning of the word self-thought, self-knowledge, or Theosophy seems to be generally misunderstood, and this misunderstanding is about to invade the ranks of the Theosophical Society, bringing with it a bagful of dogmas and doctrines, threatening the freedom of that Society and to turn it into a sect; perhaps a sect with more advanced views than those of the rest, but a sect after all, in which no one can attain freedom, but is bound to follow blindly the scent of a leader.

There is not a country in the world in which the book called "The Bible" is so much worshipped as in England, and perhaps nowhere is the meaning of its contents so much misunderstood; otherwise it would be known more generally that this freedom from dogmatism and the self-perception of truth taught by Theosophy form the sum and substance of the new "covenant" or the new dispensation. This is nowhere better explained than in Chapter VIII of the epistle of St. Paul to the Hebrews, where it is said: "I will put my laws into their *mind* and write them in their *hearts*, and I will be to them a God and they shall be to me a people. And they shall not teach every man his neighbor and every man his brother, saying Know the Lord; for *all shall know me, from the least to the greatest.* In that he saith, A new covenant, he hath made the first one old. Now that which decayeth and waxeth old is ready to vanish away."

It is not said that the new dispensation is to consist in that sombody with a new set of more plausible dogmas than the old ones is to come forward and to convert the people to a belief in them; but the new covenant consists in the self-recognition of that eternal light of divine wisdom which heretofore was known only theoretically from descriptions received through the prophets and sages. No amount of theories and opinions enables a person to see; they can only serve to aid him in overcoming the obstacles which prevent him from seeing, and perhaps to persuade him to open his eyes. The new covenant consists in growing into that freedom, where no sectarian or theological crutches are required; but where the light of divine wisdom itself can illumine the heart.

The fact that this new covenant does not consist in the estab-

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lishment of a new creed is also shown by St. Paul in the same letter at its beginning: "Now of the things which we have spoken, this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens: a minister of the true tabernacle [the spiritual soul] which the Lord pitched and not man . . . For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law."

Thus it is shown that it is not an earthly, mortal man who puts his laws directly into men's minds and writes them in their hearts; but it is the great luminous soul itself that sends its light into every mind and heart that is ready to receive it;—not theoretically, as was the old way and custom among the blind, by secondary information; but practically, according to the new departure by which everyone is asked to open his eyes and receive himself that light of which those who keep their eyes closed know only from hearsay. Who is he who is set on the right hand of the Majesty in the heavens? Surely not a man of this earth. The Occultist knows that the right hand of God means his power, become the right hand is the symbol for doing good, and the power of the divine man is divine love; while only that love is divine which is universal and identical with divine self-knowledge; for "love" in its true sense means the recognition of Self (Âtmâ) in another thing, while divine love recognizes itself in everything.

This divine love or self-knowledge is *Theosophy*, of which it is plainly said in the Bible (*I Corinth.*, II, 7); "We speak wisdom among them that are perfect, yet not the wisdom of this world, nor of the princes of this world that come to nought; but we speak the wisdom of God [the inner man] in a mystery (*theou sophian*), which God ordained before the world (*prò ton aionon*) unto our glory", and it must therefore be plain to every rational mind that this Divine Wisdom cannot be explained and proved to those who have no comprehension for it, nor can the nature of Divine Love be demonstrated to those who keep their hearts closed against it by self-love, conceit, and mutual incriminations. Such persons, enveloped as they are in the veil of spiritual ignorance (Tamas), will not be able to understand the nature and purport of the new dispensation.

Those of the Theosophical Society, and out of it, who are still clamoring for a creed, needing, as a stick upon which to lean, the opinion of some leader believed to be a reliable authority, belong to the *outer* circle, to the pronaos of the temple. No matter how many pledges they have signed and how many ceremonies they

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have performed, they have not entered into the sanctuary into which none with his eyes shut is admitted. Praiseworthy as their object may be in studying the theories regarding immortal life, while they are not yet able to experience it practically they ought not to imagine that having become well versed in these theories they have attained self-knowledge, but know that a description of food does not appease hunger, while he who eats receives the benefit of it even without a description, so all the theories about the origin of man and his development into a divine being have only the object of inducing him to follow the true path, while only he who walks upon that path and practically develops into a divine being will obtain real self-knowledge and arrive at his destination.

To the *inner* circle will belong those who, not satisfied with mere theories nor with blindly following the sounding horn of a leader, succeed in opening their own spiritual eye and receive themselves the light which shines for leaders and for followers alike. Having awakened to the realization of the inner life of the soul, they are thereby initiated into that inner life and receive the new dispensation, which cannot be enforced upon them by any outward pledge, interpretation, or ceremony. All that the outward man (the personality) does out of his own perverted self-will and without the inner impulse from the divine man (Mahâtmâ) within, is worthless and foolish; even his pledges are the result of folly and selfishness, for he makes his promises for the purpose of obtaining a selfish end and pledges himself to do that which he has not the power to accomplish. But the spiritually awakened man, knowing his own Master and having become united with him, even for a moment, is during that moment filled with the understanding and the power of the Master, and what he does in such circumstances is not done by him personally, but through him by the Master, as a conscious but selfless instrument of the Master's will, and the proof that he has acted as an instrument for the Master can be found nowhere except by and within himself.

This is the doctrine that has been taught in the Vedas, the *Bhagavad Gîtâ*, and the *Bible*, by the ancient Rosicrucians and mystics of all ages. Theosophical students have often admitted its possibility, but comparatively few seem to believe that it can be practically carried out. This, then, is the new departure which we would propose for the Theosophical Society; that we should seek to outgrow the old dispensation and enter the new; that the question should not be whether we are loyal to Jones or to Smith,

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but whether we are loyal to immortal Truth; that we cease to dispute as to whether the description given of the light by Smith or the one given by Jones is correct, but ourselves tear away the veil of selfishness and ignorance which shuts us out from the perception of light. This is the new departure, that everyone should seek to know the Master within himself, and become himself that Master over the delusion of "self"; when he will be able to know the reflection of the image of the Master in others as well as himself. Not by mere science and clever speculation, nor by gush and sentimentalism, is true freedom attained. There is no other way to it except through the awakening to the knowledge of eternal truth.

FRANZ HARTMANN, M. D.

TESTIMONY AS TO MAHATMAS.[1]

THE name *Mahâtmâ* in these articles is intended to embrace also Masters, Brothers of the Lodge, Initiates, and the like. The word *testimony* embraces all statements and proofs intended to bring out and constitute evidence of fact. All persons who have testimony on this subject are invited to send it to the PATH, where it will appear either in full or condensed. I should be informed in each case whether or not names may be used. If not to be used, an initial will precede the published statement. W. Q. J.

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14. Nâha, an American, says that several years prior to joining the T.S. he met and talked with one of the minor Adepts at work in America, and that since he became a member of the Society he has seen both the Master and H.P.B. in dreams, that he has conversed psychically with a Greek Adept, and that he personally knows an Adept of the White Brotherhood who resides in America, and has met him in his physical body and been constantly incited by him to work for the good of the Theosophical Society.

15. L.G., an American, says: "From my earliest childhood I have had with me, in my inner life, a Friend frequently with me in both pleasure and pain; who chided, encouraged, and aided me, and whose face grew so familiar that when one day shown a portrait of 'one of the Brothers of the Lodge' I instantly recog-

[1] Begun in February, 1895.

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nized it. I have often seen him since and had aid and instruction from him. I have also seen in the same way the Master whose picture I afterwards was shown. I wish I could inspire others with some conception of these Beings and of the devotion that is due them."

16. Ida M. Holbrook says: "Before joining the T.S. a Being appeared to me in my waking hours in broad daylight and gave me instruction and encouragement. There was with this Master another (not, however, in the physical) person, well known to all sincere and devoted F.T.S., whose name it is not necessary to mention and whose features then I did not know but have since identified. This Being I have identified with the Master, and he said he would come again when I needed him. Nothing can cause me to doubt the existence of those great souls we have called the Masters."

17. C.H.J., an American, says: "Some years ago, before I knew of Theosophy or the T.S. except by bare mention, I was in danger of being wrongly influenced by one who called himself a Theosophist. I then first saw and met psychically beings whom I called Brothers, of evident power and and great development. They taught me and explained certain things, warning me against this dangerous person. They outlined much of theosophical theory as given out by H.P.B. Since I became an F.T.S. I have identified one of those Beings with H.P.B.'s Master. I will add that knowledge of the existence of these Great Ones is for me clear and positive, my belief in the Masters is due to experience, and not to testimony from others or study from books."

EAST AND WEST.

THE contrast between East and West is much like that between a woman and a man,—not an antagonism but a complement. In the man we find the restless, pushing, aggressive, venturesome, hard-headed, practical, calculating, rationalistic, virile spirit; in the woman, the quiescent, retiring, peaceful, timid, sentimental, poetic, trustful, intuitive, feminine. These qualities are less the reverse of each other than the converse; not arrayed for mutual extermination but for mutual support. And as in any ideal household perfection comes through the conjunction of the strong traits in each mate with the weak ones in the other, so in the Theosophic household growth and pro-

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gress come when to the vigor of the Occidental temper is united the spiritual insight of the Oriental.

Social philosophers have moralized long over the internal characteristics of the sexes, puzzling, sometimes worrying, themselves why the ordinary man is spiritually obtuse and the ordinary woman materially unpractical. They do not marvel at the male incapacity to nurse an infant, nor the female to ship before the mast: physiological limitations are patent enough. But when there is question as to why mental and moral distinctions are normally as marked, the perplexity begins. Yet it is abundantly obvious that the body is but the external manifestation of the soul, that the sex peculiarities are expressed in both; and equally obvious, one would say, that the duality which pervades Nature has its highest and most explicit exhibition in Man.

So with nations. As in families the male and the female display the universal duality and find true domesticity in combination; as in communities the antithetical energies seek appropriate spheres in unlike employments; so nations differentiate into those expressing the outward virility of action and those expressing the genius of contemplation and inner grace. And with nations, as with families and communities, the richest results are not from jealous contrasts or embittered antagonisms, but from a union in which the deficiencies of one are complemented by the exhuberance of another.

What is true of commerce, factures, and agricultural products is true of mental and spiritual endowments. Every advanced people has something to contribute to the world's store of valuables, and the contribution must be of that which is its own special output. No nation can expect to evolve from itself all the minerals, crops, and craft-work which are required for complete national well-being, but wisely develops itself in those excellences which its local furnishings suggest, profitably exchanging the product for the differing products wherein other nations excel; and the reasonable dictate of allowing national genius full course and of both giving and receiving wealth through interchange of the best holds equally of ideas and aspirations. To expect national genius to be all-comprehensive, supplying the highest fruits of thought and devotion in all departments, is equivalent to expecting that one zone should produce the chestnut and the pine-apple, the arctic fur and the tropical cocoa-fibre; and to refuse exchange of mental treasures from pride or exclusiveness is as childish and suicidal as any scheme of "protection" in political economy.

Unguarded addiction to dominant traits produces one-sidedness

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and evil. A man without feminine check becomes rough, tyranical, coarse; a woman without masculine tonic becomes weak, silly, dependent. A nation uninfluenced by foreign experiences cannot perceive its own deficiencies and naturally exaggerates its own specialty, becoming aggressive if of virile disposition, subservient if the reverse. Its literature and religion express the prevalent temper, dealing in bombast and wars when of the former type, with superstition and sentiment when of the latter. And so it is that deliberate isolation hypertrophies a national trait till it becomes diseased, and the only sure cure is infusion of imported thought. Dominatingness may be assuaged by spirituality, folly by practical wisdom.

These somewhat commonplace truths have wholesome bearing on that comparison between East and West which is so frequently asserted in Theosophical quarters, sometimes intelligently, sometimes otherwise. Speaking generally, one may say that the West displays the masculine type, the East the feminine. In our hemisphere the prominent quality is practical enterprise. The conquest of exterior nature, the betterment of material conditions, the utilization of all opportunities for business advance,—these are the aims which so brace energy and stimulate endeavor that success in them is the grand marvel of the age. The Western world seems like one great man, vigorous, herculean of strength, sure to bend all materials to his will. He has not always fine sense of right or much perception of supersensual things, but he certainly is open-eyed to practical affairs and keen to invent appliances. On the other hand, the Orient is sentimental, dreamy, averse from action, little given to leaving home, indifferent to material progress, eminently conservative, close in touch with truths in the unseen, more alive to the other world than to this, gladly subordinate, unready to combine against aggression, even willing for it if it guarantees protection. The type is not virile but feminine, and its intuitive sense of what is grander than force and finer than materialism brings Divinity into humanity.

This distinction exhibits itself in the contrasted tastes, habits, social organization, pursuits, ambitions, interests, books, art, and religion. Of course inherent constitution moulds every outward manifestation. More than anywhere else do we see in men and women the sex element in religion, rationalizing and independence and self-assertion characterizing the men, faith and compliance and submission to authority the women. A masculine race and a feminine race contrast in the same way, and therefore Western religion is a record of revolts, reforms, the application

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of reason to Theology, a defective sense of reality in the unseen; while Eastern religion changes little, is ever reverent to tradition, cares little for the canons of practicality, and profoundly feels the immanence of Deity.

And in races as in sexes, the exclusive development of one type results in disproportion and mischief. Our Western hemisphere has become so plunged in thought of physical interests that it has lost delicate sensitiveness to interests above matter, and even doubts if such exist. Materialism has atrophied its soul. The hemisphere of the East has become so immersed in thought of superphysical interests that it has lost perception of reasonable considerations and practical claims, stolidly bends before traditional myths, is superstitious and fanciful and trembling at change. Its beautiful insight into the world beyond matter and forms keeps it too indifferent to the conditions of actual life and to the methods those conditions exact.

Clear-sighted observers, viewing impartially these racial peculiarities and evils, have detected the true treatment for both and instinctively exclaim "Marry this woman to this man!" For nature and experience alike affirm that in the union of opposites there is health. Let the dreamy Oriental feel the touch of a virile energy, the sense-bound Occidental be warmed by a spiritual emotion long unsensed. In the free intercourse of affection and thought, lacking traits will receive their complement, old mistakes will be corrected by glad concession, partial truth find its missing half, depleted energies mutually refilled. As the association makes each conscious of the better endowments of the other, there will be eagerness to secure them, and so in generous partaking there will come more symmetry of character without a loss of distinctive trait. Mutual respect will heighten self-respect, and the fruit of such happy combination ripen rapidly in beauty and luxuriance.

In this cordial, generous appreciation of unlike gifts is the clue to inter-racial as to domestic perfection. Husband and wife do not expand in healthy character if unfavorably comparing each other's traits. Similarly the united East and West would never flourish if, instead of noting and valuing the excellences of each other, the one should be ever lamenting the sordid interests of her mate, and the mate be declaiming against the childish babble of her Sacred Books, the petty ceremonies and paltry observances which make life a tedious round of forms, none the better because baptized "religious". It is not by emphasizing faults that the faults become distasteful. Sordid interests and religious

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puerilities disappear only as they are dislodged by the worthier contents introduced voluntarily under the gentle pressure of example. And in such a marriage such would ensue.

A curious contrast may but solidify the union. In general, the world is at its oldest now, and therefore at its best. But the East was better in its youth, and the West is better in its age. No one looks to barbaric, or even to classic, times as the apex of Occidental civilization; no one to the modern Orient as the Golden Era of its religion. The best of the one is in the present, the best of the other in the past. Yet this is only another of those complemental distinctions which, rightly treated, conduce to peace.

He does a service to truth, to human welfare, to the loftiest spiritual interests of men, who helps to mate these opposite hemispheres of the earth into a loving and perpetual union. There is no force so potent as religion, none so priceless. Let it, with all its concomitant treasures of truth as to human origin, evolution, and destiny, suffuse the Western races, as it may if once again it pours from its ancient home in the Orient, and the great transforming energy will make for them a new era, wherein dwelleth righteousness. The teaching of long-gone sages and prophets and Theodidaktoi will sweep through the vacant souls of the twentieth century, and cause upturned eyes and hearts to transcend the glories of physics and of mind. Even these will be enhanced, for no longer only of the earth, earthy, they will shine brighter from their celestial contact. And for such blessings will there be no return? Surely it will come in a broadened sympathy with all truth, a deeper sense of the oneness of humanity, a keener appreciation of each advance in human condition, a larger knowledge of the earthly side of man's evolution, a better perception of the difference between the speculative and the real, a stronger impulse to energetic use of life, an abandonment of pride and selfishness and spiritual isolation and belittling forms. Mind and heart, strength and tenderness, energy and devotion, genius and religion, will then be united. And men, seeing the East and the West hand-in-hand indissolubly, will exclaim with satisfaction, "Those whom God hath joined together, let not man put asunder".

ALEXANDER FULLERTON, F.T.S.

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A MAHATMA'S MESSAGE TO SOME BRAHMANS.

A COPY of the letter hereunder printed was sent me in 1893 by the Brahman gentleman mentioned therein, whose full name is Benee Madhab Battacharya and who was at one time president of the Prayag T.S. at Allahabad. He sent it to me after the publication of my "Letter to the Brahmans" in order to try and show me that the T.S. was in fact a Buddhist propaganda. The original is in the possession of Mr. Sinnett, who informed me not long ago that he thought he had it among his papers but had no leisure to look for it. I print it now for reasons which will appear. It reads:

"Message which Mr. Sinnett is directed by one of the Brothers, writing through Madame B[lavatsky], to convey to the native members of the Prayag Branch of the Theosophical Society.

"The Brothers desire me to inform one and all of you *natives* that unless a man is prepared to become a thorough Theosophist, *i.e.* to do what D. Mavalankar did—give up entirely caste, his old superstitions, and show himself a true reformer (especially in the case of child-marriage), he will remain simply a member of the Society, with no hope whatever of ever hearing from us. The Society, acting in this directly in accord with our orders, *forces no one to become a Theosophist of the Second Section.* It is left with himself at his choice It is useless for a member to argue 'I am one of a pure life, I am a teetotaller and an abstainer from meat and vice, all my aspirations are for good, etc.', and he at the same time building by his acts and deeds an impassible barrier on the road between himself and us. What have we, the disciples of the Arhats of Esoteric Budhism and of Sang-gyas, to do with the Shasters and orthodox Brahmanism? There are 100 of thousands of Fakirs, Sannyasis, or Sadhus leading the most pure lives and yet being, as they are, on the path of *error*, never having had an opportunity to meet, see, or even hear of us. Their forefathers have driven the followers of the only true philosophy upon earth away from India, and now it is not for the latter to come to them, but for them to come to us, if they want us. Which of them is ready to become a Budhist, a *Nastika*, as they call us? None. Those who have believed and followed us have had their reward. Mr. Sinnett and Hume are exceptions. Their beliefs are no barriers to us, for they have none. They may have bad influences around them, bad magnetic emanations, the result of drink, society, and promiscuous physical associations (resulting

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even from shaking hands with impure men), but all this is physical and material impediments which with a little effort we could counteract, and even clear away, without much detriment to ourselves. Not so with the magnetic and invisible results proceeding from erroneous and sincere beliefs. Faith in the gods or god and other superstition attracts millions of foreign influences, living entities and powerful Agents round them, with which we would have to use more than ordinary exercise of power to drive them away. We do not choose to do so. We do not find it either necessary or profitable to lose our time waging war on the unprogressed *planetaries* who delight in personating gods and sometimes well-known characters who have lived on earth. There are Dhyan Chohans and Chohans of darkness. Not what they term *devils*, but imperfect intelligences who have never been born on this or any other earth or sphere no more than the Dhyan Chohans have, and who will never belong to the 'Children of the Universe', the pure planetary intelligences who preside at every Manvantara, while the Dark Chohans preside at the Pralaya."

Now this is a genuine message from the Master, allowing, of course, for any minor errors in copying. Its philosophical and occult references are furthermore confirmed by the manuscript of part of the third volume of the *Secret Doctrine*, not yet printed. We know also that Master K.H. informed Mr. Sinnett and others that he was an *esoteric Budhist;* H.P.B. declared herself a Buddhist; on my asking her in 1875 what could the Masters' belief be called she told me they might be designated "pre-Vedic Budhists", but that no one would now admit there was any Buddhism before the Vedas, so I had best think of them as Esoteric Buddhists.

But I am informed that Mrs. Besant has several times privately stated that in her opinion the letter first above printed was a "forgery or humbug" gotten up by H.P.B. I know that Mr. Chakravarti has said the same thing, because he said it to me in New York. It is for Mrs. Besant to deny the correctness of my information as to what she said: she can affirm her belief in the genuineness of the letter. If she does so, we shall all be glad to know. If she merely denies that she ever impugned it, then it will be necessary for her to say affirmatively what is her belief, for silence will be assent to its genuineness. I affirm that it is from one of the Masters, and that, if it be shown to be a fraud, then all of H.P.B.'s claims of connection with and teaching from the Master must fall to the ground. It is now time that this important point be cleared up. WILLIAM Q. JUDGE.

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THE PERSECUTION OF WILLIAM Q. JUDGE.

THE OBJECT IN VIEW.

THE design from the beginning was to get me out of the way to the Presidency of the T.S. Mrs. Besant was to demand my resignation, after that Col. Olcott was to resign his office, then Mrs. Besant was to be nominated as President; Vice-Presidency probably to go to Bert. Keightley, though on that the outer proofs are not yet definite. In London last July Mrs. Besant said several times that the object of the proceeding was to prevent my succeeding to the Presidency. But here are a few samples from her letters:

Calcutta, Jan. 11, 1894. You must resign the outer headship (of E.S.T.) held jointly with myself, or the evidence which goes to prove the wrong done must be laid before a committee of T.S. . . . And you must resign the position of President-elect.

Delhi, Feb. 14, 1894. He [Chakravarti] endorsed the idea that I should take sole charge of the School. . . . Indeed, he told me last summer [about Aug., 1893.—J.] that it had to be so presently.

Agra, Feb. 8, 1894. As you know, I refused the offer to nominate me as President; since then I have been told [by whom?—J.] "not to oppose", so I remain passive and wait.

——— *Feb. 14, 1894.* That you had made an intellectual blunder, misled by a high example. [This means H.P.B.] . . . X. would not take the Presidency at any price. *If I have to*, pity me. [Italics are mine.—J.]

In July she told me the first day, as explaining the sentence above quoted about a "high example" and another, that I was "largely a victim", that her theory was *first*, that H.P.B. had committed several frauds for good ends and made bogus messages; *second*, that I was misled by her example; and *third*, that H.P.B. had given me permission to do such acts. She then asked me to confess thus and that would clear up all. I peremptorily denied such a horrible lie, and warned her that everywhere I would resist such attack on H.P.B. These are facts, and the real issue is around H.P.B.

RESIGNATION ASKED.

Some European Lodges, and the Indian Section, have asked me to resign as Vice-President. I have refused and shall refuse. The attempt to force me by saying "all honorable men resign when attacked" is silly nonsense. No office in T.S. has any attraction for me, but I will not be forced. An "Anniversary Meeting" in India, with no power, and being, in fact, only an extra meeting of the Indian Section, passed resolutions asking my resignation. To that I replied that I do not recognize either the meeting or the resolutions. T.S. Anniversary Meetings are unknown to our Constitution.

WHY NO EXPLANATION YET.

By reading the Vice-President's letter to the European General Secretary printed hereunder, members will see that I cannot make any explanation without copies of my letters and alleged memoranda. In addition, I find that some of the documents have up to this day been kept back from me, so that I have not seen them at all. It is quite true that Mrs. Besant gave me a copy of her proposed statement as prosecutor; but that contained only references and a few garbled extracts; and besides, it did not cover the items they have since added to the number.

W. Q. J.

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LETTER TO EUROPEAN GENERAL SECRETARY.

144 MADISON AVENUE, NEW YORK, *January 25, 1895.*

GEORGE R. S. MEAD, Esq.
General Secretary European Section T.S.

SIR AND BROTHER:—I have received some seven requests by resolution from Branches and Centers of your Section to the effect, *(a)* that I should resign the office of Vice-President of the T.S., *(b)* that I should answer charges published against me by a paper inimical to the T.S. or give reasons for not replying, *(c)* that I should offer myself for trial on said charges; and I have also read the full publications of these requests and other matter connected therewith in the *Vâhan*. I now beg to ask you to act as the proper official channel for this general reply to those requests, and to inform your Executive Committee also.

First. I am amazed at the undue, precipitate, and untheosophical haste displayed in the requests to me to reply to the public attack made on me before I could have time to do so or had refused, when the slightest reflection would show I could not possibly reply in such a hurry, and when a true brotherly feeling would seem to require that before making the demands, means should be taken to discover whether I had an intention to reply or explain. The Barcelona Lodge, however, asked you to inquire of me whether the charges made in said paper were true or not. Please let them know that I again say the charges are absolutely false.

Second. When the Judicial Committee met in July and when thereafter Mrs. Besant, as prosecutor, publicly assented, in apparent good faith, to a general resolution declaring the matter closed and dropped, she was then in possession of all the alleged evidence now in her possession. Inasmuch as her name and her opinions have been used in a part of the above-mentioned correspondence as some sort of proof of something, I draw your Lodges' attention to the fact that she had in her possession all said evidence at the time when she, as your public leader, publicly assented to two statements and a solemn resolution closing the matter passed at your Convention. It now appears that some Lodges desire to nullify and override that action; hence either *(a)* the resolution was not passed in good faith, or *(b)* it was procured through hoodwinking and deceiving the Convention. If you and those Lodges say that they did not have the said alleged evidence, and would not have passed the resolution had you possessed the said alleged evidence, then their present desire to avoid the resolution—for that is what the requests indicate—is due to a feeling that you were hoodwinked into passing it. This being so, I must refer you to Mrs. Besant, for I had no part whatever in proposing, forwarding, or passing the resolution.

Third. In reply to the request that I shall resign the office of Vice-President, please say that I am obliged to refuse the request. If it is proper I should now resign, it was just as much so in July when your leading prosecutors had all the alleged evidence in their possession. I regard resignation as evidence of guilt. If I resigned that office I could not be in any way tried on any charges, and very soon after a resignation the same persons might say I resigned to evade responsibility.

Fourth. I have replied to the public newspaper in the only way it deserves. I have still under consideration a full reply to the T.S. respecting the real charges, but I refuse to be hurried until the right time, for the cogent reasons given below. And as I have seen that new mistatements of fact and charges are being circulated against me by F.T.S. who are keeping up this disgraceful pursuit, I have additional reasons for waiting until all possible innuendos and distortions shall have come forth, even were I now fully prepared to reply.

I cannot make a proper reply to the charges until I have in my possession a copy of the documentary evidence which it was, or is, proposed to use in support of the charges. These documents consist of various letters of mine on which are memoranda not in my handwriting. Some of them are letters

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written over ten years ago. They have been deliberately kept away from me, although open enemies have been given and allowed to take complete copies and fac-similes. No fair person would ask that I should answer without them.

I arrived in London July 5th, 1894, and at once demanded, first, copies of letters, and second, an inspection of all the evidence. Mrs. Besant promised these, but did not perform. The Council met informally July 6, when I again demanded the evidence and received the same promise as before with the same failure to perform. July 7th the formal meeting of the Council took place. The same demand was again made with the same result. Each day until the second day before departure I made the request and met the same promise followed by failure to perform. The Judicial Committee met and I then made the same demand, and at the meeting Mrs. Besant and others said, "Oh, of course Mr. Judge should have copies of the proposed evidence". But the papers were neither copied nor shown me up to July 19th, almost a week after Convention, and when I was packing my trunk. All this time until the 19th Mrs. Besant had the papers. On the 19th I formally and peremptorily demanded them. She said she had given them to Col. Olcott, who said they had been just sent off to the mail to go to India; this I repeated to Mrs. Besant and said I would publish the fact to the public. She hastened to Col. Olcott, and he said he had made a mistake, as the papers were in his travelling case. He then, in Dr. Buck's presence, in a great hurry, as I sailed on the 21st, allowed me a hasty look at the papers on July 19th, I taking a copy of one or two short ones. But several being lengthy, and especially the one by which they hoped to destroy my general credibility, I could not copy them. Col. Olcott then promised to send copies; Mrs. Besant declared herself quit of the matter. Up to this date the promises made have not been fulfilled. I am without copies of the documents on which the charges are based.

Mrs. Besant, as prosecutor, never fulfilled her promise nor her duty. I then believed and still believe that they never intended to give me copies nor to permit inspection, but hoped to hurry me into a trial unprepared in every respect. These facts, with the fact that they allowed Mr. Old to copy everything, will throw some light on the matter and on the opinions of the parties. I shall certainly not reply until I have before me the documentary evidence or copies and know the precise offenses with which I am charged. This is common justice.

Fraternally,

WILLIAM Q. JUDGE, *Vice-President T.S.*

CORRESPONDENCE.

CHE-YEW-TSANG — ERNEST T. HARGROVE.

Having stated in a circular entitled *A Forgotten Pledge* that "my other name and further details" would be found in the February number of THE PATH, it may have appeared strange that no name was given as promised. The reason for this silence was that I had intended the article on "Our Overwhelming Virtues" to appear in the same number as the letter to "Julius", if the editor would allow it. The article was to have been signed Che-Yew-Tsang, with the name Ernest T. Hargrove in brackets beneath. If that arrangement had been carried out there would have been no need to give the latter name in the letter to which I refer. I wrote accordingly to the editor before the arrival here of the January issue. When this arrived I found in it "Our Overwhelming Virtues", but owing to great pressure of work I failed to catch the February issue in time to make the necessary alteration and arrange for the insertion of the name in the letter to "Julius". That is all.

CHE-YEW-TSANG,
(ERNEST T. HARGROVE.)

62 Queen Anne street, Cavendish Square, London, February 11, 1895.

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A PORTRAIT OF W. Q. J.

EDITOR PATH:—Will you please insert the following?

On December 11th the League of Theosophical Workers No. 1 in a circular letter informed the Branches of the American Section that hanging on the walls of the Headquarters Room were the pictures of Theosophists, big and little, but of W.Q.J. there was none, and suggested that if each of the one hundred and odd Branches of this Section would send ten cents to us, the sum raised would be sufficient for the purchase of a life-sized photo and frame. The majority of Branches had been heard from by December 31st, and as there was a gathering at Headquarters that night to sit the Old Year out, at which W.Q.J. was present, the opportunity was embraced of hanging up the picture.

The cost of the photo was $6.00, and $4.00 had been allowed for the frame, making $10.00 in all. Ten cents from each Branch would have just covered this sum. Instead of $4.00, however, the frame cost $8.00, making an expense of $14.00. So far seventy Branches have been heard from, but, strangely enough, although the statement was distinctly made that only ten cents per Branch was needed, most of the Branches which responded insisted on sending more, so that up to date $14.35 has been received, kind Karma evidently having anticipated our miscalculation on the cost of a first-class frame.

When the returns are all in, a silver plate will be incorporated into the frame with an inscription of presentation from the Branches.

THE SUPERINTENDENT.

New York, January 23, 1895.

THE LAST THREE YEARS OF THE LIFE OF MADAME BLAVATSKY.

To the Readers of the PATH:

Acting on the suggestion contained in the letter below, from the Countess Wachtmeister, I am at present actively engaged in collecting reminiscences, personal and otherwise, of H.P.B. during the last three years of her life; and should therefore be very much obliged to any persons, members of the Society or otherwise, who would help me in this, either by giving me short sketches of their own experiences with her, of interest to students and to the world at large, or by supplying details of her history during the eventful years 1888 to 1891.

Letters of hers will be most acceptable, either copies of them or the originals, the latter of which will be promptly returned.

My endeavor is to write a true and, so far as is possible, a complete *history* of these years; and I think I am right in calling upon my fellow-members, almost as a matter of their duty, to aid me.

CLAUDE FALLS WRIGHT,
144 Madison Avenue, New York City.

The following is a copy of the letter referred to:

"MY DEAR CLAUDE:—As my book, the *Reminiscences of H. P. Blavatsky and the Secret Doctrine*, has been read with such interest all over the world, it seems to me that it would be an admirable plan to follow it up by carrying on the threads from where I dropped them, through to the end of her life. You were one of her favorite pupils, and as you lived with us at Headquarters for three years and were with her at her last moments, it seems to me that you are fitted to carry on this labor of love to one whose memory is so dear to us all.

"It is of the utmost importance that as soon as possible all facts regarding her that can be gathered together should be printed for the benefit of the members of the Society and the world at large. I would suggest that all friends that you can get in touch with should be asked to contribute their anecdotes and their experiences with her. I do hope most earnestly and sincerely that you will take up this important work, for I know your heart will respond to the appeal. Yours affectionately,

CONSTANCE WACHTMEISTER."

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A STAMP COLLECTION FOR THE T.S.

VERY few persons other than collectors have any adequate idea of the immense profits realized from the sale of a good collection of stamps. Nevertheless it is a fact that money *judiciously* invested in stamps will usually double itself in one or two years. To cite a few examples: The Columbian $1.00 stamps were only issued two years ago, and yet cancelled and uncancelled specimens were sold in New York City in January of this year for $4.00 each. There are rare English stamps which now sell at $125.00 each, and so on. Nearly every family has a lot of letters twenty, thirty, or forty years old. These often have on them stamps of great value. Take the series of United States stamps issued in 1869, only twenty-six years ago. Their market-value rose as follows, for *unused* specimens:

	1873.	1889.	1895.		1873.	1889.	1895.
1-cent	$ .03	$ .10	$ .50	12-cent	$ .20	$ .50	$ 1.00
2-cent	.04	.10	.35	15-cent	.25	.75	2.50
3-cent	.05	.10	.15	24-cent	.40	2.00	10.00
6-cent	.10	.50	1.75	30-cent	.50	1.50	10.00
10-cent	.15	.40	1.50	90-cent	1.25	6.00	17.50

These values are still rising. The profits on the 90-cent stamp would be, in four years, 138 per cent.; twenty years, 666 per cent; and after twenty-six years, 1944 per cent. To be sure, all stamps do not rise in the same proportion, but these are a fair example.

It is proposed to make a collection of postage and revenue stamps to be sold, after fifteen years, for the benefit of the American Section of the Theosophical Society. There is reason to believe that if the members of the T.S. all over the American Section take an interest in the plan and help it during the next fifteen years, such a collection will sell for from $50,000 to $75,000. At all events, if every member helps, the expense will be small, and the plan worth trying. In coöperation are the elements of success.

To this end all members are asked to send stamps of *all* kinds. Specific directions will be furnished those who desire it; but the following general rules may be observed.

GENERAL RULES.

1. All kinds of *unused* stamps from the lowest to the highest values, including stamped envelopes, paper wrappers, post-cards, return post-cards, letter-sheets, and postage-due stamps. It is well to procure sets of these when first issued, for the designs are often changed after having been in use but a short time. Also, during changes of administration, stamps marked "provisional", etc., etc.

2. *Used* or cancelled stamps, etc. The older these are, the more valuable they become. Care should be taken to keep them in perfect condition. Some old stamps are so rare that it is necessary to preserve them *in situ* upon the envelope used, to constitute a proof of genuineness. This should be done wherever possible.

3. Stamps of the Protected States of the British Empire in India are never used to pay postage to foreign countries, and hence are extremely difficult to get "cancelled". Members in India can address letters to themselves and post them, then after receiving them send the envelope with the cancelled stamp *in situ*.

4. Collections will comprise: *(a)* Unused Stamps, etc., etc.; *(b)* Used stamps, etc., etc.; *(c)* Used and Unused Revenue and Tax Stamps; *(d)* Registered Letter Labels of all countries, etc. The last are tiny slips of paper bearing the name of the office issuing, and a number. They are only used on registers to and from foreign countries.

5. Do not be afraid that what you send may be duplicated by some other member. The work will cost a little, and this will be met by a sale of duplicates of the commoner kinds. The proceeds of such sales will also be used to purchase very rare stamps which can be had in no other way, and thus make the collection as complete as possible.

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The member in whose charge the collection will be is the undersigned, and he will do all of the work *gratis*. The collection will, if necessary, be insured against fire. It will be held as the property of the American Section, and is at all times to be at the disposition of the General Secretary and Executive Committee of the Section, but will be kept at the residence of the undersigned. The General Secretary has approved the plan.

Several members have already given their own private collections as a nucleus for this larger one. Let each one do something in this way, and great results will flow from individually small efforts.

Dr. T. P. HYATT,
147 Hancock street, Brooklyn, N.Y., U.S.A.

NOTE.—This plan has been laid before the President-Founder and the General Secretaries of the other Sections, and if they will agree to extend the plan and adopt it, it will be made to cover the Theosophical Society all over the world, and be sold for the benefit of the whole.

LITERARY NOTES.

THE VAHAN for January is entirely composed of letters concerning the present crisis in the T.S., barring of course the "Activities".—[G.]

A.B.C. OF THEOSOPHY has just been issued in Spanish by the publishers of *Sophia*. It is a well-printed pamphlet of sixteen pages.—[H.S.B.]

JOURNAL AND TEXT, the official organ of the Buddhist Text Society of India, contains the record of the proceedings of the second quarterly meeting of the Society, and a variety of notes and comments. There are also some pages of native script.—[G.]

LOTUSBLÜTHEN for January (German) begins the fourth volume of Dr. Hartmann's magazine. It contains "The Masters of Wisdom" by the Editor, "The Buddhist Religion in Japan" by Zitsuzen Ashitsu, and a continued article on "Elementaries" from communications of H.P.B.—[G.]

NEW ENGLAND NOTES is a 4-page monthly published by the New England Lecture Fund, 24 Mt. Vernon street, Boston. It is designed to make all Theosophists in New England better acquainted with each other and their methods of work. Subscription, 25 cents per year, single copies, 5 cents.—[B.H.]

SOPHIA for January and February contains: "The Tower of Babel of Modern Thought", by H.P.B.; Jasper Niemand's "Letters"; "The Meaning and Use of Pain", by A.B.; two other articles by H.P.B.; and an excellent article on Hindû chronology by Sr. M. Treviño y Villa. It is well edited and well printed.—[H.S.B.]

MERCURY, the children's Theosophical magazine published in San Francisco by W. J. Walters, seems well adapted to its purpose. The January number contains many little articles written down to a child's level, some notices of Lotus Circle exercises at Christmas time, and departments for questions and answers and for puzzles.—[G.]

THEOSOPHICAL SIFTINGS, Vol. VII, No. 14, contains a reprint of Dr. Anderson's able article on "The Reincarnating Ego" published originally in *The New Californian*, and "The Evolution of Man" by Fellow A. E. Clover, being a paper read before the Minneapolis Branch; it is largely made up of quotations from *The Secret Doctrine*.—[G.]

THE NORTHERN THEOSOPHIST for February. In the "Editor's Remarks" are some further very pertinent and sensible observations on the "Judge Case". Our bubble of self-conceit, self-deceit, and hypocrisy is neatly pricked in "The Golden Calf". The continued articles on "The Theosophic Basis of Christian Dogma" and on "Immortality" end the number.—[G.]

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APPLICATION OF THE MOSAIC SYSTEM of Chronology in the Elucidation of Mysteries pertaining to the "Bible in Stone" known as the Great Pyramid of Egypt, by Edward B. Latch, is a pamphlet of thirty pages of diagrams and figures, and according to the preface is an interpretation of the Great Pyramid based upon the hidden meaning of the *Bible* as unveiled by the author.—[G.]

THE LAMP for January has several good things in it, principally the notes from Mr. Wright's lecture on "Occultism", the extracts and clippings are judiciously selected, and the theosophical interpretation of various parts of the Christian Bible, given under the headings "Scripture Class Notes" and "International Sunday-School Lessons", is an excellent idea and well worthy of imitation.—[G.]

THE ETERNAL PILGRIM AND THE VOICE DIVINE is a little book sent "to all on the Path in token of love". In a conversation between the weary Pilgrim and the Voice, we are taught many mysteries of life, and shown where to turn for comfort and salvation, as the Pilgrim discovers that the Voice which has relieved him of his burden comes "from the Holy of Holies of his own heart". A sweet spirit of devotion breathes through these pages.—[G.]

THE PACIFIC THEOSOPHIST for January. The chief article is one by Ernest T. Hargrove on "The Real and the Unreal", considered from the point of view of the individual, with practical applications for the present time. A synopsis of a lecture by Allen Griffiths is given. We trust sincerely that a certain paragraph in the "editorial" does not mean to endorse the great railroad strike of last summer. A theosophical magazine would make a grave error in taking such a step.—[G]

LIGHT in the current numbers is running a series of articles on Dr. Oliver Lodge's investigations of the great Italian medium, Eusapia Paladino. We deem this work of Dr. Lodge of great importance in that a thorough scientist of the first order has been compelled to admit the existence of phenomena transcending the experience of physical science, after investigation by the most approved and careful methods of modern research. As he says, "Things hitherto held impossible do actually occur. If one such fact is clearly established, the conceivability of others may be more readily granted". And so it goes until H.P.B.'s predictions will all be fulfilled!—[G.]

THEOSOPHIST for January opens with an especially interesting "Dairy Leaves", giving many anecdotes of H.P.B. and some marvellous performances of hers which equal, if they do not exceed, the strangeness of her own account as expanded in the *Caves and Jungles*. There is a story called "In the Moonlight", and Madame Jelihovsky's reminiscences of H.P.B. as they appear in *Nouvelle Revue* and *Lucifer* are begun. One Khandalvala writes an article, not worthy detailed criticism, called "Hypatia and Annie Besant", which is sentimental gush from beginning to end! The Report of the Annual Convention of the Indian Section is given in full, and is followed by a so-called anniversary meeting, which, as it not provided for by our Constitution, has no official existence.—[G.]

BORDERLAND for January gives quite a long account of the *Westminster Gazette* articles, with a full-page portrait of Mr. Judge. In the editorial it is said that "the discussion on the integrity and honesty of Mr. Judge is very closely linked on to the controversy that still rages over the reputation of Madame Blavatsky", and goes on to give some back-handed slaps at H.P.B. which are the more stinging that they are mixed with compliment. If those who started this attack and trouble, and who have succeeded in dragging their Society and its noble Founder through the mud, had realized what they were doing, we must in charity believe that they would have held their tongues. A Wise One hath said that "a man's enemies shall be they of his own household", and the history of the T.S. has many times proved this adage.—[G.]

LUCIFER for January. This month we bid farewell with regret to Dr. Coryn's delightful "Heavenworld". "Theosophy and Crime" is also concluded, while the sketch of H.P.B., "The Book of the Azure Veil", "A Master of Occult Arts", and the "Letters of Éliphas Lévi" are continued. A new "to-

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be-continued" article is also started in "Illusion" by M. U. Moore. It might be suggested so many continued articles have a tendency to create confusion in the mind of the reader. "The Mosaic Story of Creation" is an interesting and well-written paper, and the subject of illusion or Maya is further discussed under the heading of "Appearance and Reality". But the most notable article is "Will and Reincarnation", by James Nissim, which contains much of value for one who may wish to find it. In the "Clash of Opinion" we have a very strong letter from Mr. T. Green, who collects some testimony concerning Mr. Judge from published writings of H.P.B. and Mrs. Besant. As he frequently remarks, "A record is only useful if brought out in due season".—[G.]

THE IRISH THEOSOPHIST for January. We have this month a continuation of Mr. Judge's letters in "The World Knoweth Us not", full of spiritual strength and inspiration, of the utmost value at this time of storm and stress. "Letters to a Lodge" deals with the actions of the White and Black Lodges on some of the inner planes, and gives useful advice regarding individual methods of aiding the one and counteracting the other. Mr Judge contributes "The Closing Cycle", an article which sets at rest the somewhat vexed question of the withdrawal of direct aid by the Masters at the opening of 1897. "Up to 1897 the door is open to anyone who has the courage, the force, and the virtue to TRY, so that he can go in and make a communication with the Lodge which shall not be broken at all when the cycle ends. But at the striking of the hour the door will be shut, and not all your pleadings and cryings will open it to you. Those who have made their own connection will have their own door open, but the public general door will be closed." "Soul Death" is continued from the October issue; "The Mystic Night's Entertainment" recounts a remarkable dream; there is a Lotus Circle story "to be continued"; and Dr. Buck sends a letter to the editor regarding the article "Occultism and Truth", published both in *Lucifer* and PATH. H.T.E. has some notes on "The 'Row' in the T.S." We have seen nothing which puts the situation with quite such terseness and force.—[G.]

MIRROR OF THE MOVEMENT.

AMERICA.

YONKERS CENTER has started a Sunday evening class in *The Key to Theosophy* in place of lectures. The attendance has been eighteen.

PITTSBURG T.S. had its first conversazione on the evening of February 15th at Karma Lodge, selected readings and mandolin solos being its features. It was so successful as probably to become an institution.

THE GENERAL SECRETARY, whose health has utterly broken down, left New York on the 13th for a month's rest and treatment. It is hoped that charge of air and relief from work will enable him to rally.

LOWELL T.S., Lowell, Mass., was chartered on February 20th with eight Charter-members. It is one of the fruits of the good work of Mr. Burcham Harding. There are now 101 Branches on the American roll.

BROOKLYN T.S. had Sunday evening lectures in February: *Yugas and Chakras*, Thomas E. Willson; *Infidelity*, Alexander Fullerton; *Theosophy in the Bible*, J. W. Ganson; *The Problem of Life*, L. S. Crandall.

ARYAN T.S. had Sunday evening evening lectures in February: *The Intangible World*, James H. Connelly; *Paracelsus*, Layton W. Crippen; *Character and Reincarnation*, T. P. Hyatt; *Fohat, or Life and its Manifestations*, Miss K. Hillard.

COLUMBUS T.S. secured a lecture upon *Why I am a Theosophist* from Dr. J. D. Buck of Cincinnati, on the evening of January 31st in the Univers-

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alist Church, a large audience attending. After the lecture an informal reception was tendered the Doctor and the Branch-members with their friends at the home of the Secretary.

NIRVANA T,S., Grand Island, Neb., has surrendered its charter and become extinct. It was chartered in 1888, but has for years been steadily losing through removals and with hardly any gain of new members. Its demise was therefore expected.

CHICAGO had a busy January. On the 9th Mr. Judge lectured to a crowded meeting of Theosophists, spoke the next evening before the Englewood Branch, and met members through the day at Headquarters. A successful conversazione was held the following Monday. At the four Centers the lectures of the month were: *State of the Soul after Death*, A. M. Smith; *Symbol of the Cross*, R. D. A. Wade; *Jesus the Theosophist*, Miss Leoline Leonard; *Theosophy and Modern Science*, Marpole Willis; *Origin of Religions*, G. E. Wright; *Science of the Soul* and *Deliver us from Evil*, Miss Eva S. Gates.

ARYAN T.S. RESOLUTIONS respecting Mr. William Q. Judge, given in February PATH, have thus far been adopted by the following Branches in the Section: Corinthian, Kalayana, Pittsburg, Shila, Boston, Pleiades Lodge, Kshanti, Kansas City, Point Loma Lodge, Somerville, Sandusky, Aurora, Seventy-times-Seven, Denver, Westerly, Salt Lake, Arjuna, Jamestown, Cincinnati, Lynn, Providence, Columbus, Macon, Dana, Indra, Toledo, Brooklyn, Bulwer Lytton, "H.P.B.", Annie Besant, Meriden, Toronto, Los Angeles, Seattle, Excelsior, Santa Cruz, Alaya, Golden Gate, Eureka, San Francisco, Willamette, Brahmana, Buffalo, Blavatsky, Blue Mountain, Olympia,—46.

MALDEN T.S. has begun a special movement to bring Theosophy in plain and simple language to the (so-called) "common and working people". A meeting is to be held each Saturday evening under the charge of Mr. Harvey F. Burr, to be managed somewhat differently from the regular Sunday public meeting. The subject of discussion, announced in advance, will be used, with ten minutes' time allowed to each speaker, and then some member of the Theosophical Society will sum up and close the discussion at greater length. On the 2d of February Miss M. L. Guild, President Cambridge T.S., opened the discussion upon *Does Theosophy Offer a Reasonable Hope to the World's Toilers?* It is expected that these meetings will act as a feeder to the Malden Branch, and it will include as much newspaper work as can be accomplished.

CAMBRIDGE T.S. has attempted the same idea respecting workingmen as has the Malden Branch. It has leased for a year a large hall in a business block near Harvard Square. It is the finest building in Cambridge as regards entrance, finish, etc., the hall seating about two hundred people, and will be used for both the regular Branch meetings and the special ones for workingmen. Over the door of the building has been placed the sign "Theosophical Hall". The formal opening took place on Sunday afternoon, February 3d. Very great results are expected from this judicious and enterprising move.

BURCHAM HARDING has been engaged during the past month working in and around Boston. January 20th and 21st lectures were given at Fall River. The 22d he addressed the North Shore Club at Lynn, an audience of 250 ladies. The 23d and 24th, lectures at Roxbury, and on the 25th and 26th at Salem. The afternoon of the 27th he spoke at the Universalist Church, Dorchester, on *Reincarnation*. This church has been engaged by the N.E. Lecture Fund for regular Sunday lectures. In the evening he addressed the Boston Branch. On the 28th and 29th, lectures at Beverly, and the 30th and 31st at Peabody. A determined effort is being made to make presentations of Theosophy to the working class. At the Malden Branch, meetings for workmen are held every Saturday evening. The newspapers have given long accounts of the discussions. All workmen are invited to express their views upon the opening address, which deals with some social question. February 3d Mr. Harding, among others, spoke at the inauguration of the "Theosophical Hall" recently secured by the active Cambridge Branch. The hall will hold 200 people. The 6th the weekly meeting at Lowell was attended,

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and an application for charter made by the class which has been studying for several months. The 11th Mr. Harding was at Haverhill, and addressed the workmen who are "on strike". On 14th and 15th lectures were given at the Universalist Church, Hyde Park. These lectures were given at the request, and under the presidency, of the Minister. A center will probably be formed there. On 10th and 17th lectures were given before the Cambridge Branch.

CLAUDE FALLS WRIGHT arrived at Omaha, Neb., on Saturday, January 19th. That evening he held a meeting of members. Sunday afternoon he attended the regular meeting of the society there. Monday the 21st, and the Tuesday and Wednesday following, he gave public lectures. Friday he spoke in South Omaha. Sunday the 27th he again addressed the Branch. On the 28th he left for Sioux City. The 29th he lectured there at the Court House on *Reincarnation*; the 30th and the 31st he gave public lectures on *Occultism* and *Esoteric Buddhism*. February 1st he addressed the Branch on *Concentration*; on the 2d he left for Hartington, Neb. That evening he lectured there on the *Theosophical Society*. On the 3d he addressed a large audience on *Reincarnation*; the 4th he spoke on *Occultism*; on the 5th *Concentration* was his theme, and on that evening he also formed a class for Theosophic study. On the 6th he was to address the public on *Esoteric Buddhism*, but a blizzard cut down the attendance and a talk was given instead. Thursday the 7th he attended a Branch meeting. On the 8th he left for Denver, Col. Saturday he met a few of the members at Mrs. Wing's residence. Sunday afternoon he addressed a meeting on *The Theosophical Society*. Monday he lectured in the Congregational Church on *Reincarnation*. Tuesday he again lectured there on *Occultism*. Thursday the 14th he addressed a meeting at Mrs. Wing's on *First Principles*. Friday the subject was *Man*. Sunday afternoon, the 17th, he spoke on *Occultism* at the Branch rooms, and in the evening he gave a talk at Mrs. Smith's residence.

PACIFIC COAST.

KSHANTI T.S., Victoria, B.C., had Sunday evening lectures in January: *Practical Theosophy*, Capt. Clarke; *The Secret Doctrine*, H. W. Graves; *The Effects of Theosophy*, W. H. Berridge; *Modern Saints*, Capt. Clarke.

DR. GRIFFITHS lectured in Santa Rosa December 16th and February 10th; in Sebastapol December 17th and February 11th; in Oakland December 30th; San Francisco January 6th; State's Prison January 13th, and in the evening in Oakland.

SUMMARY of Pacific Coast Lecturer's work for 1894: Cities visited, 100; lectures given, 99; informal, Branch, and quiz meetings held, 159; attendance, 10,000; leaflets distributed, 17,900; press reports, 200 columns; miles travelled, 5,000; Branches formed, 5. Summary of same for three past years: Cities visited, 251; lectures given, 268; informal, Branch, and quiz meetings held, 396; attendance at lectures, 31,000; leaflets distributed, 65,900; press reports, 900 columns; miles traveled, 19,000; Branches formed, 12.

BOTH OF THE San Francisco Lodges have increased attendance at their meetings, and sometimes the new Headquarters are crowded to overflowing. General discussion, questions, and answers make the sessions intensely interesting. The regular Sunday public meetings are also largely attended. Reports from the whole Pacific Coast are most encouraging, and never was there more genuine interest and inquiry as to Theosophy than at this time. There is little if any public interest in the foamy ripples that rise here and there on the great wave, while Theosophical teachings as applicable in daily life fix the attention of very many.

CONVENTION OF 1895.

The Executive Committee have unanimously decided to accept the invitation of the Branches in and near Boston to hold the Ninth Annual Convention of the Section in that City, more particularly because this will give opportunity to commemorate the purchase of the Headquarters at 24 Mt. Vernon street. The Convention will therefore meet there on April 28th, the fourth Sunday in that month, and will continue in session until the evening of the 29th, unless further prolonged.

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The Convention will assemble at ten o'clock on the morning of April 28th at the Boston Headquarters, 24 Mt. Vernon street, where also the sessions of Monday will be held. Those of Sunday afternoon and evening will be in Horticultural Hall. Any additional sessions will be arranged for on the spot.

All members are entitled to attend the Convention.

Branches in arrears for dues will have no power to vote or be represented; the same rule applies to the case of Branches in which the number of members has fallen below five.

It is especially desirable that the attendance at this Convention should be full, every Branch in good standing being represented, as the present condition of the Theosophical Society makes of great importance that any Sectional action should be truly representative. There is reason to believe that some prominent members from the European Section will be present.

WILLIAM Q. JUDGE, *General Secretary.*

CONVENTION AT ADYAR.

The Supplement to January *Theosophist* has a report of the Indian Section Convention and of the general meeting Col. Olcott holds there each December under the name of anniversary meeting. It was held December 25th, 26th, 27th, and 28th, and was well attended. The report covers 92 pages, of which 29 are lists of Branches. Of the remaining 63 pages 27 are devoted entirely to William Q. Judge: a dreary mess of twaddle, of abuse of Judge, of attempts to utterly destroy him; among other things Mrs. Besant laments that if Judge is not squelched then she will on every platform have to stand the odium of being someway linked to fraud. Singular this, in view of the fraud and humbugging so clearly made out, in worldly estimation, against H.P.B. Dr. Hübbe-Schleiden thought that phenomena—the bane of the T.S. always in his opinion—should now be done away with. Of course his judgment is better than the Master's or H.P.B.'s on this. The untheosophical exhibition ended by the passage of a resolution offered by Mrs. Besant that the President-Founder be asked to request the Vice-President to resign. The Indian Section passed a like resolution.

But the Anniversary Meeting and its resolution are illegal. There is no such thing known to the Constitution. The resolution is therefore void and ineffective. Under the old *règime* the December Conventions were general T.S. Conventions, but all that was altered December, 1893, when they were abolished and the general control of the T.S. put in the hands of the Council. The so-called Anniversaries are simply social or courtesy meetings when the President, taking advantage of the Indian Section Convention, read and had read general reports. This will become clear to dull minds when next year the Indian Section convenes at its new northern Headquarters.

The General Secretary of the Indian Section reported that his proposition to remove to the North had been carried. Here is the vote: 68 Branches in favor, 2 against, *the rest not voting*. An ominous silence covers this. Where are the others? On paper! The fact is that there are not 100 Branches alive in the whole Section. Hundreds have been chartered, and died long ago. Official report of this was made a year or two ago. So of course "the others did not vote". It is time we all knew these facts. It is known at Adyar that dead Branches fill the roll-book of the Indian Section. Last year out of the whole the members of 93 Branches paid dues, and of those 93 the active ones may, by charitable stretching, be raised to 70, or the number that voted on removal.

Better activity than before is reported, and an increase in income.

This General Report prints as usual a list of officers of the T.S. This contains a new office created arbitrarily by Col. Olcott, without constitutional authority, of what he calls *Federal Correspondent* with two assistants. Mrs. Cooper-Oakley is the Correspondent. There is not the slightest warrant for the creation of this office. The T.S. is very patient in the matter of violations of the Constitution, but certainly an end must come to such proceedings in time.

But ye should say, Why persecute we him, seeing the root of the matter is found in me.—*Job, xix, 28.*

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