

THE PATH.

VOLUME X—1895-6.

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Æ U M

As for human nature, it is the same now as it was a million of years ago. Prejudice in general, based upon selfishness, a general unwillingness to give up an established order of things for new modes of life and thought—and occult study requires all that and much more—pride and stubborn resistance to truth, if it but upsets their previous notions of things;—such are the characteristics of your age.—*K.H. in Occult World.*

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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.

THE TRUTH ABOUT EAST AND WEST.

MRS. BESANT and others have joined together to try and show that I am attempting to create discord in the Theosophical Society between the East and West. In this case they seem to consider India as the East. I may say myself that I do not consider it the East alone. The charge is made publicly and privately, as well as in a set of resolutions offered by Mrs. Besant and passed at a meeting in India in December. It is based on the fact that in a circular issued by me privately in the E.S.T. I stated the fact that the spiritual crest, the center, of the wave of evolution is in the West and not in the East. A mere sentimental desire to preserve an apparent but not actual peace among the officials of the T.S. has no power to prevent me from stating facts and bringing forward ideas which are of the highest importance to the human family and to the right progress of that part of the Theosophical movement represented by the T.S. The attempt to create discord is on the side of those who take up, for personal ends only, my statement as to the relative position of the East and West—a statement supported by facts, and given also to me by the Masters, who know. This cry against me of fomenting discord is due also to a limited knowledge of the evolution-

ary wave and tendency, to a mere craze about India, and also to a narrow view of what is included in the term "East".

Of course I must say in the very beginning that if we deny H. P. Blavatsky had any knowledge on this matter and deny that she has brought from the Masters definite statements relating to some matters connected with it which are greatly beyond our knowledge; if we intend to reduce her to the position of an untrained and irresponsible psychic; if it is our purpose to accept her reports of what Masters say only when those agree with our preconceived notions; then of course there will only be a continual and unsettled dispute, inflaming sectional and race feelings, and leading to nothing but strife. But those who exercise calm judgment and try to divest themselves of personal pride, whether natural or acquired, in respect to any race or country; those who are not afraid to look at facts will be able to view this matter in such a way as to see that no discord should arise, and certainly that it is not intended by me to create any.

THE EAST NOT INDIA.

Let us once for all give up the notion that the East is India. India is but a small part of it. There are China, Japan, Persia, Arabia, Turkey, Russia in Asia, Tibet, Mongolia, Ceylon, and other parts. Tibet is a large country, and the place where it was constantly said by H.P.B. the Masters are, if anywhere. India has been regarded carelessly as "the East" among Theosophists, because it is under English rule and hence more heard of than other parts. Were Tibet open and under English or French rule, we would speak of it as the East quite as much as, if not more than, we have done of India.

And when we examine into what, if anything, India has done for the great East of which she is a part, we find that for hundreds of years she has done nothing whatever, and apparently has no intention of doing anything. Her dominant religion—Brahmanism—is crystallized and allows for no propaganda. Other nations may die in their sins, unless, perchance, they are fortunate enough to be born among the Brahmins for good conduct.

THE MASTERS AND INDIA.

Mrs. Besant has referred to the sayings of the Masters about India to support her assertion that I am trying for discord. Let us refer to the published record which is in *The Occult World*, by Mr. Sinnett, where K.H. says what I quote :

I had come for a few days, but now find that I myself *cannot endure for any length of time the stifling magnetism even of my own countrymen.*

[Italics mine.—J.] I have seen some of our proud old Sikhs drunk and staggering over the marble pavement of their sacred temple. . . I turn my face homeward to-morrow (p. 120, 121.)

Imagine, then, that since we are all convinced that the *degradation of India* is largely due to the *suffocation of her ancient spirituality*. . . . But you know, as any man who has read history, that patriots may burst their hearts in vain if circumstances are against them. Sometimes it has happened that no human power, not even the force and fury of the loftiest patriotism, has been able to bend an iron destiny aside from its fixed course, and nations have gone out, like torches dropped in water, in the engulfing blackness of ruin. Thus we who have the *sense of our country's fall*, though not the power to lift her up at once, cannot do as we would. . (p. 126.)

The present tendency of education is to make them (Hindûs) materialistic and to root out spirituality. With a proper understanding of what their ancestors meant by their writings, education would become a blessing, whereas it is now often a curse (p. 136.)

Declares himself a follower of Buddha, whom he calls "our great Patron". (page 153.)

He finds the magnetism of his countrymen too stifling to be borne; asserts that India is spiritually degraded; hints that her destiny is to go out "in the engulfing blackness of ruin", unless she is raised up, which would arouse a doubt as to her ability to uplift any other nation. It also explains why she has not, for so many centuries, done anything to help other countries. He says the Hindûs are getting materialistic—referring to those who take English education—and ends by declaring himself a follower of his Patron Buddha. The *Letter to Some Brahmans*, published in the PATH, enforces the point about Buddhism, and also shows how dense is the surrounding aura of those Brahmans who are strictly orthodox, and how much easier it is for the Adepts to affect the Westerners than the Hindûs. And if the wall around the educated Brahman is impenetrable, how much more so is that surrounding the mass of ignorant, superstitious people who take their religion from the Brahman? The spiritual degradation of India to which the Master referred is an indisputable fact. The great majority of Brahmans are theologically and metaphysically as fixed and dogmatic as the Romish Church; they also keep up idol-worship and a great number of degrading caste observances. The poor, uneducated, common people, forming the core of the Hindû population, are gentle, it is true, but they are ignorant and superstitious. Their superstitions are theological; the Brahman fosters this. The other class, consisting of those who take up English, have lost faith and are, as the Master wrote, materialized.

This is Master's picture. It is also the actual picture. Now where is the wrong in knowing the fact, and in asserting that such an India of to-day, no matter how glorious it may have been

10,000 years ago, is not the teacher of the West. Rather is it that the West is to lead the reform and raise up the fallen country with all others.

THE WEST'S MATERIAL POWER.

India, Tibet, and other Eastern countries cannot draw, fix, and hold the attention of the civilized world. Their position is negative or imitative. But the Western nations are the conquerors who compel attention, first perhaps by arms, but at last by triumphs of science and industry. It is through the West's material power that our mental horizon has been enlarged by a knowledge of other nations, of their literature, their ancient philosophy, and their religion. Had we waited for them to give us this, we never would have obtained it.

THEOSOPHY A WESTERN PLANT.

The Theosophical movement was founded and flourishes in the West preëminently and under Western influence. It began in America, farthest West, started there by the Masters. A very pertinent question here is, why it was not begun in India if that country is the one of all we are to look to? Very evidently the beginning was made so far West because, as so often stated by H.P.B., the next new race is to appear in the Americas, where already preparations in nature for the event are going on. This means that the centre, the top, the force of the cyclic wave of evolution is in the West—including Europe and America—and all the observable facts support the contention.

This evolutionary wave is not a mere theoretical thing, but is a mass of revolving energy composed of human egos from all the ancient ages of the past. It cannot be stopped; it should not be hindered in any way. This is what makes the importance of the West. The Masters work scientifically, and not sentimentally or by hysterical impulse. Hence they take advantage of such a cyclic wave, well knowing that to have begun in the East would have been child's play. They desired, one can see by viewing the history and the words from them of the last twenty years, the new and growing West to take from all the East whatever philosophy and metaphysics were needed; to assimilate them, to put them into practice; to change the whole social and economic order; and then react back, compulsorily, upon the East for its good and uplifting.

We have had an accentuation of India in the T.S. just because this movement is a Western one and also an English-language movement. It is heard of in India precisely because the English conqueror is there with his language, which the lawyer,

the government servant, and many merchants must know if they wish to get on. If, on the other hand, Russian were the governmental language of India, not much of this movement would ever have been there. So the T.S. movement is in India slightly—in proportion to population almost microscopically—because some English prevails there; it is in Europe in English; to a slight extent in other languages. But it cannot yet reach the masses of France, Germany, Spain, Russia, because of the languages. But while America has only sixty millions or so of people, it already pays more attention to Theosophy than any other nation, because, although made up of all nations, it has English as its tongue for law, government, business, and social life.

If, as some experts say, the United States' population doubles every twenty-five years, then in a quarter of a century it will have over 120,000,000 people, and probably 1,920,000,000 in a century. All these will speak English or its derived future language.

Now in the face of all these facts, and of many more which could be brought forward, where is the brotherliness, the Theosophy, the truth in starting against me a charge that I wish or try to set the East and West against each other? If in India are Initiates—which H.P.B. often denied, if there is the highest spiritual wisdom, why so many Hindûs trying to reform it; why so many Hindûs at the feet of H.P.B. asking for truth and how to find the Master; why so many Hindûs in the E.S.T. for the purpose of getting teaching from Westerners? The answers are easy. Let those who are not carried away by a mere name, who can calmly examine facts, see that the West is the advancing conqueror of human destiny; that the Eastern lands, both India and other places, are storehouses for the world, holding from the past treasures that the West alone can make avail of and teach the East how to use. Let sectional jealousy cease, and let us all be careful that we do not inject into the mental sphere of the Theosophical Society any ideas, arising from sentiment or from insufficient reflection, which might become a hindrance, however slight, to the evolutionary impulse, or which might tend concretely to limit the expansion of the great work begun by H.P.B. To create such a hindrance is an act, the gravity of which, though it may be not appreciated, is nevertheless very great.

It is the destiny of the West to raise the East from its darkness, superstition, and ignorance, to save the world; it is its destiny to send Theosophical principles, literature, and teachers into even such a remote land as Tibet, whose language we as yet can scarcely learn.

WILLIAM Q. JUDGE.

LETTERS OF H. P. BLAVATSKY.¹

V.

H. P. B. was exceedingly ill in the early part of 1881, and all the doctors agreed that she would have to be cauterized in the back. She tried to keep out of bed in spite of it, though her back was in a terrible condition; but whether in bed or out of it she kept continually at work. She wrote in momentary despair:

“Oh God! what a misery it is to live and to feel. Oh, if it were possible to plunge into Nirvana! What an irresistible fascination there is in the idea of eternal rest! Oh, my darlings, only to see you once more, and to know that my death would not give you too much sorrow.”

In many of her following letters she showed she was ashamed of this little weakness. Her convictions were too deep, says Madame Jelihovsky; she knew too well that even in death it is not everyone who realizes the longed-for rest. She despised and dreaded the very thought of a willful shortening of suffering, seeing in it a law of retribution the breaking of which brings about only worse suffering both before and after death. In case H. P. B. should suddenly be taken ill, she always left instructions with Col. Olcott, or one of her secretaries, to inform her family of the fact. On this occasion they were greatly astonished, not long after hearing of her suffering, to learn in the beginning of August, 1881, that she had suddenly started for Simla in northern India, on her way further north. From Meerut she informed her family in her own handwriting that she was ordered to leave the railways and other highways, and to be guided by a man who was sent to her for the purpose, into the jungles of the sacred forest “Deo-Bund”; that there she was to meet a certain great Lama, Debodurgai, who would meet her there on his way back to Tibet from a pilgrimage to the tree of Buddha, and who was sure to cure her. She writes:

“I was unconscious. I do not remember in the least how they carried me to a great height in the dead of night. But I woke up, or rather came back to my senses, on the following day towards evening. I was lying in the middle of a huge and perfectly empty room, built of stone. All round the walls were carved stone statues of Buddha. Around me were some kind

¹ Copyright, 1895.

of smoking chemicals, boiling in pots, and standing over me the Lama Debodurgai was making magnetic passes."

Her chronic disease was much relieved by this treatment, but on her way back she caught a severe rheumatic fever. Her illness was in no slight measure due to her distress at the murder of the Tsar Alexander II. On hearing of the Emperor's death she wrote to Madame Jelihovsky:

"Good heavens, what is this new horror? Has the last day fallen upon Russia? Or has Satan entered the offspring of our Russian land? Have they all gone mad, the wretched Russian people? What will be the end of it all, what are we to expect from the future? Oh God! people may say, if they choose, that I am an Atheist, a Buddhist, a renegade, a citizen of a Republic, but the bitterness I feel! How sorry I am for the Imperial family, for the Tsar martyr, for the whole of Russia. I abhor, I despise and utterly repudiate these sneaking monsters—Terrorists. Let every one laugh at me if they choose, but the martyr-like death of our sovereign Tsar makes me feel—though I am an American citizen—such compassion, such anguish, and such shame that in the very heart of Russia people could not feel this anger and sorrow more strongly."

H.P.B. was very pleased that the *Pioneer* printed her article on the death of the Tsar, and wrote to her sister about it:

"I have put into it all I could possibly remember; and just fancy, they have not cut out a single word, and some other newspapers reprinted it! But all the same, the first time they saw me in mourning many of them asked me, 'What do you mean by this? Aren't you an American?' I got so cross that I have sent a kind of general reply to the *Bombay Gazette*: not as a Russian subject am I clothed in mourning (I have written to them), but as a Russian by birth, as one of many millions whose benefactor has been this kindly, compassionate man now lamented by the whole of my country. By this act I desire to show respect, love, and sincere sorrow at the death of the sovereign of my mother and my father, of my sisters and brothers in Russia. Writing in this way silenced them, but before this two or three newspapers thought it a good opportunity to chaff the office of the *Theosophist* and the *Theosophist* itself for going into mourning. Well, now they know the reason and can go to the devil!"

On being sent a portrait of the dead Emperor in his coffin, H.P.B. wrote to Madame Fadeef on the 10th of May, 1881:

"Would you believe it, the moment I glanced at it something

went wrong in my head; something uncontrollable vibrated in me, impelling me to cross myself with the big Russian cross, dropping my head on his dead hand. So sudden it all was that I felt stupefied with astonishment. Is it really I who during eight years since the death of father never thought of crossing myself, and then suddenly giving way to such sentimentality? It's a real calamity: fancy that even now I cannot read Russian newspapers with any sort of composure! I have become a regular and perpetual fountain of tears; my nerves have become worse than useless."

In another letter to Madame Fadeef, dated 7th March, 1883 H.P.B. shows how perfectly she was aware of what was taking place in her own family, and how strong her clairvoyance was, mentioning amongst other things a conversation between her two aunts that had taken place on the day on which she wrote from India:

"Why does Auntie allow her spirits to get so depressed? Why did she refuse to send a telegram to B. [her son] to congratulate him when he received the decoration of St. Anne? 'No occasion for it; a great boon indeed!,' she said, did she not?"

And in another letter she reproaches Madame Fadeef:

"You never mention in your letters to me anything that happens in the family. I have to find out about everything through myself, and this requires a needless expenditure of strength."

Madame Fadeef was a subscriber to the *Bulletin Mensuel de la Société Théosophique*, published in Paris, but frequently did not read it until long after it had been received by her. On the 23d March, 1883, H.P.B. wrote to her asking her to pay especial attention to the ninth page of the number issued in Paris on the 15th March. This issue had been received by Madame Fadeef some time previously, and on looking at the uncut number, at H.P.B.'s suggestion, she found that on the page mentioned by H.P.B. there was a large mark in blue pencil as it seemed. The passage so marked referred to the prophecy of the Saint Simonists that in 1831 a woman would be born who would reconcile the beliefs of the extreme East with the Christian beliefs of the West, and would be the founder of a Society which would create a great change in the minds of men.

TALKS ABOUT INDIAN BOOKS.

THE VEDAS.

UNDER this single title, the Vedas, is gathered together a great series of songs and poems and hymns, of liturgies and rituals, of legends, philosophies, and histories,—the whole records that remain of an enormous epoch, stretching far away beyond the days of the Great War into the dark backward and abyss of time.

Within this enormous epoch of the far-away past, when India differed as much from the India of the Great War as that did from the India of to-day, we can still see certain dim, vast periods separate and distinct from each other, with different ideals, different faith, different forms of living and being.

The furthest away of all these far-away times is the time of the Rig Veda poems, and more especially the poems of the first nine divisions of the hymns. The tenth and last division makes a time of transition to an India of another date.

Within that earliest period of the Rig Veda poems, the songs of the sunrise of India, there is already enormous perspective; a referring back in some poems to other poems of a far earlier time,—events recorded in some poems have already become legendary in others; there are different stages and types of civilization, and, some students think, even different forms of religious belief. The India of those days has often been pictured as a land of nomads, or, perhaps, of a pastoral people; but a closer study shows that it was rather a land of dwellers in towns, skilled in manifold arts, with many-oared ships fitted for long ocean journeys, with precise forms of law and inheritance, with all the amenities and many of the vices of an advanced and cultivated people.

And this already richly endowed India of the days of the *Rig Veda* poems is the oldest India of all, an India whose antiquity is so great that no one will venture to say how old it may not be. Our records of it, as we have seen, are a great cycle of poems, martial, descriptive, narrative, satirical, religious, about a thousand in number altogether.

Then in the course of generations, or centuries, or ages, a change came over India, and the poems of the first great epoch began to be seen in another light. It was conceived that divine virtue lay, not in their poetic truth, but in the words of the poems themselves; from being songs, they began to be treated as psalms or hymns. And then single lines began to be taken

from them here and there, quoted and used as religious texts, with that lack of clear understanding of their original worth to which the use of religious texts is so singularly prone; or, it may be said on the other hand, with regard rather to their hidden virtue than to their outward poetic meaning.

These odd lines of the Rig Vedic songs, when thus transformed into religious texts, were not at first used and abused for the purposes of disputation; they were rather used as the formulas of a liturgy which gradually grew up into an elaborately-developed sacrificial system, with the most rigid rites, the most costly machinery, the most elaborate pageantry, the most definite and clearly-expressed aims. Broadly speaking, these aims were twofold, the securing of the feasts of this and the next world; in this world, sons and grandsons of a hundred years, gold and chariots and horses, the destruction of enemies and the obtaining of the natural fruits of the earth in due season; and, for the other world, a happy sojourn in paradise, surrounded by the glowing delights of the celestials, and gladdened by the music and songs of heavenly nymphs. And this sojourn in paradise and its delights depended almost completely on the pious sacrifices and offerings of those who were left behind; hence one reason why the sons and grandsons of a hundred years were so earnestly prayed for.

Beyond this sojourn in paradise it is doubtful if these old ritualists ever looked; it is doubtful if they ever understood the great law of birth and rebirth, of the Self gaining perfection by the perpetual regeneration of the selves. For them also, righteousness was the fulfilling of the law, but the law of sacrifice and ceremony and rite, and not the great immemorial law of reality and truth.

Yet one has a feeling, also, that behind all this outward ritual were hid great dim sciences that we have forgotten; the calling forth and directing of elemental powers, the performance of great experiments in transcendental physics by these complex rites.

In this second great epoch of Vedic India we may make two divisions, and it is probable that closer scrutiny would disclose a series of successive periods or ages. The two great divisions are: the liturgy of one particular rite, and the rituals of many complex sacrifices.

This one particular rite is the offering of the moon-plant, the sacred herb that grows upon the mountains; and to the liturgy of this rite the *Sama Veda* is exclusively devoted. There are no new hymns, but only pieces of the old poems, taken from here and there for reasons we cannot now enter into, and strung to-

gether without much regard to their old contexts in the *Rig Veda* songs.

The *Yajur Veda* is, on the other hand, occupied with the rituals of many complex sacrifices, destined for all kinds of purposes, and of every degree of simplicity and magnificence. Here again the odd lines of the old poems are strung together to make ritual chants, and they give something the same impression of the original songs as a versified index of first lines would give of a book of poems. This is not at all an imaginative description, and this will at once be admitted when we say that, of ten consecutive verses of the *Sama Veda*, seven are actually first lines of seven different poems, belonging to four different books of the *Rig Veda* hymns.

As an excellent scholar has said: All, therefore, that is left of the oldest Veda in the *Sama Veda* and *Yajur Veda* is a *Rig Veda* piece-meal; its hymns scattered about; verses of the same hymn transposed; verses from different hymns combined; and even the compositions of different poets brought into one and the same hymn, as if they belonged to the same authorship.

Of the great Vedic epoch that stretches away back into the twilight, this age of ritual and liturgy is the second period; and within it are probably many minor periods.

One more stage of development lay before the old poems of the *Rig Veda*. Beginning as songs of life, of faith, of war, they had been converted into psalms and hymns of ritual and liturgy; they were destined now to become the charms and incantations of an elaborate system of magic. This form they took in the fourth, the *Atharva Veda*; the magical system of which proposes to itself the aims and ends which have been the aims and ends of magical charms all the world over, in every age. To the shreds and fragments of the old *Rig Veda* poems thus used as incantations are added a number of further charms, in order that the repertory of the magicians might be as full and complete as possible; and there is hardly any occasion of life which has not its appropriate incantation.

We have therefore the four Vedas,—the *Rig*, the *Yajur*, the *Sama*, the *Atharva*; the *Rig* is the Veda of the poems; the *Yajur*, the Veda of ritual; the *Sama*, the Veda of liturgy; the *Atharva*, the Veda of charms. To the first, as we have seen, the other three are deeply indebted; even though they seem sometimes strangely confused as to the value of what they have borrowed.

Side by side with the development of these three great periods

of the Vedic epoch—the period of songs; of liturgy and ritual; of charms and incantations—grew up a great mass of legends, stories about the authors of the poems, tales of the gods and their doings, narratives, half history, half myth, of kings and heroes, reasonings about the meaning and origin of the rites, detailed instruction as to how they are to be performed, theories of the making of the worlds, dim shadows of great happenings of the past, of floods and fires and wars between gods and demons.

All this is gathered together in about a dozen treatises called *Brahmanas*, of varying lengths and of different ages. These *Brahmanas* are attached, more or less loosely, to one or other of the four Vedas; and theoretically they are supposed to be ceremonial explanations of the different stages of the hymns; but they are rather varied miscellanies, in which all the records of the great Vedic epoch, not already contained in the hymns, were collected together.

There is yet one more very remarkable type of records included under the general title of *Veda*: the *Upanishads*,—the “end of the Vedas”, or *Vedanta*, as they were called. Though these *Upanishads* have come down to us along with the Vedas; through they are included under the same general title; though, in their present form, they are often concerned with the rest of the Vedas and directly refer to them; though it is the custom of scholars to speak of them as the outcome of the development of the Vedas; in spite of all this I am constrained to believe, after long and careful study of them, that the *Upanishads* really represent quite a different line of spiritual inheritance, alien in aims and ideals, alien in conceptions of life and being, alien perhaps in race and time, very often bitterly hostile to the ritual and liturgy which the Vedas came to be.

On the question of their attitude to the great priestly system of ritual and liturgy, with its costly sacrifices and complex rites, the *Upanishads* themselves are singularly outspoken, and greatly in earnest in their task of admonishing, almost denouncing, those who put their trust in the “way of works”, and think to cross the ocean of life on these infirm rafts.

And yet, in spite of all this admonition and denunciation, the *Upanishads* have been accepted and admitted into the body of the Vedas; in spite of their attacks on the ideals and methods of the priesthood—the *Brahmans*—they have come to be regarded as their most precious possession by the *Brahmans* themselves.

For the acceptance and admission of these wonderfully outspoken theosophic tracts, ages must have been needed; and their

acceptance must have taken place at a time before the Brahmanical priesthood had obtained the practical predominance in India which they had long enjoyed in the days of Gautama Buddha, two millenniums and a half ago. So that, if our reasoning be just, the Upanishads must have been drawn under the cloak of the Vedas centuries, perhaps ages, before Buddha's days. And their substance and teachings may be ages older still.

All this agrees very well with the Indian tradition which relates that the fourfold Vedas were arranged in their completed form in the days of the Great War, five thousand years ago; and, as the tradition says, Vyasa, who arranged the Vedas, was the kinsman of the Kurus and Pandus, the heroes of the Great War.

If, therefore, the Vedas were already completed and the Vedic canon closed five thousand years ago, how many centuries, how many ages, must be assigned to all the wide periods that preceded, till we come to that furthest period of all, the day of the dawn of the hymns, in the morning twilight of India's life? Dim ages that no man can number.

C. J.

COMETS.

THE probable genesis, the constitution, the movements, and the functions of comets have engaged the greatest attention of astronomers. They very often appear to defy laws which apply to other celestial bodies. That the laws governing the heavenly bodies are not all known must be admitted upon very little reflection. Two things alone would raise doubts as to whether modern astronomers are acquainted with all those laws. The first is that although the great fixed stars are known to be moving at enormous rates—for instance, that Sirius is receding from us with great velocity every moment—yet for ages they all appear to stand in the same relative positions, and are therefore called “fixed” stars in comparison with the planetary bodies nearer to us, which move with apparently greater rapidity. The other is that some of the planets having one moon seem to have a different law prevailing over them, in that one of the moons will move in a direction opposite to the others. There are, in the first volume of the *Secret Doctrine* (first ed., pp. 203-209), two paragraphs which indicate some of the views of the Adepts in respect to comets.

“Born in the unfathomable depths of space, out of the homo-

geneous element called the World-Soul, every nucleus of Cosmic matter suddenly launched into being begins life under the most hostile circumstances. Through a series of countless ages it has to conquer for itself a place in the infinitudes. It circles round and round between denser and already fixed bodies, moving by jerks, and pulling toward some given point or center that attracts it, trying to avoid, like a ship drawn into a channel dotted with reefs and sunken rocks, other bodies that draw and repel it in turn: many perish, their mass disintegrating through stronger masses and, when born within a system, chiefly within the insatiable stomachs of various suns. Those which move slower and are propelled into an elliptic course are doomed to annihilation sooner or later. Others moving in parabolic curves generally escape destruction, owing to their velocity.

Some very critical readers will perhaps imagine that this teaching as to the cometary stage passed through by all heavenly bodies is in contradiction with the statements just made as to the moon's being the mother of the earth. They will perhaps fancy that intuition is needed to harmonize the two. But no intuition is, in truth, required. What does science know of comets, their genesis, growth, and ultimate behavior? Nothing—absolutely nothing! And what is there so impossible that a laya center—a lump of cosmic protoplasm, homogeneous and latent—when suddenly animated or fired up, should rush from its bed in space and whirl throughout the abysmal depths in order to strengthen its homogeneous organism by an accumulation and addition of differentiated elements? And why should not such a comet settle in life, live, and become an inhabited globe?"

It is to be observed here that the same war which we see going on upon this plane goes on upon the cosmic planes also, it being stated that when a nucleus of matter begins life it does so under the most hostile circumstances. On this plane, the moment the soul leaves the body the never-ceasing life-energy begins to tear the particles apart and separate them into smaller lives. And it is known that the theory is held by the Adepts that during life one set of cells or points of life wars against another set, and that what we call death results from the balance being destroyed, so that the mass of cells which work for destruction, of any composition in nature, gaining the upper hand, immediately begin to devour the other, and, at last, turn upon themselves for their own destruction as composite masses. That is to say, not that there is one distinct quantity of cells which are destroyers, opposed by another distinct quantity which are conservers, but that the nega-

tive and positive forces in nature are constantly acting and reacting against each other. The equilibrium, or natural state, is due to the balancing of these two opposite forces. The positive is destructive, and if that force gains the upper hand it converts all those cells over which it has control for the moment into destroyers of the other, negative, cells. Hence a negative cell might at some time become a positive cell, and *vice versa*. After the balance is destroyed, then the positive forces accumulate to themselves more cells under their influence, and then again a division of the two forces takes place, so that a portion of the positive become negative, and in that way, continually dividing and subdividing, so-called death, as known to us, takes place.

It has not been understood what comets are, but these paragraphs indicate that the opinion of the Adepts is that they are the beginning of worlds, *i.e.*, that we see in comets the possible beginnings of worlds. The sentence beginning the quotations—“Born in the unfathomable depths of Space”, etc.—means that, a laya center being formed, the homogeneous mass of matter is condensed at that point, and, the energy of nature being thrown into it, it starts up, a fiery mass, to become a comet. It will then either pursue its course in evolution, if it is accumulating to its matter from other masses, or will be drawn into them for their aggrandizement. The hint is thrown out that the parabolic moving masses, owing to their velocity, escape destruction because they are able to evade the attraction from greater masses.

In the second paragraph quoted a clue is given to those who would be likely to think that this theory could not be consistent with the other, *viz.*, that the moon is the mother of the earth. It is intended to be shown in the paragraph that the starting-up, as before suggested, of a mass of matter from the laya center is due to the energy propelled into that center from a dying globe, such as the moon is. This having been begun, no matter what may be the wanderings of the fast-moving mass, it will at last come back to the place from which it started, when it shall have grown to a greater maturity. And this is indicated in the last statement—“Why should not such a comet settle in life, live, and become an inhabited globe?”

This theory is as useful, consistent, and reasonable as any that materialistic science has invented in respect to comets or any other heavenly bodies, and, being perfectly in accord with the rest of the theories given out by the Adepts, there can be no objection raised to it, that it violates the general system which they have outlined.

WILLIAM Q. JUDGE.

VISIT TO HOLY BENARES.

IT was my first visit. The resolve was suddenly taken and we started by rail, seven persons in all, on the seventh day of the bright moon, the first day of Durga Puja. The journey was a miserable one owing to the little want of regard on the part of the East Indian Railway Company for the convenience and comfort of native passengers; the Company seems to take pleasure in defining all Hindûs "Kala Adwi" (black men), and all Europeans and half-castes "gentlemen".

The next morning as the train approached the railway bridge over the Ganges, the magnificent buildings of the Holy City, one of the most ancient cities mentioned in our Shastras, one of the *seven places* (Sapta Teertha) where liberation can be obtained, rose in view, and tears which I vainly tried to repress began to fall, as thoughts regarding the present condition of my religion and my co-religionists passed rapidly through my mind.

I bathed in the river in several holy places, I visited the celebrated shrines of Vishweswara (Shiva) and his consort Annapura, all bare-footed and fasting. On the back of the shrine stands a Muszid (a Mahomedan place of worship) constructed by Aumilzebe, whose bigotry led to the ruin of the Moslem power in India. Two domes of the shrine are entirely covered with plates of pure gold, while the shrines are of stone, of exquisite workmanship.

Benares contains several Anna Chhatras, maintained by Rajas, where a large number of the poor and the Dundeas (religious ascetics) are fed free of charge at noon every day. There are also several Maths where religious instructions are given free of charge. Every Math is in charge of a Mahanta, who must be a celibate and live an ascetic life. They and their Chelas pass their lives in contemplation, learning, and teaching, and are honored by the public who call them Swamis (lords). A Swami can have no family tie, but must even change his family name in becoming a Swami. Many of these Swamis are men most profoundly learned in our Shastras, the three most renowned at the present moment being Vishuddhananda, Bhaskarananda, and Atmananda, while another, Sree Krishnananda, a native of Bengal and a very eloquent speaker, is a rising young ascetic.

Away from the turmoils of the city, in a secluded place, lives Maji (the Mother). To her resort many in quest of knowledge, most of them being Fellows of the T.S. She is a wonderful

woman, but averse to showing any phenomena, though to an observer she would sometimes show her occult power. She has a library of rare Sanskrit books, but does not like to show them to any but the chosen few.

Quite unobserved by all but a few, living a secluded life of it in the midst of the busy city, the humblest of the humble in Benares and the most self-sacrificing of all, Dwarka Baba is passing his days as a true Vaishnava should, as a saint who has got true Vairag would, and as one who, rising above Maya, could. It was by accident that I saw him, and he was kind enough to come to me the next morning for a talk. I had heard much about him from a Chela, and was very favorably impressed with all I saw of him. He knows English well, has no antipathy towards non-Hindûs, and is wonderfully well informed.

I will not speak here of charlatans and their dupes, though I saw many, of Fellows of the T.S., who, seeing me barefooted (I was in my pilgrim dress) and without any of the current signs of English education (a shirt and coat, a handkerchief, hair closely cut on back, etc.), chose to ignore, not only that I was an F.T.S., but also that I was a gentleman; of dabblers in the Black Art whose nauseating practises are revolting to a degree—all these I leave alone.

Of one class I must speak, the priest class, the Yatra Wallas and Gangaputras; they, many of them, extort money from pilgrims often by unfair means in many ways, and spend their ill-gotten wealth in luxury and debauchery. Fortunately for us our priest was not a bad man, and a couple of rupees satisfied him.

Mother Gunga, out of deference, it is said, to her consort Shiva, breaks for once her rule of a southerly or easterly course, and flows quite north below the Holy City; she takes an easterly course suddenly near the railway bridge and then gradually curves to the south.

K. P. MUKHERJI.

Barakar, India.

DR. HARTMANN ON THE CRISIS.

MY DEAR JUDGE :

Having just read the February number of *Lucifer* containing the statements of Mr. Mead, Bert. Keightly, and others, I am impressed to write to you the following.

If Theosophy (divine wisdom or spiritual self-knowledge) were

a system of creeds, and the "Theosophical Society" with its officers something like a church council in which the members sit and dispute what belief or opinion they ought to adopt, the reasons stated by Mr. Mead might have some weight. If judging about spiritual or internal matters were to depend upon external evidences and appearances and not upon direct seeing and knowing, we might then weigh all the *pro's* and *con's* of that evidence and form to our own satisfaction a conclusion as to which of the parties may be right. Such a conclusion, however, having been arrived at by the consideration of mere appearances, would itself be merely an appearance of knowledge and no real knowledge at all; for that which only *seems* to be true and is not *known* to be true, is not a real knowledge of truth, and if mistaken for such it constitutes a delusion.

Now the very first thing which Sankarâchârya taught, and the very first thing which the Masters taught through H. P. Blavatsky, was that those who wish to become theosophists (*i.e.*, to obtain self-knowledge) must learn to distinguish between the real and the mere seeming; between real knowledge and guesswork made up from inferences. The same doctrine has also been repeated and preached by the very persons who now come forth and show that they have nothing to rely upon except external evidence for proving the accusations against you, and that they have nothing else to rely upon, not being in possession of real knowledge; and as the possession of real knowledge is the only thing that constitutes a real theosophist, they, having no real knowledge, prove themselves by their own words to be no real theosophists.

We all know that those people who have real knowledge, *i.e.*, direct spiritual perception, are few and far between, while the vast majority of human beings are led in their judgment only by suppositions and inferences, drawn from the delusive testimony of their senses and from logical deductions of phenomena whose internal causes they do not understand. For this reason it is not surprising that even among the so-called "leaders" in the T.S. there are so many who judge by appearances and have no real internal recognition of truth. When the time arrives for them to awaken to that spiritual recognition, they will regret the blunders which they made while they were spiritually blind.

To me it seems that the present crisis in the T.S. will have a most salutary effect in separating the wheat from the chaff and shaking the self-assurance of a certain class of people who fancied themselves to be the keepers and distributors of divine wis-

dom, while in reality they had not yet obtained the power to distinguish the permanent from the impermanent, the true from the false.

The theosophical teachings may be good for the masses, but *Theosophy, i.e.*, spiritual self-knowledge, will necessarily always belong only to those who have found the Master, their own divine Self; those who do not know their real Self do not know it; this is a truth which is self-evident and which no one can dispute.

The existence of a spiritual power can only be proved spiritually, and not by any external evidence; and for this reason it was in vain that the crucified Christ was asked to descend from the cross for the purpose of proving that he was a god. If he had descended, it would merely have proved that he had the power to do so.

My conviction is that the T.S. needs a leader who has obtained a certain amount of Self-knowledge. My conviction that you have found the Master, the Self, is not based upon any external evidence, but upon the direct recognition of a truth that has been shown to me, and I therefore say: *Do not resign!*

Yours very sincerely,

F. HARTMANN.

HALLEIN, *February 18, 1895.*

ON THE SCREEN OF TIME.

HAS the screen got any sense of humor? Some elemental, protoplasmic sort of smile must surely pass across its face as time brings men and things and dreams to play their pranks before it. A student of some experience once said in jest that "to have a sense of humor is the first qualification for Chelaship". There is truth in that, though care is needed lest the humor should grow bitter. But come with me for a little while and smile! Leave the noise and dust behind, and rest in the cool and the shade of smiling contemplation. There is no need to take life as a tragedy: has it not been said that "if we only knew our business all this would be but a contest of smiles"? He who cannot see the humorous side of events is well-nigh lost, and this the present shows. So look forth with me upon the scene of strife and laugh as the gods must laugh to see the the mortals playing at being immortals. See how they grow into the parts they play and think they hold the destiny of worlds in their little hands! This

one cries to the four points of space that, unless another resign from office, the future not only of the Society but of races yet unborn will be imperilled. And the cry is taken up and quickly echoed, for faithful echo ever answers "Yes" when that is needed. Do you not remember that combat fierce and terrible between Don Quixote and the wine-skins, and Sancho's part in the story? So that "Sancho, awake, was as wise as Don Quixote asleep: his head being quite turned by his master's promises". History is never original, as I will presently remind you on another count. But returning to our comedy, gaze out on the warfare of papers, protests, and promises; dust, documents, and dummies—all in wild confusion, each final and conclusive. Thunders of indignation, volcanoes of approval; tragedy and desperation. And laugh! The mortals are lacking in dignity, but they mean well. They really do believe that if success does not crown their individual efforts, the sun will give up its work in despair. Let us look on and wait: there is never such haste that action must be frantic. The wheel of months and years grinds on and on unceasingly. The face of things changes in that grinding. Exaggerated tragedy becomes burlesque, and the wise man waits for the reaction which follows all strained emotionalism. Many would have been saved from grievous blunders if they had stopped to gaze at themselves on the Screen of Time. They might have caught its protoplasmic smile!

But some are being wounded in the fray, and to one of such this letter was lately written by a friend: I give it, as it takes up a different standpoint to the one I have been considering: "Hearing that you are not well in health and have as well another grief to bear, I make bold to write to you and say that I am sorry. It is not consolation that I have to offer, for I think that is too often a mere mockery of sorrow. Yet I would tell you that you are not quite alone. A friend who is dealing blows to right and left, and would fain make of herself an enemy, has not spared you in that respect. But I think we have only to remember what we have already learned for ourselves—that it is all from delusion—and then we shall not mind and shall be prepared to wait until great Time brings its magic changes. We can wait: 'those also serve who only stand and wait'. And that too has to be learned no doubt like other things—through pain. But let us not forget that it is we who make our own pain. I have found that grief and sorrow only spring from wrong thinking. Not wrong in the sense of wicked, but in the sense of something out of harmony with the scheme of Nature; something *unscientific* and therefore

contrary to the highest ethics. If we confined our thoughts as well as acts to our own clear duty, leaving results and the morrow to the Law, what room would there be for sorrow? So let us lean back and smile at the show and seeming of things, knowing that even if we are tied by hands and feet for a spell of days or years the heart of the world will throb on quite well without us. Therefore do not let us get mentally involved in this or any other matter, but stand aside—spectators, though doing with power all that comes to us to do and ready to do nothing if that be needed. Then, Brother, let us be glad at whatever comes and at all that is said and whispered, for though to-day may seem dark these things work out in the end for good. The more violent the storm the sooner shall we see the face of the sun which shines behind the clouds that only hide it for a very little while. You are quite happy and serene, ready for all and indifferent to each, at rest in the silent place of your own abode. But, like all of us, you are not known to every man, for the soul alone knows the soul. That is why there is little need to hide in Kali Yuga! You may tell them all, and they are not one jot the wiser. These people who imagine that they know the heart, the mind, and the soul of either you or me are not wise at all. They do not understand. They do not believe in their teaching, but merely hold it in their heads. So let it turn there, and perchance in the course of ages a flower will bloom in the heart of each, and then we will rejoice. If man could be strong in himself as a part of the whole, the noise of the world would not so much as reach his ears. My love to you."

It has been said that history cannot be original. We have instances of this to-day on every side. What battles were fought by H.P.B. with the Brahmans of modern India, and how she faced the opposition of their inherited conservatism! She had to deal with priests, for, as everyone should know by now, the Brahmans were the priestly caste of India. They were horrified with her unfamiliar methods, for they had grown hard-cased in a form and they overlooked the spirit in the letter. In all her writings, especially in the *Secret Doctrine* and the *Voice of the Silence*, she had much to say about the "Tirthikas, the unbelievers"—the Brahman ascetics, as she carefully explained. But, needless to say, she was not so foolish as to think that all Brahmans were of this kind. Was not Damodar a Brahman? Though he had to lay down his caste before achieving the aim and hope of his life. There are of course many good and noble-minded men amongst the members of that caste, as amongst those of other castes. One may study the characteristics of a nation with profit

and without the slightest harshness, and if you conclude that the dominant peculiarity of some European nation is frivolity, you do not mean that each and every native is frivolous. It would be ridiculous. It would be still more ridiculous for every native of that country to take the criticism as a personal insult to himself. He would be self-condemned at once. Most educated Englishmen would tell you that the English as a nation are conservative to a fault, but are there not flaming Radicals in England? Yet one may say that, however subtly hidden, the characteristic of a race will be found in the units of which that race consists. I have known a socialist in Scotland whose deepest feelings were outraged when a small boy whistled on the Sabbath! So one may study a race impersonally, and expect to see it repeating its previous records. One may study an association in the same way, or a caste. Following that method it would be easy to foretell the action of a number of men in a given crisis, when action was necessarily hurried, if one knew the character of the race to which they belonged. In an early number of *The Theosophist* (vol. I, pp. 51, 52) a description is given of a famous Yogī known as Brahmachari Bawa, or Vishnu Pant Gokhle, a Brahman. Before reaching "illumination" he tells his interviewer that he had often consulted Brahmans and sought teaching from them, but he was always answered thus: "If you will worship *us* and learn *our* mantras and incantations from *us*, we will disclose to you the truth about the 'self-existent'. And so", he continued, "in order to try them, I learned their mantras and did all they bade me do, and then demanded that the true knowledge should be divulged to me. Their answers proved their selfish wickedness, foolishness, and often entire ignorance of the subject Having thus discovered that most of them were only hunting after fame and selfish ends, and yet dared to brand those who questioned them as to their learning 'faithless infidels', a great aversion arose in my heart for them." No doubt many Hindūs could thoroughly endorse from their own experience the words of the Brahmachari Bawa. They could hardly have found amongst their fellow Brahmins the light which they sought, or they would not have so run after H.P.B. All this is interesting as a study in Karma. National heredity is a powerful factor in human action, and actions ever tend to repeat themselves. True it is of most men, and especially of those with priestly blood in their veins, that "What men prize most is a privilege, even if it be that of chief mourner at a funeral". And the essence of a privilege lies in its excluding others from sharing in it; the

holding of something as apart from the rest. A form of preservation which surely turns to self-destruction soon or late. By this you may know men: the soul which is of light opens its door to all who care to enter; sets no time limit on its acceptance; is indifferent to either praise or blame; and waits in patience on the Law, and waiting—works. But not for self *or against any man*: for Humanity and Brotherhood.

JULIUS.

CORRESPONDENCE.

LETTER TO THE EDITORS OF LUCIFER.

On page 442 of February *Lucifer* occurs a statement of Mrs. Besant regarding myself that is untrue and therefore entirely misleading. I am made to express the conviction that Mr. Judge is guilty as charged by Mrs. B., and that he has been so severely punished that he will "do it no more". I never had, nor have I now, any such conviction of Mr. Judge's guilt, but, on the contrary, I believe him entirely innocent of wrongdoing and the subject of a relentless persecution, conceived through misapprehension, but followed by a zeal that is blind and unreasoning, and therefore full of all uncharitableness. As I am being similarly misquoted elsewhere, I trust that this plain statement will leave my position on these matters in no uncertainty. I trust I may be permitted to express my profound sorrow that the magazine founded by H.P.B. should be so largely devoted (nearly forty pages) to bitter denunciations of one who I have reason to know possessed during her lifetime her warmest gratitude and entire confidence. There seems nothing left of *Lucifer* but the name.

Very Respectfully,

J. D. BUCK, M.D., F.T.S.

A LETTER FROM A MASTER.

At the end of Annie Besant's article in the last number of *Lucifer*, she refers to a letter from a Master published by H.P.B. in the first volume of the magazine, and republished by herself in a later volume. It seems a curious letter for Mrs. Besant to refer to, as the following extracts from it will show.

"Theosophy, therefore, expects and demands from the Fellows of the Society a great mutual toleration and charity for each other's shortcomings.

Theosophy *must be made practical*; and it has therefore to be disencumbered of useless digressions, in the sense of desultory orations and fine talk. Let every Theosophist do his duty, that which he can and ought to do, and very soon the sum of human misery, within and around the areas of every Branch of your Society, will be found visibly diminished.

"No Theosophist should blame a brother, whether within or without the Association; neither may he throw a slur upon another's actions or denounce him, lest he himself lose the right to be called a Theosophist. For, as such, he has to turn away his gaze from the imperfection of his neighbor, and center rather his attention upon his own shortcomings in order to correct them and become wiser. . . . Do not be too severe on the merits or demerits of one who seeks admission among your ranks, as the truth about the actual state of the inner man can be only known to Karma, and can be dealt with justly by that all-seeing Law alone." G.

QUEER DOINGS.

To the Editor of the Path,

DEAR SIR AND BROTHER:—I think it right to call the attention of your readers to the following, which I have received from Dr. Franz Hartmann with his permission to use (should I desire to do so) the information which he sends. Dr. Hartmann writes me that Count Leiningen has recently sent out voting-

papers to some of the members of the Vienna Lodge, with the object of getting votes in favor of forcing Mr. Judge to resign the office of Vice-President. It is to the wording of the notice sent out with these voting-papers that I specially wish to call attention. It runs as follows (translated by Dr. Hartmann):

"W. Q. Judge having been convicted of having practised cheating for many years, the matter has become public, and it is our duty to force him to resign. Please fill out the enclosed voting-blank."

Further, Mr. Barclay Day, who is circulating a scheme for abolishing the officials of the T.S., has written to Dr. Hartmann on the subject, who makes the following remarks thereon, which I am permitted to make known:

"If the T.S. were a Society like many others, having doctrines that are based upon opinions and votes, . . . the proposal of Mr. Barclay Day to do away with the president and vice-president and make a sort of free church with an annually renewed supreme church councillor would be worthy to be taken into consideration. But the T.S. differs from all other similar Societies in having for its real leaders the *Masters*, who are in possession of self-knowledge and care for nobody's opinions, not even for those of a deacon of a church. It is therefore not a matter of indifference as to who stands at the head of the external organization of the T.S., but it is in the interest of the T.S. that it should have at its head a person who has the power to communicate with the Masters. The only person that I know to have that power and at the same time to be capable of holding together the various elements composing the T.S. and willing to trouble himself with it, is W. Q. Judge; and instead of asking him to resign we ought to be thankful to him if he will continue his labors, even if the majority of the members are not capable to recognize the value of his services."

I may add that I have sent an exact copy of the above to the *Theosophist*, *Lucifer*, and the *Vahan*, for insertion in their columns.

With regard to the voting-papers sent out by Count Leiningen, Dr. Hartmann also says that "it must not be forgotten that the majority of such voters do not read English and do not know what it is all about!" This, I think, surely needs no comment. I remain yours fraternally,

A. L. CLEATHER.

19 GAYTON ROAD, HARROW, *March 11, 1895.*

A NEGLECTED OPPORTUNITY.

EDITOR PATH:—All Theosophists are of course anxious to place the new ideas in which they rejoice before as many as possible. To that end we distribute literature and send out lecturers, and we do well. But there is a field which has not yet been well tilled, and that is the prisons and penitentiaries. Theosophic literature placed in the prison libraries would bring light to many who are in darkness and above all need light, and above all, too, are ready for the truth. Nowhere can we find soil better prepared for the growth of Theosophical seed than the minds of many now serving out a sentence in some prison or penitentiary. The convicts have abundant time for study and contemplation; many feel that the world is an illusion, others that they are unjustly suffering.

We as Theosophists look upon the convicts in a prison in a very different light from that in which they are viewed by most persons. We believe that very many are there as the result of the life led in a previous incarnation, and that if they will profit by the experience it will do much for them in the present life and more in the next incarnation. Our books will enable them to learn how to profit by their experience.

I have been led to write these few words by my experience in the Oregon Penitentiary, where I preach once a month. Something over a year ago, through the kindness and generosity of the San Francisco members of the T.S., always kind and generous, some Theosophical books were placed in the prison library and eagerly read by the convicts. Those who read soon found out that I was a Theosophist, and asked me for some literature and finally for instruction. A month ago I gave notice that I would meet every Thursday those who wished to study Theosophy, and now I have a class of over thirty students deeply interested. I have lectured a good deal on Theosophy and have invited questions; never have those questions been more thoughtful and pertinent than those asked me by my convict class.

Now here it seems to me is an opportunity which has been too much neglected, and which we should hasten to improve wherever we can, sending a teacher to the convicts and placing our books in every prison library in the United States. It is impossible to count how many may be started aright and made ready for the new teacher who shall come in the next century. Let us make the most of this great opportunity for helping a class of brothers who more than any others need the help which we alone can give.

REV. W. E. COPELAND.

SALEM, OREGON, *February 25th, 1895.*

FROM MME. BLAVATSKY'S SISTER.

MY DEAR MR. JUDGE:—There are impulses the importance of which is strongly felt and cannot be doubted, being a fact in itself, though the certainty one feels about them cannot be explained by argument or reasonings. I received one of these impulses, and acted under it quite unexpectedly and unexplainably to myself, about three years ago—I think it was in October, 1891, when I heard that Mrs. Besant was thinking of going to India.

This feeling, impression, conviction—you may give it whatever name you like—came to me in night time. So far as I can remember, I had not thought for a very long time previously either about Mrs. Besant or India or the Theosophical Society, and so I have no explanation for its origin. Neither have I any adequate words to describe its nature.

This was not a dream. At least my memory has not preserved anything: I saw no one, I had not heard any voice speaking to me; but even before I was fully awake I *felt*—and very vivid was this feeling—*that Mrs. Besant must not go to India*, because the results of her voyage would be bad, dangerous, harmful, and disastrous to the extreme. In the same time I felt conscious that *I was in duty bound to warn her*.

Who or what imposed on me that duty? why did I feel compelled to do it? I could never define. Neither could I comprehend why was I so certain that Mrs. Besant's trip would prove dangerous and harmful; and who or what was to suffer by it; she herself or others. At the time I could not have answered any of these questions. And so when I awoke and began to reason I decided at once that it was all nonsense, and that I need not do anything of the kind.

Properly speaking, I had never been a member of the Theosophical Society. I took interest in it (as I even do now) as in a very lofty, moral, highly intellectual movement, started throughout the world by my own dearly-loved sister. But even in my sister's lifetime I never interfered with the Society, much less with the doings of its members, strangers to me. If so, what right had I to importune Mrs. Besant by my advices and opinions? For her, who did not experience what I felt myself, all I could write and tell would merely be the expression of *my personal opinion*, devoid of any meaning for her.

Such was my train of thought. So, *according to reason*, I did my best to destroy the impression and to get rid of my strange feeling, the notion that I was *obliged* to warn her. But it gave me no rest; it positively obsessed and persecuted me! I felt a painful depression, accompanied by an ever-increasing conviction that I had better act, as I was prompted to from the beginning, for such was my moral duty.

At last I came to the conclusion that the consciousness under which I felt myself obliged to warn Mrs. Besant came from my sister; that it was her will to keep Mrs. Besant from going to India and had no other possibility to act except through me. So I resolved to write to my daughter, Mrs. Vera Johnston, in London, asking her to transmit to Mrs. Besant my profound conviction it would not be safe for her to go over to India, or to interfere with any other branch of the Theosophical Society elsewhere than in England, for *I knew for sure that my sister Helen was against it*.

After this I regained my peace of mind. Mrs. Besant's answer to my daughter was something to this effect: "Tell your mother I shall go were I to die there, because *I am ordered to go*."

I thought then and there that she was mistaken (now I am sure of it!); that if she was really to perform the will of One whom my sister loved and venerated so devotedly, I would not have received so deep an impression to

contradict her intention. If my warning was of no avail, I am glad it was not by my fault. I have done what I was bid to do,—so much the better for me.

In case you think my statement has some value or importance for others than yourself, dear Mr. Judge, I authorize you to print this letter of mine in THE PATH or elsewhere. Believe me sincerely yours,

VERA PETROVNA JELIHOVSKY.

HALLEIN, *February 23d, 1895.*

P.S.—I hope heartily this letter will find you in good health and spirits. It was my wish for a long time to write you all this, and now I am very happy to have done it. Farewell, and good cheer to you and all those that are faithful to my poor, much-abused sister. V. P. J.

LITERARY NOTES.

LUCIFER for February contains forty-three pages about William Q. Judge, three continued articles, and "The Sacred Haoma Tree".—[G.]

THE VAHAN for March, whose sub-title is "a vehicle for the interchange of *theosophical* opinions and news", should, we think, eliminate the word "theosophical".—[G.]

LOTUSBLÜTHEN for February (German) has three articles and the usual notes. "The Palladium of Wisdom" of Sankaracharya, "Freewill and Reincarnation" by A. S., and some extracts from the *Dhammapapada*.—[G.]

ESOTERIC BUDDHISM. The edition of this work in paper has been exhausted. So many calls come in for copies in this style that the PATH has almost ready a new edition nicely printed and bound in paper, to sell at 50 cents, post paid.

THEOSOPHICAL SIFTINGS, Vol. VII, No. 15, contains a reprint of Thomas Taylor's translation of "An Essay on the Beautiful" by Plotinus. As Plotinus was one of the greatest of the Neo-Platonists, and this work of his very rare, it is of much value to have it incorporated in the *Siftings*.—[G.]

SPHINX for February (German) contains "Mystic and Man of the World" by Dr. Hartmann, "The Thread Running through the Mental Life of Ancient Greece" by R. von Koeber, "Clairvoyance in Dream and Waking" by L. Knoop, and a number of smaller articles and translations.—[G.]

INDEX TO SECRET DOCTRINE. This long-delayed volume is definitely promised soon, and before this notice appears the sheets will no doubt be completed. As soon as a supply of the printed sheets is received here they will go to the bindery and be hurried through. Subscribers will receive the copies due them at the first possible moment.

KEY TO THEOSOPHY. The PATH has in preparation a new edition of this indispensable work which, it is thought, will be superior to any edition yet published. It will contain the Glossary and Index of the English edition, will be from new type and printed on good paper. The size will be 12mo, making a convenient shape to handle and read.

MAGIC WHITE AND BLACK. This important work has been out of print for some time, and the call for it has been so great that the PATH has arranged a new edition which will be ready to send out early in April. The paper and press work will be much better than heretofore, and the price will remain the same; 50 cents in paper and \$1.25 in cloth, post paid.

THE LAST CHANGE OF THE EARTH'S AXIS, by F. G. Plummer, is an attempt to prove that the earth's axis changed as recently as some twelve thousand years ago, and twice before. Many sciences and scriptures are called upon to furnish evidence to support the author's views, and it will interest as offering a reasonable explanation of the destruction of Atlantis.—[G.]

SOPHIA, (Spanish), for March has, besides the continued articles, "The Present Hour" by José Plana, in which the writer depletes the tendency of

the age to follow the *letter* rather than the *spirit* of religious and philosophical teachings; an article on "Masonry" by H. F. Parés Yansó, a Masonic F.T.S.; and a study of the Planet Mars, illustrated, by Viriato.—[H.S.B.]

SPIRITUALISM as Viewed by Rev. Dr. D. W. Moffat, H. V. Sweringen, A. M., M.D., and S. O. Hull. This is a pamphlet gotten out by the Spiritualists in reply to an attack against the modern spiritualistic theory that the phenomena of their *séances* are caused by the spirits of the dead. We think the book serves just the purpose its producers would least desire. H.P.B. is named as an eminent Spiritualist!—[G.]

NORTHERN THEOSOPHIST for March. How are the mighty fallen! he who so nobly preached charity! "The Golden Calf" continues its sensible talk. An article on "The Theosophical Society and its Work" by W. H. Thomas gives the author's views of some fundamental ideas of the T. S., and "Two Students" continue their Theosophic exposition of Christian dogma by commenting on the mission of St. Paul. The balance of the magazine is taken up with activities.—[G.]

THE PACIFIC THEOSOPHIST for February contains three articles, "Reason, Instinct, and Intuition" by A. E. Gibson, "A Review and Forecast of the Theosophical Situation" by Allen Griffiths, and a studious and thoughtful paper by Dr. Anderson on the "Relation of Theosophy to Religion, Science, and Philosophy". The editorial deals with the present troubles in the T.S., and Resolutions of Confidence and various activities end the number. What a noble work that of lecturing in the prisons!—[G.]

THE YOGA OF CHRIST, OR THE SCIENCE OF THE SOUL, written down by A.K.G., edited by F. Henrietta Müller, B.A. The Preface tells us that the manuscript of this work was given the editor by A.K.G., who received it from "an Indian Teacher". It contains many excellent moral precepts with which all will agree. But it is somewhat startling to be told that "Yoga teaches us *how to conquer the spirit*" (the italics are ours). We hasten, however, to add that the editor, and not the "Indian Teacher", is responsible for this statement.—[G.]

THE ARYA BALA BODHINI. We receive this month the first number of this journal, published for the benefit of the Hindú Boys' Association at Madras and edited by A. B. Bodhini. The opening remarks are by Colonel Olcott and the Countess Wachtmeister on the Hindu youth of to-day and the objects of this movement. The Constitution and Rules of the Association are given; there is a continued article by Mrs. Lloyd, "How an English Boy is Brought up"; and "Yoga—What it Means", by Dayanand Swami. "Activities" end the number. If the Hindu Boys' Association should accomplish all that is hoped for, it will do a noble work in the regeneration of India.—[G.]

THE DREAM OF RAVAN, A MYSTERY. It is indeed a pleasure to have these articles, scattered through the *Dublin University Magazine*, collected in book form. Their value is too well understood at this late date by the mass of Theosophical readers to warrant elaborate comment. Hence for those who will hail the present reprint as an old friend in a new dress, no further advertisement is needed, and one rather envies him who has yet to explore these delightful pages. The unknown author was both scholar and mystic, one of those who have drunk from the fountain of knowledge near its source. Mr. Mead writes a fittingly graceful preface. Print and paper leave little to be desired, and the binding fits it for the frequent use such a book is sure to have in any library. (*Orderable from the PATH, \$1.00.*)—[G.]

THEOSOPHIST for January. "Diary Leaves" takes the travellers on their journey to Rajputana, through Allahabad, Cawnpore, Agra, to Jeypore. Many interesting incidents by the way are related; a visit to an ascetic who had been fifty-two years in the same spot, to another who had performed the "miracle of the loaves and fishes". The party seem to have suffered much from the heat, and the Colonel alludes to the prevalent dishonesty. J. S. Gladgil attempts to settle the dispute about Shankarâchârya's date by showing that there were three sages of that name. Madame Jelihovsky's article on H.P.B., H. S. Olcott's "The Mahâtmâ Quest", and Henry Pratt's "Outlines of Astronomical Motion" are continued. Mr. J. C. Staples helps to show

the absurdity of Sturdy's scheme, and a laudable effort is made by W. V. Saint George to show how both Hinduism and Buddhism are needed for the regeneration of India. In a slip accompanying the magazine we are told of the formation of the Indian Boys' Association, of which Countess Wachtmeister is President.—[G.]

SURELY THE IRISH THEOSOPHIST is advancing with giant strides! With the able and devoted band of workers and writers who sustain it, and the "H. P. B. Press" converted into the "*Irish Theosophist Press*" ("without Devachanic break", as the Dublin Lodge Letter wittily puts it), a bright future, full of strength and usefulness, stretches before it. In the February issue, Jasper Niemand in "Letters to a Lodge" answers most interestingly two questions on the ever-fascinating subject of psychic faculties and powers, and in replying to a third question regarding Mr. Judge's remarks on the closing of connection with the Lodge in 1897, much light is thrown upon what that "connection" really is. In a short article, "Three Great Ideas", W. Q. Judge emphasizes these, out of the many ideas brought forward by Theosophy, *Brotherhood, Human Perfectability*, and the *Masters as Living Facts*, telling us that they "should never be lost sight of". H. T. Edge in "Teachings of a Western Occultist" translates and annotates from Eliphas Lévi's *Dogme et Rituel de la Haute Magie*. An old letter of H. P. Blavatsky's is printed, in a note to which the interesting fact is stated that "Barkis is willing" was once said by her to be a mantram. Æ. writes with feeling and grace of the attacks on Mr. Judge, and "A Reminiscence" is given of one of the early Dublin meetings, with extracts from some speeches there made. "The World Knoweth Us Not" and "The Story of the Wild Thyme" are continued; Mr. Judge sends "An Old Message from the Master", and resolutions of Lodges and Letters to the Editor complete the number.—[G.]

MIRROR OF THE MOVEMENT.

IT IS understood that Mr. Bertram Keightley, Mrs. Besant, and others propose presenting charges against Mr. Judge of slandering Mrs. Besant and Prof. Chakravarti, with view to his expulsion from the T.S.

BROOKLYN T.S. had Sunday lectures in March: *The Intangible World*, J. H. Connelly; *Is Theosophy Enough?*, Thomas E. Willson; *Phosphorescent Theosophy*, H. A. Freeman; *Theosophy*, Miss A. D. Hunt; *What is Immortality?*, William Main.

ARYAN T.S. had Sunday lectures in March: *Phosphorescent Theosophy*, H. A. Freeman; *New Wine in Old Bottles*, A. Fullerton; *Is Theosophy Enough?*, Thomas E. Willson; *Ships that Pass in the Night*, William Main; *Myths and Symbols*, H. T. Patterson.

CALIFORNIA, Allegheny Co., Pa., has been Theosophically missionized by warm workers from the Pittsburg Branch, receiving lectures and instruction, and a study class upon the *Key to Theosophy* has been formed, consisting of Roman Catholics and a Protestant minister.

CHICAGO T.S. LECTURES in February were: *Occult World*, G. M. Willis; *Origin of Religion*, G. E. Wright; *Jesus the Theosophist and India and America*, Miss Leoline Leonard; *Child of the Sun and Moon*, R. D. A. Wade; *The Bible a Theosophical Book*, Mrs. Lina Lockwood; *Deliver us from Evil and Visible and Invisible Man*, Miss Eva F. Gates.

THE MASCHIMEDT FARM, that kind and hospitable home where so many Theosophists have found during the two latest summers so pleasant a resort, has suffered a lamentable loss in the destruction by fire of its carriage house, carpenter shop, grain barn, and store shed. A large quantity of grain, seed for another season, as well as carriages, sleighs, farming implements, incubators, and household furniture, were consumed, causing an uninsured loss of \$1500. The origin of the fire is unknown.

FOUR OF THE WESTERN BRANCHES have been trying an experiment this year that still others might like to attempt. The Bulwer Lytton, Vedanta,

Amrita, and Dana Branches are using a common program, and each Branch in turn sends a paper to all the others. This arrangement brings about an acquaintance between the Branches and strengthens the bonds of brotherhood. This is not intended to make Branches less careful in the study of subjects because some help is coming from others, and it has not had that effect, so far as I know.—(*Communicated*).

THE WHITE LOTUS CENTER at 328 E. Houston street, New York City, continues its regular meetings every Friday at 8:15 p.m. Since last month a change in the program has been made. Instead of having discussions, which were only confined to a few, the study of the *Key to Theosophy* has been taken up, thus inciting all the members to work. Since most of the members are young people, ranging from sixteen to twenty-five years, only such questions are selected as are not beyond the understanding of young and new inquirers. This plan so far works well.

THE FOLLOWING BRANCHES have adopted the resolutions of the Aryan T.S. respecting Mr. Judge, in addition to the forty-five heretofore published; to wit, Narada, Amrita, Dayton, Hot Springs, and Sravaka, fifty in all; and the Shelton Solar, Columbus, New Orleans, St. Paul, Lake City, and Jamestown have passed resolutions of confidence, though without adopting the precise language of the Aryan resolutions. Harmony Lodge laid on the table resolutions of confidence in Mr. Judge, Ishwara T.S. rejected them, Willamette demands a full, thorough, and impartial investigation of the charges.

CINCINNATI T.S. during the month from February 15th to March 15th has held open meetings every Tuesday evening. Essays have been read as follows: *Life*, Mr. Jas. G. Baldwin; *Ancient Civilizations and Buried Continents*, Dr. Thos. M. Stewart; *Secret Societies and Initiation*, by Dr. Edgar C. Buck; *The Brotherhood of Man*, by Miss Celestine Clo. The attendance has been uniformly good, and the discussions generally participated in by members and visitors. The Study Class meets every Sunday night and is now engaged in the reading and discussion of Mr. Judge's *Ocean of Theosophy*. A Lotus Circle has been formed, with Miss Rose Winkler in charge; it meets every Sunday afternoon. The children attending it show much interest in the study of the basic principles of Theosophy and the philosophy of life it unfolds. Even the older people pronounce it a splendid move, because it gives opportunity for small classes to be formed, in which inquirers may freely ask those questions which diffidence would prevent their asking in the meetings wherein discussion is necessarily confined to the essay or other subject matter presented.

BURCHAM HARDING, during a short visit to New York, addressed a meeting arranged by Miss A. F. Hascall, at Clifton, Staten Island, where a class for study was formed. Returning to Boston March 2d, he opened the discussion at the Malden weekly "workmen's" meeting. The 3d he lectured in the afternoon at the Universalist Church, Dorchester; and in the evening before the Boston T.S. The 6th he started on a tour through the chief cities and towns of New Hampshire, where there are no Branches of the T.S. That evening a lecture was given at Manchester; the 7th he spoke at Nashua; the 8th the class at Manchester, which has been studying for some time under the direction of Bro. S. C. Gould, was attended. A second lecture, on the 9th, at Manchester on *What Happens after Death?* was given to a crowded audience. Several new members attended the class held the following day, some joining the T.S. A little systematic study is all that is required for Manchester to be enrolled as the first New Hampshire Branch. On the 10th a second lecture was given at Nashua, a small class being organized on the 12th. The 13th and 14th public lectures were given in Union Hall, Concord, to good audiences, and plans laid for a Study Class. We must thank the newspapers in each place for the long reports of lectures and preliminary notices; they have been able helpers. Our friend and brother, Parker Pillsbury of Concord, the well-known Abolitionist pioneer, seems greatly interested in the Theosophical "abolition of selfishness" movement, and would gladly lend a hand if his eighty-five years did not prevent. Perhaps "to-morrow" he may. At the request of the pastor, Mr. Harding addressed the evening congregation of Concord Unitarian Church on the 17th.

CLAUDE FALLS WRIGHT addressed the Denver Theosophical Society at its rooms on February 18th on *Karma*. On the 19th he spoke to a large audience in Mrs. Agger's drawing-room on *Dreams*. On the 20th he addressed a meeting at Mrs. Smith's on *Tatwic States*. Wednesday the 21st was devoted to new propositions of Branch work to the members. On the 22d he addressed a meeting at Mrs. Scott's on *Christian Science*. On the 23d he lectured at Mrs. Agger's on *Hypnotism*. He then left for Salt Lake City. Being snow-bound on the road he did not arrive there till Wednesday the 27th, but that evening addressed the members there in their rooms on *The Object of Theosophy*. The next evening he attended a Lotus entertainment given by the ladies of the Society, at which there was a very large attendance. The following evening, March 1st, he lectured publicly in Unity Hall on *The Theosophical Society*. March 2d he again lectured there on *Reincarnation*. March 3d, Sunday, he preached to the Unitarian Congregation on *Esoteric Christianity*, and that evening gave a third public lecture on *Occultism* (about 600 present). His lecture the following evening, March 4th, was crowded to overflowing; topic, *The Constitution of Man*. And from his address on *Dreams* the next night about 250 people had to be turned away. Mr. Wright then left for Ogden. March 6th he lectured there on *Theosophy* in the Court House. March 7th on *Reincarnation*, and March 8th on *Occultism*. These lectures were also crowded. He formed a reading centre in Ogden and then returned to Salt Lake City. That evening, Saturday, March 9th, he addressed the University Club on *Theosophy*. The next day, Sunday, he held a members' meeting in the morning, and in the evening gave a public lecture on *Spiritualism explained by Theosophy* in the Grand Opera House. The theatre was filled to overflowing, about 1100 persons being present. The next evening, Monday the 11th, he addressed the members of the Society, and on the 12th gave an address in Unity Hall on *Concentration*. On the 13th he addressed the members on *H.P.B.* On Thursday the 14th he left for Denver. Arriving there the 15th, he lectured that night to a good-sized audience in the Unitarian Church on *Theosophy*. The following night he again addressed the Unitarians on *Reincarnation*, and being invited to take the minister's place at service next evening, he chose for his topic the *Inner Meaning of Christianity*. The afternoon of the same day he held a meeting of the Branch members. W. Wright now goes to Memphis, Tenn., and returns East in time for the Boston Convention. The foregoing is only a general outline of his work, and takes no account of an infinite number of calls, parlor talks, meetings with newspaper reporters and with members.

PACIFIC COAST.

KSHANTI T.S. had Sunday lectures in February: *Reincarnation*, F. C. Berridge; *Progress*, H. W. Graves; *Karma*, H. W. Graves; *Theosophy and Social Reform*, W. H. Berridge.

SEATTLE T.S., besides its weekly meeting for study and business, has a "Beginners' Class", a *Secret Doctrine* Class, a "Training Class", and Sunday public lectures. A Lotus Circle is being formed. The *conversazione* on March 13th was a great success.

THE PACIFIC COAST COMMITTEE FOR THEOSOPHIC WORK earnestly appeal to Theosophists on the Coast for aid in sustaining the lectureship there. An enormous amount of work has been done by the lecturer and incalculable results secured. Dr. Griffiths, the lecturer, has expended his whole private means, and is now entirely dependent upon his salary. Of course it would be very gratifying to the Committee if some aid should be given by Theosophists in this part of the country, for all are alike interested in so important and grand a work.

INDIA.

THE MUSÆUS SCHOOL AND ORPHANAGE FOR BUDDHIST GIRLS issues a strong appeal for help to putting up a permanent building instead of the present temporary structure. There are already fifty scholars, some resident with the teachers in this temporary building. Any contributions which members of the American Section can make to this most worthy object will gladly

be taken charge of by the General Secretary and forwarded to the Committee in Colombo. A suitable site has already been given for the building.

THE PRESIDENT-FOUNDER T.S. in an executive notice announces that Sr. Alberto Das, formerly of Spain, lately of Buenos Ayres, has been expelled from membership; his two diplomas, the second of which he obtained under an *alias*, are cancelled, and the Charter granted him for the Luz T.S. recalled. A new Charter has been issued to the genuine Theosophists. This is the second time Mr. Das has been expelled from the Society, and we gladly comply with the request of the President that this notice be given in **PATH**.

MISS F. HENRIETTA MÜLLER, whom the *Theosophist* honors as "one of the most courageous of women", has given additional proof of freedom from conventional prejudices by adopting an adult son, an Indian. He has added his mother's name to his own, and will hereafter be known as Akshaya Kumar Ghose Müller. The *Theosophist* expresses every kindly wish for Miss Müller's career as a mother, and the **PATH** trusts that the newspaper announcements of the arrival in England of "Miss Müller and son" may receive all marks of respectful interest.

THE HINDU BOYS' ASSOCIATION was formed during the Convention at Adyar, its purpose being to give Hindü boys every facility to understand and practice their own religion, form a nucleus of a vast brotherhood among them, and through the rising generation to help restore to India her past religious greatness. It was determined to establish for boys a monthly journal entitled *The Ārya Bala Bodhini*, subscription to be 1 rupee a year. A number of philanthropic ladies and gentlemen have promised to contribute, among them Mrs. Besant herself. A committee of seven Hindü gentlemen will conduct the affairs of the Association, and the Countess Wachtmeister has been elected President. Subscription should be sent to The Manager *Bodhini* Office, Adyar, Madras, India.

ENGLISH LETTER.

The Northern Federation meeting last month seems to have been a great success. It was held at Liverpool, and Mr. Mead took the chair: representatives from eight of the Federated Lodges were present. The Council very wisely passed a unanimous resolution that "no action or resolution would be in order in reference to the Vice-President dispute"; the Federation being a non-executive body in its relation to the T.S.

The H. P. B. Lodge, at a meeting held on the 11th ult., unanimously passed a resolution expressing its entire concurrence in the "decision concerning Mr. Judge" recorded by the Aryan Lodge of New York. The H.P.B. Lodge also passed other resolutions at the same meeting, expressive of its entire confidence in Mr. Judge, and recording its disapproval of the action proposed to be taken by various Lodges and members in consequence of attacks and alleged charges against Mr. Judge, as being "in direct violation of the first object of the T.S., and the spirit of fraternity in which the T.S. was founded."

The Norwich Lodge has recorded a vote of confidence in Mr. Mead; so has also the Blavatsky Lodge at a special meeting called to elect a President, when Mrs. Besant was reelected unanimously and with acclamation. The Bow Lodge at a business meeting lately passed a resolution expressing its confidence in Mr. Judge, and declines "to join in the attempt to force" him into resignation of office.

Our old friend, Mr. C. H. Collings, President of the Bow Lodge, together with Mr. Sydney Coryn, President of the Croydon Lodge, is starting a new Theosophical magazine, to be called *Ourselves*, which is especially addressed to the working classes. Mr. Coryn, who has a private printing press, is undertaking the immense labor of printing the magazine himself. It is, I believe, to appear monthly, and will be freely circulated in the East End.

Mr. H. A. W. Coryn, President of the Brixton Lodge, has also taken up the question of appealing more to what are called "the lower classes". He has written and had printed a short leaflet addressed to workingmen, which is a model of clearness and simplicity; 5000 of this have been distributed over Brixton, and a large number in Croydon.

The Bow Lodge reports great activity and many plans for work. One of

the Secretaries writes me that Jasper Niemand's paper "The Sleeping Spheres"—read by the President—was by far the most interesting and instructive to which the Lodge has ever listened.

The Dublin Lodge feels the stimulus of our Brother James Pryse's presence amongst them, especially in the direction of the *Secret Doctrine* class, which under his guidance has quite "woke up", after a period of partial obscurity, as one of their number writes me. A specially interesting paper on "Theosophy and the Bible", by Mr. S. Coryn, was read before the Southport Lodge lately. Mr. Hudson of the Middlesbrough Lodge has addressed the Trinity Presbyterian Literary Society on "The Imitation of Christ", and Mr. Thomas of the same Lodge recently lectured on Theosophy before the Independent Labor Party. Both were well received and attentively listened to.

ALICE CLEATHER.

AMERICAN SECTION REFERENCE LIBRARY.

A friend, who does not wish to have his name mentioned, has presented to the T.S. Reference Library the following books: *Advancement of Science; Philosophy of Individuality; Conservation of Solar Energy; Use of Life; The Day after Death; Evolution and Ethics; Matter, Ether, and Motion; and Occult Japan*. Another gave Zell's *Encyclopedia and Dictionary*. The Swedish Sub-Section has sent us the first four volumes of its magazine.

The Reference Library is at the Headquarters Rooms of the American Section T. S., 144 Madison Avenue, New York City, and open to members and associate-members of the T.S. from 9 a.m. to 10 p.m. daily.

The growth of the Library depends chiefly on the liberality of the members of the T.S., and donations of standard scientific works of the day, as well as modern and ancient works on Theosophy, the Occult Sciences, Egyptology, American and European Ethnology and Archæology, Eastern Religions, Sciences, and Philosophies, in English and other languages, are always welcome.

LIBRARIAN T.S. REFERENCE LIBRARY.

SUPPORT OF THE T. S.

Since my last report "business" has shown a decided improvement. Nearly every week some new ones have joined the "faithful", and I now look for a steady growth.

During February "Kings County" came to the front again, with a special donation of \$7.00. This was explained to be for the purpose of making up for some of those who were forced by hard times to suspend payment. This is the spirit that will make the Fund a solid and reliable income, upon which the General Secretary can depend.

New pledgers since last report are as follows: In the 10-cent-class, J.U.S., J.F.K., H.H.; in the 25-cent-class, R.C.K., H.B., D.Z., Mrs. T.M.S., L.B.H., L.A.H.; in the \$1-class, G.C.W.; in the \$5-class, J.M.G.W. A.P.G., San Luis Potosí, México, \$5.00 per year. Making a total increase since last report or \$98.60 per year. G. E. H.

51 Huffman avenue, Dayton, O., March 15th, 1895.

Received from George E. Harter \$55.00 on February 18th, and \$75.00 on March 18; total since January 16th, \$130.

WILLIAM Q. JUDGE, *General Secretary (per A.F.)*

NOTICES.

THE ANNUAL CONVENTION, American Section, will meet, as before announced, on Sunday, April 28th, at the Boston Headquarters, 24 Mt. Vernon street.

WANTED—a home by a lady-member of the T.S., whose services may be given in exchange. Would be glad to aid in Branch work, etc. Address L.C.M.J. care Editor PATH, 144 Madison Ave, New York.

The Master's love is bountiful; its light shines upon thy face and shall make all the crooked ways straight for thee.—*Farewell Book*.

ÔM.

Æ U M

Have perseverance as one who doth for evermore endure. Thy shadows live and vanish; that which in thee shall live forever, that which is the Knower—for it is knowledge—is not of fleeting life: it is the Man that was, that is, and will be, for whom the hour shall never strike.—*Voice of the Silence, Frag. 2.*

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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.'

VI.

BY THE end of 1883 H.P.B. had resolved to go to Europe. Just about this time the members of her family in Odessa were in great trouble. General R. A. Fadeef, the brother of H.P.B.'s mother, was dying. They were all of them so overcome by sorrow and by continual watching over him, whilst on the other hand they knew of H.P.B.'s intention to start for Europe, that for a long time not one of them wrote to her. Only a few days after the funeral they thought of informing her about their common misfortune. But their letters reached Madras when H.P.B. had already left that city, and were sent back to Europe after her departure. Meanwhile she spent some time in Bombay and let her family know that on the 7th of February, 1884, she had arranged to embark on board the "Chundernagore". She wrote:

"I am starting depressed by a terrible foreboding. Either uncle is dead or I am off my head. The night before our leaving Adyar I dreamed of a scene which happened exactly twenty years ago in Tiflis, in 1864, when I was so ill, as you remember. I was lying on a sofa in the hall dozing, and on opening my eyes I saw

Uncle bending over me with so much sadness and pity in his face that I jumped to my feet and actually burst into tears, just as I have done when this scene repeated itself all over again in dream. And about five days ago, in a railway carriage, I was alone in the compartment at about two o'clock a.m. I was lying down but not sleeping, when suddenly between me and the window through which the moon shone very brightly, I saw someone standing. The lamp was covered, but all the same I recognized him at once. It was Uncle, pale, thin, dishevelled. Lord, how I started forward, and then heard in answer to my cry his voice as if vanishing in the air, 'Farewell to you, Helena Petrovna'—and then everything disappeared. I refused to believe myself. My heart was breaking: I felt I was to believe, but tried not to do so. And then a third time, again when awake: I was not asleep, having great pain in my leg, but shut my eyes in the effort to doze. Half-lying in an arm-chair, I saw him once more before me. But this time as he formerly used to be, twenty years ago. He was looking at me with an amused twinkle in his eyes as he used to do. 'Well', he says, 'and so we have met once more.' 'Uncle', I cried, 'Uncle, for goodness sake tell me you are alive!' 'I am alive', he answered, 'more than at any other time before, and I am shielded from suffering. Do not give way to sadness, but write to *them* not to make themselves wretched. I have seen father and all of them, all of them.' The last words sounded as if going away, becoming less and less audible, and his very outline became more transparent and at last disappeared altogether. Then I knew for certain he was no more in this world. I knew he was ill all this time, but it is so long since I heard from you. But then he chose to come personally and say good-bye to me. Not a single tear in my eyes, but a heavy stone in my heart. The worst of it is that I do not know anything for certain."

H.P.B. got her mail at Suez, and only then learned from the newspapers and her relations' letters that she had been perfectly right.

H.P.B. stayed in Nice with the Countess of Caithness before going on to London. Whilst there, she received numerous invitations to stop with people in England, and replied to these letters in a sort of circular. It reads as follows (translated from the Russian):

"Having received the cordial invitations of . . . and others, I am deeply touched with this proof of the desire to see and to make the acquaintance of my unworthy self on the part of

both new and old friends in England. But I do not foresee for myself any possibility of struggling with my fate. I am ill, and feel myself to be much worse than in Bombay and even more so than in the open sea. In Marseilles I spent a whole day in bed, and am still in bed, feeling as if I were on the point of breaking into pieces like an old sea-biscuit. All that I hope to be able to do is to mend my weighty person with medicines and will-power, and then drag this ruin overland to Paris. And what would be the use of my going to London? What good could I do to you in the midst of your fogs mixed up with the poisonous evaporations of the 'higher civilization'? I have left Madras *à mon corps défendant*; I should not have gone at all if I had not been compelled to make up my mind on account of my illness and the orders of the Master. . . . I feel sick and cross and wretched, and gladly would I return to Adyar if I could. . . . Lady Caithness is an incarnation of all that is good: she does everything possible to rest me and to make me comfortable. I must wait here till the weather is more settled. When the March winds are over I shall go to Paris to meet the delegates of the European Branches of the T.S., but I very much fear it will be torture for me. Am I fit for such civilized people as you all are? But in seven minutes and a quarter I should become perfectly unbearable to you English people if I were to transport to London my huge, ugly person. I assure you that distance adds to my beauty, which I should soon lose if near at hand. Do you think I could listen with equanimity to discussions about Sankaracharya being a Theist, and that Subba Row does not know what he is talking about; or to still more striking statements about Râj Yogis, to the crippling of the Buddhist and Adwaita teachings even in their exoteric interpretations? No doubt as a result of all these trials I should burst a blood-vessel. Let me die in peace if it is not given to me to go back to my familiar Lares and Penates in my dear Adyar!"

H.P.B. despatched letters daily to Odessa, where at that time both her aunts and her sister lived, imploring them not to deprive her of a last meeting with them on this earth, with all the passion she always felt in regard to her family. It was like the affection of a child.

"My dear, my sweet one, don't you bother about money. What is money? Let it be switched! Katkoff is bombarding me with telegrams. One of them was sent to me here by post from Madras. Twenty-nine words! I expect it cost him at least 500

francs, and when I wrote to him from here he sent another asking for my articles. He must be wanting them badly if he asks for them at such cost. So we shall have money. I expect you must have been greatly impressed with all the flatteringly magnificent articles about me in the newspapers, in the *Pall Mall* and others. They praise me entirely out of all proportion. In spite of all my uncouth and far from presentable figure with my swollen legs, I am getting to be *à la mode*! Reporters from all parts simply give me no rest."

Next from Paris in 1884:

"If for no other reason, come for the sake of the fun and see how I am worshipped as a kind of idol; how in spite of my tearful protests all sorts of Duchesses, Countesses, and 'Miladis' of Albion kiss my hands, calling me their 'saviour'—who has torn them from the abyss of Materialism, unbelief and despair—*sic!* You will see for yourself how they carry on about me. . . . You will probably go to at least one of the meetings, to one of the *Séances Philosophiques de la Société Théosophique d'Orient et d'Occident* in the princely halls of the Duchesse de Pomar. You shall see there the *élite de la société et de l'intelligence de Paris*. Renan, Flammarion, Madame Adam, and lots of the aristocracy from the Faubourg St. Germain. . . . And besides, we really do not want any of them at all, but for God's sake do not always change your mind: do not kill me. Give me this greatest and only happiness in the end of my life. I am waiting and waiting and waiting for you, my own ones, with an impatience of which you can have no idea. . . . I have run away from my cosmopolitan friends and interviewers, and other prying torturers, leaving Paris for a few days for Anghein, Villa Croisac, belonging to my dear friends Count and Countess d'Adhémar. They are real friends, caring for me not only for the sake of phenomena—which be bothered. Here I have a whole *enfilade* of rooms at my own and at your service. But if you wish we can easily live in Paris, coming here only for a few days. The Countess is a charming woman: she has already prepared rooms for you, and insists upon your staying with her. It's only a quarter of an hour from Paris, past St. Denis, and the station is nearly at the entrance of the château. Don't be afraid of being in their way. Their house is a huge one. She is a very rich American, so nice and unpretentious. Her husband also, though a great aristocrat and a crusted legitimist, is very simple in his ways."

In spite of this, Madame Fadeef and Madame Jelihovsky pre-

ferred to stay with H.P.B. in Paris, where they spent six weeks together. Many interesting things happened. Mr. W. Q. Judge was at that time staying in the same house with them. When the time came for the party to break up, H.P.B. started for London some two hours before her sister and aunt left for Russia. The latter accordingly saw her off at the Gare du Nord, with a large party of friends and acquaintances. To use Madame Jelihovsky's own words: "H.P.B. was very unwell, being hardly able to move her swollen feet which gave her awful pain. Most probably I was not the only one to nourish angry thoughts against her all-powerful Mahâtmâs—if they actually were so kind as described—thinking that they might help her, relieving her suffering, were it only in part, now that she had a long trip and the sorrow of parting with us before her. As usual she stood up for them, assuring us that though they do not think it a good thing to relieve people's suffering (the latter being the lawful reâction on each separate person), yet her own particular Master had often helped her, saving her from mortal illnesses. I walked, supporting her under the arm, to the platform, when suddenly she drew herself up, and glancing over her shoulder exclaimed: 'What is that? Who touched me on the shoulder? Did you see a hand?' No one had seen any hand, and we all stared at each other in astonishment. But how great was our surprise when Helena Petrovna smiled, and, pushing my arm aside, walked ahead firmly and briskly as I had never lately seen her do. 'So now', she said, 'this is an answer to you, Vera; you have been abusing them for their lack of desire to help me, and this moment I saw the hand of the Master. Look how I walk now.' And in fact she walked all the time on the platform, quickly and quite easily. Though she had to change the railway carriage twice, she got in and got out each time without visible effort, assuring us that her pain had entirely gone and that it was long since she had felt herself so well physically."

ONE MESSAGE TO COL. OLCOTT.

IN February *Theosophist* Col. Olcott refers to a letter received by him in Rajputana from the Master, and which he had been promised in a telegram some time before. He says: "It was a beautifully worded and, to me, most important letter, inasmuch as it pointed out the fact that the surest way to seek the Mas-

ters was through the channel of faithful work in the Theosophical Society". But this fact is just as important to us as to him, for the principle is just as real, the basis of it as sound, and the verification even more certain, for there has been the experience of himself and others in the years since.

To non-Theosophists this will naturally seem the complacent claim of a sectarian, combined with a subtle bid for support of the T.S. To them it is almost, perhaps quite, equivalent to saying, "We of the T.S. stand nearest to the Exalted Beings who so largely administer human affairs and are specially the patrons of this Society. If you wish to share our privileges, the certain method is to enrol yourselves in the ranks, contribute to the treasury, and in every way sustain the movement we have begun". Complacent and subtle as it may be made to sound, it is an entirely natural, just, accurate, demonstrable statement of a literal fact. And it has the additional force of coming direct from the Master himself, and of being exemplified repeatedly in the history of the T.S.

As has been numberless times pointed out, it is quite true that the T.S. is a group of individuals unrestrictedly free as to opinion and only linked together by a single belief—Universal Brotherhood. And yet, paradoxical as this may seem, it is the one body through which the distinctive truths of Theosophy are promulgated through the world. For while a man may be an F.T.S. without being a Theosophist, there is little reason why he should be; and while he may be a Theosophist without being an F.T.S., there is small probability of it. A very thorough Theosophist holds not only to the fact of Masters, but also to Their doctrines, spirit, and polity; and almost inevitably, therefore, feels it his privilege as well as duty to join the Society They founded, encourage, and protect, and which is so specially Their agency for carrying forward the visible movement that is the expression of Their own purpose and function. Anybody allied with Them in motive is naturally conformed to Them in action. So it comes about that most real Theosophists are in the Society, and that the energetic Fellows are those who most fully believe in the Teachers, the teachings, and the use of organization for making the teachings spread.

It is entirely probable that two of the Founders had at the time no prevision of what would prove the actual mission of the T.S., and that even H.P.B. discerned it but partly. The T.S. evolved just as the chrysalis does. It passed through lower and preparatory stages of existence, its inner life gradually transform-

ing its structure and quality, and its final manifestation—if the present *is* its final—only occurring when it had emerged from transitory states. As we see it to day, it is really an active propaganda of a Religious Philosophy, a spirited attempt to make all men see what is truth in the seen and unseen worlds and to move them thereby towards healthier and higher ideals of pursuit. The activity of the propaganda is in exact proportion to the extent in which the Theosophists in the T.S. feel Theosophy a reality, a system of fact and motive guiding their own lives and able to guide fitly the lives of all. Virtually, though not from original intention or present avowal, the Theosophical Society is an organized body training its units on a specific line of culture, and disseminating Theosophy wherever a field is open. The letter to Col. Olcott shows that this was the object of the Masters who prompted its formation and who now regard it as Their special agency.

It is, in fact, the only organism which is performing this work. The religious sects of the West oppose Theosophic teachings, and the Eastern religions do nothing to promulgate them. If the T.S. were blotted out to-day, there would be in the world no organized body to circulate these teachings, provide literature explaining them, form groups for studying them. Reawakening spirituality would have no recognized center for information, stimulus, or help. An occasional writer might publish Theosophic thought, but not with the means to make it influential or the backing to ensure its extension. Sporadic interest could hardly maintain itself in isolation, much less affect distant or even adjacent territory. And then would be repeated that long stretch of an intellectually-growing era without just principles of education or motive or method.

By no means strange, therefore, is it that the Masters so cherish the sole external organization for carrying on Their special work. It is altogether natural that men actively cooperating with Them therein should attract both Their attention and good-will. Indeed, if we understand the diffusion of truth and spiritual purpose as that for which They most care and labor, no other activity can equally commend a man, and none, therefore, be so certain to secure the grateful recognition of Beings who justly say, "Ingratitude is not one of our faults".

The kind of work thus ensuring approach is qualified by the word "faithful". This of course must include the elements of trustiness, energy, sustainedness, devotion, self-sacrifice—all qualities of the Masters' own work, but also the very vital ele-

ment of disinterestedness. Doing it with a view to reward in any form is merely a claim for pay, and while the pay might be accorded, it certainly would not be in access to the presence of Those whose whole spirit is antipodal. There is something almost comic in the thought of vigorous labor, to be compensated by direct association with Beings with whom one is not in sympathy. What would two workers have in common, one of whom worked simply for beneficence, the other simply for emolument? So, then, it is only the "faithful" toiler who will receive, though without demanding it, the boon of recognition.

This is by no means an unimportant subject. Certainly it makes very clear what value the Masters attribute to the Theosophical Society, its mission, its need of very earnest service, its actual place in the system of present spiritual agencies, its ample support from Powers behind its membership, the great necessity both of keeping it intact and strong and of using every resource within it for the largest effects. If the surest way to reach the Masters is by imitating Them and helping Them, and if the best form of imitation and help is in this "faithful work", nobody need be in doubt as to where his philanthropic impulses can most fittingly have vent. But there is another corollary. People sometimes complain that they are very eager to make acquaintance with Masters, but have as yet had no sign of Their existence, even less of Their good-will. Why do not the Masters manifest Themselves to them and gratify these reverent longings? Of course the obvious reply, long ago made by H.P.B. to these critics, is, What is your passport to such an interview? What evidence do you give of living interest in Their plans? What have you done to further these? What do the Masters see in you which should evoke a desire to meet you? One man replies, "I have joined the Theosophical Society and pay my \$1.00 a year with punctuality". Another says, "I take the *Path* regularly". A third, "I read all the Theosophic books I can reach". A fourth, "I go to all the Branch meetings". A fifth avers that he has been a student of philosophy for many years, cherishes deep interest in Masters, and thinks that They should respond. Repeat the inquiry, "What have you *done* for the Masters through the T.S.?", and the whole five stalk off in high indignation, declaring that they want to have nothing more to say to you, and that Masters who will not help unless They are bribed are anyhow of small consequence.

Exposure of folly does not cure the fools, but it helps to diminish their number. A man must be very foolish indeed if, after

all the descriptions of Masters, Their character, aims, and efforts, Their supreme devotion to spiritual interests and Their indifference to personalities, he supposes that any one of Them is going to exhibit Himself to a curious egotist or to somebody childish enough to believe himself, still conceited and touchy, as separate from the common herd, entitled to a singularly rare privilege without having done anything whatever to earn it. Those who have truly sensed the nature of the privilege and really accomplished work which might seem to warrant it, are the last to cherish, much less avow, a suspicion that they are neglected.

The Theosophical Society has now reached an epoch when it can boldly proclaim itself a *de facto* disseminator of Theosophy, and can distinctly announce the Master's word that the Lodge looks with most interest on those Theosophists who are best sustaining its operations. It is quite proper that the Heads of any undertaking should care more for individuals who labor earnestly for it than for such as are lukewarm or hostile, and nobody need expect favor to vanity, self-deception, or idleness when he has been amply taught that the Cause exacts precisely the reverse of these traits. One of the delusions in and around the T.S. may be exploded by the significant message given to Col. Olcott,—and one more promise stored in the memory of those who love the Masters, love Their work, and love life because of its opportunities to help that.

ALEXANDER FULLERTON, F.T.S.

THE VINE AND THE BRANCHES.

I AM THE Vine and ye are the Branches." This parable calls to mind the sentence at the beginning of the Fourth Gospel, "In the beginning was the Word, and the Word was with God, and the Word was God", which sentence takes us back to the time when nothing had yet appeared, when there was no universe, no spirits, nothing but the Infinite and Absolute. In God was all which afterward was to appear as separated from God. The Christos, Word, or manifesting power of the Divine, was with God and was God. Then came the period of outbreathing, and the Word became flesh, the Chrèst enmeshed itself in man, and man could become full of grace and truth, as the writer of the Fourth Gospel tells us was the case with Jesus the typical man. In these few words at the beginning of the Fourth Gospel is hidden away

the whole process of manifesting the Divine Thought, which was all done by the word or the Chrèst, and which occupied countless myriads of years and employed an equally countless number of processes working upon a vast number of planes of conscious life.

“Abide in me and I in you. As the branch cannot bear fruit except it abide in the vine, no more can ye except ye abide in me.” This certainly cannot refer to Jesus of Nazareth, or simply to discipleship. Here is speaking not the man, the son of Joseph and Mary, but the Chrèst, the son of the living God, with whom all may be joined who will. In the man Jesus we cannot abide, nor he in us, but the Chrèst, the manifesting energy of God, can dwell in us, and we can be so controlled as to abide in the Chrèst.

“Every branch in me that beareth not fruit is taken away” or naturally falls away. This is the case with many who, giving themselves up to what Paul calls “carnal mindedness”, so separate themselves from the Chrèst that they cut themselves off from the Vine. The attempt to divinize the whole man is a failure, and the lower never succeeds in becoming one with the higher. Except in the light of the Wisdom-Religion teaching, Reïncarnation, there is no possibility of understanding this passage. It is clear if we admit many lives in each of which there is an attempt to merge the lower quaternary in the upper ternary, the square in the triangle, or to lift the lower man until he knows that in him dwells the Chrèst with whom he seeks to become at one. This Higher Man, the Holy Trinity, is eternal, without beginning or end; lives many has he had upon the earth, and more will he have, which are the lower men, whom it is the purpose of all religions to make at one with the Father in heaven.

Those lives or persons which are not lifted up and hid with the Chrèst in God go for nothing; the attempt, like many others in Nature, has been a failure; there is nothing of the life on earth which can become a part of the Eternal Man. In the kingdoms below man multitudes of lives never come to perfection, and pass away, leaving no trace behind. So will it be with those human lives which never rise off the animal plane of consciousness; there is nothing in these lives for the Higher Man to take with him on his eternal pilgrimage. This does not imply that the true man is lost: the soul is lost, but it is only the human soul, or lower appearance, which we call the person. This lost soul, this branch that bears no fruit, not having attained oneness with the Eternal Pilgrim, not being raised by the Chrèst to sit at the right hand of the Father, necessarily is burned up by passion and

appetite, nothing in its earth experience is worth storing in the eternal memory, for there has been nothing in the personal life of any value in assisting the Higher Man to gain the earth experience needed for perfection.

The important part of this parable is its plain teaching that in the Vine, which is the Chrèst, are all the branches set; which most emphatically teaches the saving doctrine of the divine Incarnation, not in one man Jesus only, but in all men, putting an end to that erroneous division into sinners and saints which has done so much harm, and making possible that Universal Brotherhood taught by Jesus and made the essential thing in Theosophy. This thought of the inherent divinity of man, illustrated by the vine and the branches, places humanity in a new light as a great family of which God is Father and Mother, and we begin to feel that in very truth we are all brothers. The key-note of "the mystery hid through the generations" is the potential duty of man, and, heartily believed in, made possible that peculiar life which singled out the early Christian Church from all organizations of that time. Unless the early Christians had believed that in the heathen, even in their persecutors, dwelt God, making them real brothers, there would have been nothing in those persecutors to love. If they were possessed of demons, not only would it have been impossible to love them but it would have been a crime. Love is a welding-together of souls, and is altogether concerned with divine things. Then unless the heathen had in them God, love could not exist and should not be tolerated, as it would have been only a drawing-together of what was animal, which would have degraded the whole Church. Love, to be true love, must rise entirely above the animal, the transient, the material, and concern itself with the divine, the permanent, the spiritual. Such love lays down its life for its friends, not only that life which consists in breathing, but the selfish life. To be burned alive as were the martyrs, to be racked to death in the Inquisition, is child's play compared to the daily and hourly death which consists of all which for most persons makes life worth the living. To live with all selfish impulses, appetites, and passions denied and surrendered; this is proof of the greatest love which man can have, and is laying down one's life for one's friends. Those who love thus are the branches which bear much fruit.

REV. W. E. COPELAND.

TESTIMONY AS TO MAHATMAS.¹

THE NAME *Mahâtma* 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.

18. J., an American, says that he has received aid at important points in his life from one of those whom he believes to be the Mahâtâmâs: "After what seemed to be a short talk with me, he satisfied my mind on an important point, identifying himself to me as the real author of certain statements and pamphlets published by members of the Theosophical Society. It was this, with the teachings of Theosophy, that led me to believe in the work that the Society is carrying on, and that some great being is helping the movement. Others may term this interview a vision, but with me it is as much real as any other fact of my existence."

19. A.B.C. says that "at a lecture being delivered by a prominent Theosophist I saw the Master's form overshadowing the speaker, and with so strong an influence that it seemed to change the appearance of the speaker. There is no doubt in my mind as to this event. I was in all my senses and not excited."

20. A.G. "For some years past I have had what is for me direct and satisfactory evidence of the existence of a group of Adepts or Masters who help the Theosophical movement and individuals who work for the good of humanity. This evidence has been introspective, but has been followed by confirmation due to the coming to pass of that which I was informed by these helpers would occur. And I can say that, believing H.P.B. was an Adept, I have received help from her when she was living in a body, although I never personally met her."

21. In January, 1895, Mr. Alexander Fullerton published a circular, which he sent to members of the T.S. in all parts of the world, giving testimony. He stated therein that he had had a message from the Mahâtâmâ, through another person in whom he had the most perfect confidence. This message related to difficulties then existing in the T.S. Of course this, considered as testimony, is really the testimony of the person who gave him the message. But we happen to know that that person has always asserted not only belief in the Mahâtâmâ, but also the reception of messages from him.

¹ Begun in February, 1895.

A BASIS FOR ETHICS.

ONE OF the books which were most read and talked of last year was Mr. Kidd's work on *Social Evolution*. His theory, expressed in the fewest possible words, was that in nature we could find no basis for ethics, that the keynote of natural and of human progress was self-interest, as shown in the struggle for existence, that this might and does become an enlightened self-interest and make for the preservation of the species in the end, but for the origin of true altruism we must look to something outside man and the physical universe, an impulse towards doing good to others which could only spring from a divine and what Mr. Kidd calls "an ultra-rational sanction", in a word, some religious conviction.

Close upon the heels of Mr. Kidd's book came Drummond's *The Ascent of Man*, marked by all the fascinations of easy and brilliant style for which this author is so noted, and equally characterized by his well-known fancifulness and tendency to run off the track of scientific thought into the boggy wilderness of the fantastic. Mr. Drummond says of Kidd's theory (and I think the objection is well-taken), "Practically, as a vindication of the dynamic power of the religious factor in the Evolution of Mankind, nothing could be more convincing. But as an apologetic it only accentuates a weakness which scientific theology never felt more keenly than at the present hour. . . . Does not Mr. Kidd perceive that anyone possessed of reason enough to encounter his dilemma, either in the sphere of thought or of conduct, will also have reason enough to reject any 'ultra-rational' solution? That is, if our mind is of a character to be convinced, with Mr. Kidd, that altruism does not belong to human nature, but is foisted upon it, as it were, by some outside religious sentiment, will not that mind naturally repudiate the idea that any such God outside the machine can exist?" And furthermore Mr. Drummond remarks: "The first essential of a working religion is that it shall be congruous with Man; the second, that it shall be congruous with Nature. Whatever its sanctions, its forces must not be abnormal, but reinforcements and higher potentialities of those forces which from eternity have shaped the progress of the world."

In all probability, most of us would not interpret this sentence as Mr. Drummond would, but from either point of view it is an admirable statement. His own theory, as distinguished from Mr

Kidd's, is briefly this: That we find the germ of altruism in the struggle for the existence of others, as shown primarily in the maternal instincts of animals, which develop in some orders into the display of affectionate and protective impulses and actions in the father also, and finally into those associations for mutual protection which have for their object the preservation of the species rather than of the individual. In fact, he is rather inclined to agree with Prof. Mantegazza of Italy, another charming but not very trustworthy writer, who expounds the optimistic doctrine that "the whole of nature is one hymn of love". But is not this very association to which Drummond refers, an action prompted rather by fear of a common enemy than any desire to assist in the preservation of other lives? In that very valuable little book on *The Evolution of Sex* by Geddes and Thomson, its authors seem to have taken the desirable middle course by affirming with Littré, Leconte, and others, "the coëxistence of twin streams of egoism and altruism which often merge for a space without losing their distinctness, and are traceable to a common origin in the simplest forms of life. . . . There are two divergent lines of emotional and practical activity—hunger, self-regarding egoism, on the one hand; love, other-regarding altruism, on the other. . . . The actual path of progress is represented by action and reaction between the two complementary functions, the mingling becoming more and more intricate." And the diagram our authors give to illustrate their idea is, curiously enough, in the figure of the caduceus, used, too, as you will remember, by Prof. Crookes.

Here we have, then, the theories of three different thinkers as to the basis of ethics; Mr. Kidd placing it altogether outside of human nature and human reason; Prof. Geddes finding it in the twin stream of egoism and altruism whose sources are in the nutritive and reproductive functions of the body; and Prof. Drummond adding to this the theological conception of the assistance of a personal God. He says, however, as I have already stated, that the first essential of a working religion is that it shall be congruous with man; its second, that it shall be congruous with nature. Strangely enough, this theologian seems to entirely overlook the fact that in the spiritual oneness of man and nature should we seek the true basis of ethics, an idea faintly shadowed forth in the "ideal unity" which stands at the top of Prof. Geddes's diagram.

The Theosophist would maintain that the problems continually confronting the evolutionist will only be solved when the triple nature of man's evolution is fully recognized, and he is treated as a being unfolding in three directions, the physical, the psychological

or mental, and the spiritual. To look for the origin of soul-functions among the organs of the body is like trying to trace the source of a mountain streamlet to a salt-marsh. Those animal instincts called altruistic reach out a very little way and in a very few directions, and even these would be classed by the Theosophist as belonging to that "animal soul" which birds and beasts share with human beings. Side by side, then, with the evolution of the body must run the evolution of the soul, and as the spiritual is always the same, and only its medium develops, it may be figured as the staff of the caduceus around which the twin serpents wreath their coils. The sensations of the body arise in the body and govern its acts; the emotions of the soul, the thoughts of the mind, belong to the other side of the double nature; but both, as well as all the universe, live and move and have their being in the great ocean of Spirit.

To become convinced that we are all descended from a common ancestral form can never make a very deep impression upon our hearts; a brotherhood based upon so remote and so purely physical a relationship will hardly affect the behavior of man to man. But once get rid of the heresy of the belief in the separateness of soul or *self* from the One Universal, infinite Self, and the command to love thy brother as thyself seems to appeal to the heart of all, and we have a basis of ethics, not founded on the transient and illusory side of man's nature, but on the true and the real. If mankind is one great organism, as we believe it to be, built up of countless individual lives as our bodies are built up of countless individual cells, how evident it becomes that the welfare of one is the welfare of all, and that an injury to the least of these must have its reactionary effect upon the whole system. This idea is beautifully set forth in Mr. Coryn's admirable essay on *Prána*. "Before evolution began," he says, "one soul . . . shot itself out into the rays we call men, a duality in consciousness of the material and the spiritual. All men follow diverse paths, and go through diverse paths and rough places, that this soul *in them* may perfect itself in all experiences. . . . Humanity is one Self. At the beginning it was one; it now seems many, but at the end, when the minds of men are tuned together (a process already indicated by the growing sensitivity of many to the unspoken thoughts and feelings of others), humanity will be one vast organism in perfect harmony, and every unit, still thinking itself a unit, will yet feel with every other, giving, nevertheless, its individual color to all it takes into its consciousness. . . . Except by assuming the reality of this

one life in us all, there is no possible means of accounting for sympathy with pain. . . . Every feeling of sympathy", concludes Mr. Coryn, "is absolute proof of one life-spirit in men. . . . And this is not a mere metaphysical idea, but it is the only guide of life worth having."

If we take, then, our unity in Spirit as an actual and living fact, we shall find an ethical system based upon it to be equally congruous with nature and man, thus fulfilling Prof. Drummond's ideal of "a working religion". For even the man who from the dictates of "an enlightened self-interest" endeavors to fill his part in the world to the best of his ability, contributes something to the elevation of the race. For that depends, of course, upon the perfecting of the individual, and every effort, however small, in the direction of right raises the general average of humanity. Such a person works only upon the lower planes, but the impulse towards the higher will gradually impel him onwards, till in some succeeding incarnation he shall work from the plane of soul rather than from that of body.

Nor should the sympathy that springs from our true unity cause us only to feel with another's pain; it should make us also rejoice in another's happiness. Their joy should be our joy as well as their sorrow our sorrow, and if we can only think of all mankind as one, then the thought of the many parts of that great Unit that are happy and prosperous and free from pain should do something to cheer us when we are lonely or sad or suffering. Some of us are having a good time; let us fix our mind on those that rejoice, and not on a temporary ache in a little finger. Jonathan Edwards thought that part of the happiness of the saints in heaven was made up of their contemplation of the miseries of the damned. Our "working religion" would teach that could the souls in hell bring themselves to realize the happiness of the souls in heaven, they would be no longer among the damned, but the flames that beset them would turn to fragrant roses, wet with the dews of Paradise.

The basis for ethics, then, given by Theosophy, is the idea of universal brotherhood founded upon the conviction of our spiritual unity, and therefore having its impulse from within rather than from without, the cultivation of right thought, that from it may spring spontaneously right speech and right action, and thus, in a sense far deeper than is dreamed of by the churches, the promise of Jesus shall be fulfilled: "Seek ye first the kingdom of heaven, and all these things shall be added unto you".

KATHARINE HILLARD.

A STUDENT'S NOTES AND GUESSES.¹

LIFE CENTERS.

BEHIND Form lie Will and Idea. When we study the forms and laws of sun and planet and comet, we are learning something of the outermost showing of the life of the whole, and in the crystal we see the most elementary form of a living thought, which sleeps in the stone, in geometrical rest, locked in the law of numbers.

A drop of fluid forms a quivering sphere with a feeble cohesive force, a type of that balance of fluidic forces which lies between the fixity of the solid on the one hand, and radiant expansion on the other. The fluid as a solvent is the vehicle of the solid. The crystal may dissolve, but potential form is not lost; the peculiarities of that crystalline type will reappear as the crystal is reborn. It recrystallizes the same and yet another.

Water, then, or the fluid state, is the type of the astral plane of being, that into which form disappears, but from which it is reborn. The astral plane is the solvent and storehouse of form, of idea, of the memory of man and nature, and of all habit and heredity. It is the vehicle of energies which may be either vague and undirected, or may be polarized by Will and guided by Idea.

The point and circle symbol signifies really the point and the sphere. The point is the focus, both radiant and reflective, of an Akasic or ethereal sphere. Within this sphere there may be forms, both actual and potential, manifest and unmanifest; also radiant energies which in like manner are both manifest and unmanifest. The manifested energies are those which the scientist studies as light, heat, electricity, etc., while the corresponding inner space potentialities, the noumena of these, cannot be measured by spectroscope or galvanometer.

Considering, then, this dual aspect of space, inner and outer, noumenal and phenomenal, Akasic and ethereal, we may understand how each living center, formed on a "laya" or balancing point, is a doorway and focus of both the inner and outer, through which the radiant energies play and interchange.

An apt illustration is that of the landscape which is pictured on the wall of a dark room, by the light passing in through a single tiny opening, from all parts of the landscape without. The whole picture passes in through a pinhole, yet nothing is lost or confounded.

¹ Continued from September.

Now consider that these phenomenal pictures, which we perceive with our physical senses and call reality, are built up by degrees in this aspect of space which is peopled with physical images, and we will come a little closer to the truth. The photographic plate before development contains an invisible impress of a complex image which is brought out by degrees, when fed, under suitable conditions, with proper chemicals. The invisible picture appropriates that which it needs from the nutritive solution applied to it, and the image is built up, first in rude outline, finally in all finished details.

Although this takes place on a plane surface, it may serve to illustrate the law of reproduction and growth of plant and planet; of personal man, and all that surrounds him. The pinhole camera will bring to mind the relations of the noumenal world of "inner" space to the "outer", in which we seem to dwell; but in this case the *inner* corresponds to that which to the camera would be the *outer* landscape, with its simultaneous realities.¹

Through the laya-point, the germinal center, the pinhole, between the two aspects of space, an image is impressed, at first invisible, like the pattern or astral body impressed on ethereal substance; finally visible and tangible, as appropriate nutritive material is supplied to it.

Plato compares our sense-perceptions to those of a man who sits in a dark cave with his back to the entrance, and sees the images (*idola specus*) of external objects projected on the back wall of the cave. This is simply the "camera obscura" (dark chamber) just referred to, for our word "camera" is but a shortening of the older phrase, and whether it is a little box, with a pinhole or lens in one side, or a dark chamber or cave large enough to get into, the principle is the same. A lens simply enables us to use a larger opening and make a brighter image, without confusion.

The eye is in fact such a camera, with a lens covering a small opening into a dark chamber which is painted black within, to absorb reflections. At the back of the chamber is a sensitive screen, the retina, composed of myriads of little cells, minute lives, each one receiving a tiny portion of the picture. The character and intensity of the light which falls upon any one cell, ac-

¹ The word "simultaneous" is used advisedly, for, bearing in mind the fact that a photographic image is not necessarily visible to the eye, but may require time and successive stages of development to become so, in like manner the events of a cycle may be simultaneously present in an inner sphere, while their images may be successively developed in the outer sphere of time. This does not lead to fatalism, but to the reaction of the outer upon the inner or timeless world; but this would bring us to deeper waters than the writer cares to venture upon at present.

ording to its position in the picture, color its consciousness accordingly. The whole forms a mosaic of consciousness, which, simultaneously perceived and coordinated in the brain, gives us what we call a picture. Each cell of the retina can but transmit its simple unit, while the picture is perceived on a higher synthetic plane of consciousness.¹

Returning now to the conception of space as dual, or inner and outer, we may conceive of a pinhole, a cranny, a focal center, a lens, a laya point, through which the images of the inner may pass into the outer, and vice versâ. But here our camera simile is imperfect, for it leads us to think of a right and left of the same space, as we are in front of or behind the dividing wall; whereas inner space extends in all directions from a laya center, as does also outer space, or that in which we find our sense images.²

The sun as a cosmic and radiant center is a laya point which forms the gateway between that inner space, which to us is dark and unknown, and this outer space filled with those radiant vibrations which we partly see or feel, which are built into circling globes and the myriad forms of life which people them; the phenomenal vibrations we call light, heat, electricity, etc.

The plant builds these energies into its structure, selecting and absorbing those which it needs. From the storehouses of plant-life the animal economy is supplied, and finally the physical transformations accompanying thought and motion are accomplished by means of energy originally derived from the sun. Science has illustrated this in many ways.

The circle and the point form the symbol of the sun, the life-center of the particular spot of the Kosmos in which we find ourselves. The circle is the sphere, and the point its focal center or laya point, the eye of Osiris, the lens, the window in the Ark of Life as it floats on the waters of space and looks upward to the creative light of the firmament above (within).

Let us double the circle, let the point radiate into a cross, and the cross become a Chakra, signifying rotation, and the symbol tells us more of the secret.

But as the "Root of Life is in every drop of the Ocean of Immortality", the symbol of the sun applies to each life-center, however small, to every cell in animal or vegetable life, to every radiant life-point in both the microcosm and macrocosm.

¹ Masons will do well to remember the blazing star and the tessellated pavement, the full meaning of which is but one of the many "lost words" of the order.

² As suggested before, the terms might be inverted to make the words "inner" and "outer" correspond with the camera or cave illustration, but we would then be in confusion elsewhere. If the idea is clear we can phrase it as we choose.

But radiant vibrating energy is the principle of Fire or Light, and our ideas must not be narrowed down by these words as used in the ordinary way. The eye perceives less than an octave of the "music of the spheres", and the mechanism of the body translates but an insignificant fraction of the vast range of vibrations into the sensation we call heat. The spectroscopist sifts and sorts the vibrations which fall within the range of its capacity, presenting to the eye, in orderly array, all to which the cells of the retina can respond, and many others to which they are inert. It is a mistake to think that different rates of vibration, or "rays", are inherently light, heat, or "chemical" rays, as was supposed by earlier students, for these qualities are purely relative. That which is "light" to us is darkness to other creatures. Vibrations are refracted, reflected, or absorbed by different bodies in various ways and in different proportions. Rates of vibration which set up chemical combinations or decompositions in one substance, fail to affect another, and vice versa.¹

The sun thrills this outer sphere of space with an almost infinite range of tones and overtones, with chords and harmonics of etheric vibration. The plant spreads its leaves to the sunlight, takes what it will from the radiant giver, translates and crystallizes the melodies of space into the beauties of form. The special rays which it needs are absorbed, as an imponderable food, and used in building the ponderable elements of earth, air, and water into the living structure. The force which lifts the matter of the forest tree from the soil, and condenses it from the atmosphere, is not created or evolved from nothing: it is transformed sunlight, and the energy of sunlight is measurable by the instruments of science, like that of a waterfall.

THE TREE.

We have seen that the outgoing pulsations are of infinite variety, and that each living thing takes from this radiant ocean of life that special force-food which it needs, complex it may be, yet but a fraction of the celestial gamut.

The sap is drawn up to the leaf, laden with the cruder matter in solution. The leaf absorbs atmospheric food and ethereal vibrations; the directive influences of the cells, or life-centers of the plant, mould and fix the fleeting and fluidic. The sap is transformed in the factory of the leaf, elaborated and combined

¹ The ultra-violet radiations were called "chemical" rays in the older books, because they affect the salts of silver which had been so much used in photography; but rays at the other end of the spectrum, or beyond it, cause changes in other chemicals which do not respond to the vibrations which decompose silver compounds.

into a finer life, and sent down to the bark and the inner wood and the growing twigs, a veritable river of life, freighted with the needs of each part.

The leaf is essentially a surface organ. It is spread out, and it selects and rejects what it will from its supply of etheric and aërial food. It also receives the sap from below and within, laden with cruder affinities. These are guided into combination with that which is received from above and without. Earth and Heaven are married in the leaf, not in a blind amalgamation, but with that special limiting and directive intelligence which belongs to that individual life.

But the leaf is the fundamental type of the whole plant. Botanists tell that all parts are but modified leaves, changed in one way or another, according to special requirements, and that even the whole form of a tree has a special relation to that of the leaf.

An animal is a more highly differentiated plant. His structures are more complex and divided, and thrill with a finer life; but the fundamental unities are the same, and from the simpler structure of the plant we can more easily understand them.

What, then, is the function of an expanded surface composed of life-centers?

In the leaf we find it: first, absorbing ethereal vibrations, selecting and rejecting such as it will. Second, we find it absorbing aërial food, selecting the fit, rejecting the unfit. Third, we find it assimilating the watery elements and the cruder earth-food and combining them with the finer forces.

In the human organization we have that expanded and convoluted surface of the brain which is especially related to the production of definite thought. Science has shown us that substances which are opaque to those special vibrations called light, may be transparent to many others. The skull does not screen the brain from those higher etheric vibrations to which its cells are attuned. Its gray outer surface lies open to them, as the green upper surface of a leaf to the sunlight. These cells are fed by the blood, sent up from below, with its kamic affinities. The radiance of the Manasic is married to the Kamic, and the highest function of the leaf has its parallel in that which takes place in the gray matter of the brain.

But the leaf is also the lung surface of the plant. In the lungs the life blood, or animal sap, is supplied with aërial food through extended surfaces which select and reject; while the consciousness of the unit lives which form these surfaces finds

its representative and federal head in a special plexus, or brain.

In like manner the digestive surface carries on, throughout many convolutions, with their extensions and appendages, the process of selecting and rejecting, and of transforming food into blood; and this special form of intelligence and consciousness we find functioning through another special plexus, or brain.

The triple function of the leaf surface is in the human organism differentiated, as pointed out. The channels and centers of consciousness appear in the highly-organized nervous system, while even the plants which approach most nearly to the animal plane show but a trace of a nervous system.

The characteristic of the leaf surface, or extended tissue of coördinate life-centers, is that of selection and rejection, of discrimination between the fit and the unfit.

But this selection is not only that which the monadic, or amœbic, life of each cell would make for itself alone, but that which it *must* make as it feels the needs of a greater self of which it forms a part.

This vegetative life, complex, yet with a triple simplicity, when differentiated and touched with the dawning light of a higher consciousness, becomes the animal.

When the highest of the differentiated seats of consciousness is touched with the Promethean fire, with the sunlight of the Gods, the animal-tree has become a Thinker, and the Manasic being has assimilated to himself the Tree of the Knowledge of Good and Evil: the God of the Garden becomes a *Pilgrim*.¹

X. R.

(*To be continued.*)

¹ In the northern myth, the three Gods (aspects of consciousness on a higher plane) are walking by the shores of the ocean. They find Ask and Embia, the Ash and the Alder, washed up by the waves, and to these pale cold prototypes of the first human pair, each God gives something of his own nature. In some respects this symbolic story is more suggestive than the old Kabalistic narrative.

THE THEOSOPHICAL SOCIETY.

INSIDE FACTS AS TO ITS ORGANIZATION.—A *DE FACTO* BODY.—THE REAL T.S. IN NEW YORK.—THE PRESIDENT STILL A DELEGATE TO FOREIGN LANDS, AND HOLDING OVER IN OFFICE.

THESE facts are extracted from a paper prepared for the Convention at Boston in April, 1895. The historical documents and records used in the preparation of the matter are: the original minutes of the T.S.; the original constitution; the records published in India, Europe and America from time to time; *Old Diary Leaves*—not considered however as wholly reliable—original documents drawn up and signed as far back as between 1875 and 1878.

STATEMENT OF FACTS.

1. At a meeting held in the rooms of H. P. Blavatsky, 46 Irving Place, New York City, September 7, 1875, it was agreed to form a Society for the purpose of Occult Study. Upon motion of William Q. Judge, Henry S. Olcott was elected Chairman of this meeting, and upon motion of H. S. Olcott, William Q. Judge was elected Secretary of the same. Adjourned to September 8, 1875. This is asserted as the facts by those who were present.

2. Pursuant to adjournment, a meeting was held at the same place September 8, 1875. It is with this meeting that the minute book begins. Upon motion of William Q. Judge it was voted that H. S. Olcott take the Chair, and upon motion it was voted that William Q. Judge act as Secretary. Upon request of the Chair, sixteen persons handed their names to the Secretary, as agreeing to found and belong to such a society. A committee of four, including the Chairman, was appointed "to draft a constitution and by-laws and to report the same at the next meeting". Adjourned to Monday, September 13, 1875, at the same place.

3. Pursuant to adjournment, a meeting was held September 13, 1875. H. S. Olcott acted as Chairman and C. Sotheran as Secretary. The Committee on "Preâmbles and By-laws" reported progress. It was resolved that the name of the Society be "The Theosophical Society". The Chair appointed a committee to select meeting rooms. "Several new members were nominated and upon motion those persons were added to the list of Founders". The meeting adjourned subject to the call of the Chair.

4. Pursuant to a notice dated at New York, October 13, 1875, signed Henry S. Olcott, President *pro tem.*, a meeting was held at 206 West 38th street, October 16, 1875, "to organize and elect

officers". Eighteen persons were present. The report of the Committee on "Preämbles and By-laws" was laid on the table and ordered printed. The meeting adjourned to October 30, 1875, at the same place. H. S. Olcott was Chairman, and J. S. Cobb, Secretary.

5. October 30, 1875, the Society met pursuant to adjournment. Mott Memorial Hall, 64 Madison Avenue, New York City, was selected as the Society's meeting place. By-laws were adopted, but with the proviso that the "Preämbles" should be revised by a committee and then published as the "Preämbles of the Society". Officers were elected as follows: President, Henry S. Olcott; Vice-Presidents, Dr. S. Pancoast and G. H. Felt; Corresponding Secretary, Mme. H. P. Blavatsky; Recording Secretary, John Storer Cobb; Treasurer, Henry J. Newton; Librarian, Charles Sotheran; Councillors, Rev. J. H. Wiggin, R. B. Westbrook, LL.D., Mrs. Emma Hardinge Britten, C. E. Simmons, M.D. and Herbert D. Monachesi; Counsel to the Society, William Q. Judge. Adjourned to November 17, 1875.

6. The Society met in Mott Memorial Hall, November 17, 1875, pursuant to adjournment. The President read an address and after the transaction of business, adjourned to December 15, 1875.

7. It is probable that Col. Olcott selected this as the date of organization, because of his inaugural address, but it is not correct, and he had no authority to do so. About this time members fell away and there was no quorum.

8. A few odd meetings were held until 1878. The minute book was mislaid. Resolutions were made by two or three persons writing them out and declaring them passed.

9. In the year 1878 H. P. Blavatsky and H. S. Olcott were appointed a "Committee of the Theosophical Society" to visit foreign countries and report. The *Theosophist* for October, 1879, vol. i, No. 1, p. 1, first item, says: "For the convenience of future reference, it may as well be stated here that the Committee, sent to India by the Theosophical Society, sailed from New York December 17, 1878, and landed at Bombay, February 16, 1879, having passed two weeks in London on the way". In the *Theosophist* for January, 1880, vol. i, p. 95, Col. Olcott says he "came to India with two English colleagues and their learned Corresponding Secretary, Madame Blavatsky. They came only expecting to study Eastern Religion and Yoga Vidya and report their discoveries to the Western Theosophists", which were the Society in New York, consisting of over forty members at this time.

10. Before the departure of their Committee to foreign countries, the Theosophical Society elected General A. Doubleday as President *pro tem.*, to serve during the absence of the President. This election of President *pro tem.* was never revoked; nor was the appointment of this Committee. On arrival in India H. S. Olcott had their pictures taken and sent to America endorsed by him "The Delegation to India".

11. Meetings of the Theosophical Society were held at New York for some years after the departure of the Committee, and were presided over by General Doubleday and William Q. Judge.

12. From October 30, 1875, to December, 1878, all alterations of the By-laws were made in regular and formal manner, by the Society at New York.

13. These By-laws provided that new members could not be elected until after thirty days' consideration of their application.

14. The original organization was kept up at New York certainly until after January 1, 1882.

15. What purported to be "Revised Rules of the Theosophical Society" were adopted at Bombay in October, 1879, by a body which called itself the "General Council of the Theosophical Society", but had no legal existence whatever. There was published in the *Theosophist* for April, 1880 (vol. i, p. 179): "The Theosophical Society or Universal Brotherhood. Principles, Rules, and By-laws as revised in General Council, at the meeting held at the palace of H. H. the Maharajah of Vizianagram, Benares, 17th December, 1879". To this was subjoined the statement: "Revised and ratified by the Society, at Bombay, February the 26th and 28th, 1880.—Attest: Kharsedji N. Seervai, Joint Recording Secretary". This meeting at Benares was merely one held by H. S. Olcott without notice and was irregular. It was here that Col. Olcott worked out the resolution that declared him President for life. The original Constitution fixed his term at one year and was never amended. The so-called ratification at Bombay was irregular and amounted to nothing.

16. None of the admissions to membership nor any alterations of the By-laws adopted at the instigation of the Committee sent to foreign lands were in accordance with the By-laws of the Theosophical Society in force at the time. The legal By-laws were adopted by a vote of the Society in New York and could only be changed by a like vote. None of these alterations of the By-laws were ever submitted to the Society in New York and that Society never voted on any of them.

17. From December, 1878, down to the present time, various

sets of "Rules", "By-laws", and "Constitutions" have been promulgated by alleged "General Councils", but none of them have ever been adopted in accordance with the only By-laws of any validity.

18. No lapse of time, no passive assent, and no active assent given in ignorance of the legal status of the case, would confer any validity upon the otherwise illegal acts of the President or of the Committee to foreign lands or those claiming to act through or under them, or either of them.

19. Up to 1880 members were admitted to the Society in New York in accordance with the By-laws.

20. Before H. S. Olcott and H. P. Blavatsky went to India the name of the Society was altered in New York, in the manner which prevailed after members had dropped off, to "The Theosophical Society of the Arya Samaj of Arya Vart". This made it a Branch of the Arya Samaj, over which Dyanand presided. Diplomas were printed thus and issued as late as September, 1878, with Dyanand's name and seal printed on them.

21. In India, again, Col. Olcott, in the same manner as before, altered the name of the Society back to the old style by striking off "of the Arya Samaj of Arya Vart". If the Society properly voted to change in New York to the Arya Samaj, it certainly never voted to reconsider.

22. Before the departure to India in 1878 the Recording Secretary was sent to London to form the British Theosophical Society. He did this and Dr. Wyld presided over that for a time. This body finally became, it is asserted, the "London Lodge", now controlled by Mr. Sinnett.

23. The London Lodge has always claimed to be autonomous, has continued its work, always claiming to be perfectly independent of the President, the parent Society, the Section in which it is, the Constitution, and all and every person and body whatever. This anomalous position has been always recognized and permitted by the President, and also by the European Section in which that Lodge is. This is finally exhibited in the letter from the Lodge, found in the Proceedings of that Section for 1894.

24. When H. P. B. for the last time settled in Europe, she autonomously, independently, and at the request of the Europeans (except the London Lodge), founded "The Theosophical Society in Europe", of which she was President. After she had made her declarations, Col. Olcott issued a paper so as to seem to approve of what had been done. On these was built up the present European Section.

25. An examination of the records from the beginning to the end of 1893 shows that there is no record whatever of the election of William Q. Judge as Vice-President of the T.S. In July, 1894, at London, Col. Olcott and the Indian General Secretary upon William Q. Judge's raising the point, decided that they would assert that the record was defective and could be cured by stating the fact that such Vice-President had been elected in India many years before, and it was so ordered in Council. But as the meeting at which said election took place—if it ever did—was not one participated in by those who could bind the whole Society, and as the real T.S. existed in New York, if anywhere, it follows that William Q. Judge was not regularly elected Vice-President.

The following by Col. H. S. Olcott occurs in a letter from him to W. Q. Judge, dated May 17th, 1893: "If you want separate T.S. Societies made out of Sections, have them by all means: I offered this years ago to H.P.B., and even to A. P. S[innett]".

In July, 1894, at London, he enunciated the same idea and plan to W. Q. Judge and Dr. Buck, after the dismissal of the Committee.

26. From a consideration of the above statement of facts it follows that:

(a) The present existing so-called "General Council of the Theosophical Society" has merely a *de facto* status and not a legal one, as it has grown out of and upon wholly illegal proceedings.

(b) The By-laws adopted October 30th, 1875, and such amendments thereto as were made according to the terms of those By-laws, are the only legal ones at present in force and the only ones having any validity whatever.

(c) The Theosophical Society formed at New York in 1875, never had any legal existence outside of the United States and cannot have except upon amendment of the By-laws.

(d) The Theosophical Society was founded at New York, September, 8, 1875, by some eighteen persons, and there was no such Society founded November 17, 1875, that being simply the date upon which the President delivered his inaugural address.

(e) The present existing so-called "Theosophical Society and Universal Brotherhood", with its officers and "General Council", has no legal connection with "The Theosophical Society" founded at New York, September 8, 1875.

(f) The authority of the so-called "General Council of the Theosophical Society and Universal Brotherhood" over members, Branches, and Sections, who have submitted to it in ignorance of the real facts in the case, exists only so long as its authority is

not called in question, but when so called in question it ceases to have any lawful authority whatever.

NOTE. A diploma made and issued in due form in 1883 to a member in St. Louis, was signed by Gen. Doubleday as President *pro tem.*, and William Q. Judge as Recording Secretary. This shows the Society as then active in New York. We will print next month a reproduction of this diploma.

LITERARY NOTES.

LOTUSBLÜTHEN for March. (German). "The Palladium of Wisdom" of Sankara, and "Elementaries", after notes by H.P.B., are continued, the latter from the January number. We have an article by the Editor, "The Riddle of Existence", and some notes on Vivisection.—[G.]

ALTRUISM—A LAW? by R. Mukhopadhaya. A scholarly analysis of Altruism, somewhat marred for the ordinary reader by failure to give translations of the many Sanskrit quotations, though we suppose this to be due to the fact that, printed in India, it is primarily intended for an Indian public.—[G.]

LUCIFER for March is again largely devoted to attacks on Mr. Judge and his friends. We have in addition "Myths of Observation" by Edward Tregear, "The Buddhism of Thibet" by G. R. S. Mead, "The new Ulysses" by L.L.D., "Ancient Wisdom and Modern Science" by J. Stirling, the continued articles, and Activities and Reviews.—[G.]

NEW ENGLAND NOTES, No. 3, continues H.P.B.'s letter to the American Convention held at Chicago in April, 1889, started in the February issue. Under the heading "Constitution and Rules of the T.S." a good point is made with wonderful humor, and there are several other "wise saws and modern instances" which will be read with amusement, as they are well chosen and significant.—[G.]

SPHINX for March. (German). The feature of the issue is two articles on the Masters, one "The Mahâtma Question" by L. Deinhard, and the other a translation by the same author of Damodar's article in *Five Years of Theosophy*. We believe it is quite a new departure for the *Sphinx*, and we extend our congratulations. Dr. Hartmann has some "Thoughts on Theosophy and the T.S.", and Dr. Hübbe-Schleiden contributes three of the remaining papers.—[G.]

THEOSOPHICAL SIFTINGS, Vol. VII, Nos. 16 and 17, contains another valuable reprint in Thomas Taylor's translation of "On the Cave of the Nymphs in the Thirteenth Book of the Odyssey" from *Select Works of Porphyry*, and also "The Pythagorean Sentences of Demophilus". No. 18 is Dr. Coryn's beautiful article on "Devachan" which appeared in *Lucifer* under the title of the "Heavenworld", and which we noticed at that time. This closes the present volume, and we regret to say the *Siftings* will now be discontinued.—[G.]

THE NORTHERN THEOSOPHIST for April. The editor offers some suggestions for amending the Constitution. He would limit the presidential term of office to four years; advises four-yearly general Conventions to elect said President, etc., with provisions for emergency meetings; wants sectional Presidents who shall be ex-officio vice-presidents, with one year term; and annual Sectional Conventions. We are glad to see that he thoroughly objects to Mr. Sturdy's proposed plan. "The Personal Equation" holds up the mirror in the direct and unflattering way which is the specialty of Mr. Bulmer. "Is Theosophy for Children?" and "The Duties of a T.S. Lodge" are both worth reading.—[G.]

THE PACIFIC THEOSOPHIST for March opens with an interesting article by Allen Griffiths, who considers the present disturbance in the T.S. to be due to the continual warfare waged by the Brothers of the Light and the Brothers of the Shadow "for mastery over the race". Dr. Anderson's paper on "The Relation of Theosophy to Religion, Science, and Philosophy" is continued, and Dr. J. S. Cook contributes an article on "Adepts" which is an excellent synthesis of all that has been given us on the subject. "The Persecution of William Q Judge" is reprinted from the PATH, as is also Mr. Judge's Letter to the European Secretary. The Editorials are written with force and feeling, and also with much charity for those who have made "mistakes"!—[G.]

THEOSOPHIST for March. "Old Diary Leaves" takes the travellers to Agra, Saharanpore, Meerut, and back to Bombay. Some account of the Arya Samaj is given, and of the first meetings with Swami Dyānand Saraswati. Col. Olcott notes the annoyance they experienced from a police spy. Experiments in snake-charming are related, and our credulity is sorely tried by an alleged cure for jaundice. Finally we are told of the starting of the *Theosophist*. An article on "Burial Alive and Hibernation" is reprinted from the *Calcutta Statesman*, followed by "The Sacred Haoma Tree", which appeared in February *Lucifer*. A learned paper on the *Bhagavad-Gītā* is contributed by Rama Prasad. "A Story of Double Personality", a lecture of Mrs. Besant's, Reviews, Activities, "Cuttings and Comments" end the number.—[G.]

THE GOSPEL OF BUDDHA. If any one doubts the hold which the Eastern philosophy has secured in the Western World, let him run over the successful books of the past year and note how many relate to occultism and the Hindu religions. Within a few months after the publication of *The Gospel of Buddha*, by Paul Carus, a second edition had to be printed, and now a third is announced. The attractive manner in which Dr. Carus has presented the teachings of the sage of Kapilavastu is the main reason for its extraordinary popularity, for the accuracy of it is, of course, a matter of faith on the part of the reader. On this point, however, there can be no dispute, as it is taken bodily from the ancient Buddhist canon, and while the author has rearranged, abbreviated, and at times interpreted rather than translated, the work has been done by a scholar whose only object was to present the truth as he found it. The book follows some of the sectarian doctrines, but is common ground for Northern and Southern Buddhists, as the Gospels are common ground for all Christians. It is the arrangement into "gospel" form that makes it so attractive, and this is the original work of the writer, for the details are mere compilations. (Open Court Publishing Co., Chicago.)—[T. E. W.]

IRISH THEOSOPHIST for March. In "Truth and Occultism" Dr. Keightley exposes a few of the *misstatements* which have lately been published regarding Mr. Judge. It is strange that falsehood and vituperation should be considered "proof" and "argument", and evidently the original "Truth and Occultism" pamphlet, from which this article takes its name, is an exemplification of the old French adage "*Qui s'excuse, s'accuse*"! A long letter from Mr. Judge is given in "The World Knoweth Us Not". Fred. J. Dick writes a short article on "The T.S. Constitution", which those gifted with a sense of humor will appreciate. "Legends of Ancient Erie" is an account of certain Irish myths, with hints as to their interpretation. Æ's style is charming in its grace and delicacy. What could be more felicitous than these closing lines: "A new cycle is dawning, and the sweetness of the morning twilight is in the air. We can breathe it if we will but waken from our slumber"? Fitting vehicle, those words, for a glorious Truth! "Letters to the Editor" contains a defense of Mme. Blavatsky by Mr. and Mrs. Johnston, and a denial by A. P. Sinnett of the genuineness of the message sent him by Mr. Judge. Answers to Correspondents, and the recent doings of the Dublin Lodge, end the number.—[G.]

A NEW LIFE OF JESUS. There are many lives of Jesus depending for their main facts upon the four Gospels. The latest one, the most remarkable of all, *Iesat Nassar*, brushes aside the gospel narrative and finds its facts in Jewish tradition, the Talmud, early Rabbinical writings, and the Apocryphal gospels. It is the joint work of five people, and represents over fifty years of

labor through two generations. In 1840, Peter Mamreov and his wife went to Jerusalem to gather the material. They had the special support of the Russian Government and afterwards of the American Government, Mamreov serving as United States Consul, and the office also being held later by his son. His three children were educated to help in the work, and the book was written by them, the father not surviving to finish it. This life of Jesus differs from all others in that it asserts that the mother of Jesus was a princess of the royal line of Medea, whose parents had embraced Judaism. The aunt of Jesus, the authors declare, was Queen Helena of Adiabene, also a secret proselyte. The Princess Mary inherited an enormous fortune which the priests desired to secure for the Temple, and they attempted to entrap her into a mekadish betrothal to the son of a high priest. To defend herself from their machinations, she married her cousin Joseph, and Jesus was the only child by the marriage. The death of Jesus without issue would cause the fortune to revert to the temple, and this was the secret motive underlying the persecution by the chief priests. All supernatural phenomena are eliminated from consideration, while many of the so-called miracles of the New Testament are explained as commonplace matters. There is a mass of citations from ancient authors, well digested and arranged, and this portion of the book will make it exceedingly valuable to the student; but it is not likely that the view of the Christ it offers us will ever receive wide credence. It is published by the Sunrise Company, 115 Nassau street —[T.E.W.]

MIRROR OF THE MOVEMENT.

AMERICA

ANNIE BESANT T.S., Fort Wayne, Ind., has received the consent of the Executive Committee to its desired change of name, and will hereafter be known as the Fort Wayne T.S.

BROOKLYN T.S. had Sunday evening lectures in April: *New Wine in Old Bottles*, A. Fullerton; *How I Know*, Dr. E. B. Guild; *What's in a Name?*, A. S. Pinkham; *The Inexpugnable It*, L. S. Crandall.

ARYAN T. S. had Sunday lectures in April: *Every Man His Own Maker*, Dr. E. B. Guild; *Dreams*, Miss K. Hillard; *The Seven-fold Man*, Joseph H. Fussell; *The Nature and Aim of Theosophy*, Harry Steele Budd.

THOSE TWO DEVOTED WORKERS, Mr. and Mrs. Elliot Holbrook of the Pittsburg Branch, are continuing their missionary work in California and Braddock, Pa. Mrs. Holbrook lectured in California on the 27th and 28th of April, also holding a question meeting on the 28th, and Mr. Holbrook gave six lectures at Braddock and has arranged to give six at McKeesport. Arrangements are being made to give talks and lectures at the penitentiary. This last admirable effort is one which may well be imitated by Theosophists through the country. Suggestions would readily be given by Rev. W. E. Copeland of Salem, Or., or by the Pacific Coast Committee for Theosophical Work.

CHICAGO LEAGUE No. 14, feeling the need of a library, held a "Book Social" in March which was very successful both as regards the books contributed and as a social occasion. A "Frolic" for the benefit of the propaganda fund also brought in dollars. The league lectures for March were: *India and America*, *Sevenfold Man*, *Spiritual Evolution*, Miss Leoline Leonard; *The Bible a Theosophical Book*, *Salvation*, Mrs. Lina L. Lockwood; *Our Duty*, G. M. Willis; *Theosophy*, W. Puffer; *What is Theosophy?*, A. Ury; *Child of the Sun and Moon*, *Purpose of Theosophy*, R. D. A. Wade; *Occultism in Daily Life*, Miss E. F. Gates.

WHITE LOTUS CENTER, 328 E. Houston street, New York City, has had during the past year 12 lectures with an attendance of from 50 to 115; 32 meetings for discussion, and 8 meetings for the study of the *Key*, with an attendance of from 15 to 25. One novelty about this center is that those who are most interested are young people ranging in age from 17 to 25 years. Many children are showing an interest in Theosophy, a children's class with

an attendance of 12 was started 8 weeks ago, and there is no doubt that as soon as suitable teachers can be obtained this activity of the center's work can be considerably extended. It has a library of 25 books. A good many tracts and pamphlets were distributed about the neighborhood.

YONKERS CENTER, Yonkers, N. Y., was organized March 24th, and is the result of three and a half months' work by three members-at-large. It has adopted By-laws, and has elected officers, and begun with 12 charter-members. A hall was taken last year and eight lectures were given, followed by a weekly class for the study of the *Key to Theosophy*; considerable propaganda has been done, about 800 tracts having been distributed and a number of books sold. The attendance at the class has been as high as 18, and much interest is shown. A lending library of Theosophical literature is being formed, and any donations thereto will be received with thanks. Books and magazines for the library may be sent to Harry Steele Budd, 144 Madison avenue, New York City.

BURCHAM HARDING continued his tour in New Hampshire. March 21st at Rochester he addressed the Motolinia Lodge of Odd-Fellows on *Theosophy and Odd-Fellowship*. The 22d and 23d, public lectures were given at Rochester. The 25th and 29th, public lectures at Dover. The 26th and 27th, public meetings at Somersworth were addressed. The 30th a class for study was formed at Dover. April 2d and 3d, at Exeter Unitarian Church good audiences listened to the lectures. The 4th and 5th at Portsmouth, the "Women's Exchange" was well filled, resulting in a class being started. The 8th and 9th, lectures were given in the Amesbury, Mass., Universalist Church. The 10th, he attended the branch meeting at Lowell. The 12th and 13th, he attended branch meetings at Providence, R. I., lecturing there on the following evening. The 15th, a small class was formed at Pawtucket. Lawrence, Mass., was next visited, and two lectures given in the Unitarian Church, a class being formed on 19th. The subject of the second lecture at Lawrence was *Theosophy and Secret Societies*. The U. S. is honeycombed with secret societies, including many millions of mechanics, tradesmen, and workmen. These societies seem to present good soil for Theosophical seed, as from it the real "secrets" could be regained, instead of the empty shells they now possess. The 17th, the branch meeting at Lowell was attended.

CLAUDE FALLS WRIGHT addressed the general meeting of the T. S. in Denver at its rooms on *Brotherhood*. March 18th. On the 19th he delivered a public lecture in Unity Church; subject, *Esoteric Buddhism*. During the afternoon of that day he also addressed a large gathering of the ladies of the Monday Club in the parlors of Mrs. Smith. March 20th he attended a reception by the Theosophical Society. Thursday the 21st he left for Memphis, Tenn. Three hour's spare time at Kansas City on the way gave him an opportunity of seeing some of the members there. Saturday the 23d he arrived in Memphis, and that evening addressed a meeting of members of the society there. Sunday morning he occupied the pulpit in the Unitarian Church, giving an address on *Christianity*, and in the evening gave another address on *Brotherhood*. Monday the 28th he lectured in the Knights of Honor Hall on *Reincarnation*, and on the 26th gave another address there on the *Constitution of Man*. Friday 29th he again lectured to a crowded audience in Knights of Honor Hall on *Occultism*. A proposition was made by a lady in the audience that the Lyceum Theatre should be taken for a public lecture the Sunday evening following. Subscriptions were taken up then and there, and all the expenses paid save three dollars. Sunday, March 31st, Mr. Wright addressed an audience of 800 in the Lyceum Theater on *Concentration*. The Rev. Mr. Nunnally attacked him in his pulpit, and Mr. Wright sought a public debate with him. Mr. Nunnally declined, and Mr. Wright addressed an audience of over 1000 the following Sunday evening in the Lyceum Theatre on *The Bible*. He spent the following week in writing articles on Theosophy for the *Evening Scimitar* by request, and on Sunday April 14th left for Nashville, Tenn. April 15th he lectured in Warren Hall, subject, *Reincarnation*. April 16th he spoke there on *Occultism*, and on April 17th delivered an address to a large audience on *Concentration*. He then formed a Branch of the Society and left for New York City, arriving there Saturday the 20th April. This completes Mr. Wright's tour, which began in September last.

PACIFIC COAST ITEMS.

NARADA T.S. has moved its Headquarters to a more spacious hall with a seating capacity of 200 or more. Audiences are steadily growing.

KSHANTI T. S. had Sunday lectures in March: *Astral Bodies*, G. F. Jeanneret; *Death and After*, F. C. Berridge; *Western Adepts and Saints*, Capt. Clarke; *Immortality*, Mrs. Barlow; *Theosophy not for the Few Alone*, H. W. Graves.

SAN FRANCISCO THEOSOPHISTS have opened a free reading room at 2207 Mission street, to which all persons are cordially invited. It is open daily from 2 to 5 and from 7:30 to 10, and a free public lecture is given every Friday evening. This is another illustration of the marvelous energy of the Coast Theosophists.

OBITUARY.

AURORA T. S. has lost from its membership the aged father of the late Mrs. Bowman, a member of the Branch from its organization, and living to the age of 94. He retained church connection till the end.

ENGLAND.

The Dublin Lodge has recently had the advantage of two very interesting lectures from Mr. James M. Pryse, who spoke at considerable length on *Theosophy in Ancient America*, and *Ancient Ireland*. The audiences were very large. Bro. Pryse has now gone away for a short walking tour.

Mrs. Besant is announced to give a public lecture on *Mahâtmas as Facts and Ideals* at St. James' Hall on April 27th; on May 2d she will speak on *The Theosophical Society and its Present Position* at the Blavatsky Lodge.

Our new H.P.B. Lodge moved into rooms in a very central position in New Bond street on March 11th. The membership has now reached over 30, and we are still growing. The Lodge at its meeting on April 8th passed unanimous resolutions expressing its confidence in the American Section as competent to uphold the Constitution at the forthcoming Boston Convention, and also empowering its President and delegate, Dr. Keightley, to fully represent it there.

The Bow Lodge is doing splendid work. In addition to the publication of *Ourselves*, the first number of which appeared the beginning of this month, it is announced that their Lotus Circle has now nearly fifty children who attend regularly, and has in consequence outgrown its present quarters.

The Brixton Lodge has started a good scheme in having short papers, or chains of suggestions, three or four in an evening, to make a change from the usual single lecture and give an opportunity of speaking to those who have not the time to prepare long lectures.

At York as at Bristol some useful interchange of thought with Unitarians has taken place. One member gave an address, by invitation, to the Unitarian Social Union, and another was promptly asked for.

LONDON, *April 11th.*

BASIL CRUMP.

AUSTRALASIA.

ON THE 5th inst. the annual meeting of the local Branch society was held. The Secretary read the annual report. It showed a roll of full members of 34, and it is understood that in the colony there are at present 110 Theosophists. The accounts, though not large, showed that all expenses had been paid, and a small credit balance was added to the balance of the previous year to meet any unexpected demand that may be made upon our funds. The report and balance were adopted, and the old officers of the Society were re-elected for the current year, *viz.* Miss Lilian Edger, M. A., President, Mr. W. H. Draffin, Secretary. During the month the following public efforts have been made: on February 22d at the open Lodge meeting, Miss Edger gave an address upon *Truth*; March 1, Mrs. Davy read a paper on *The Higher Aspects of Theosophical Study*; Sunday evening, March 5th, in the Choral Hall, S. Stuart lectured upon *Knowledge Ancient and Modern*; March 8th Rev. S. J. Neill

read a paper upon *Ancient Egypt*; March 15th Mrs. Hemus read a paper, subject *The Ideal*; and Sunday evening, March 17th, in the Choral Hall, Mrs. Sara Draffin lectured on *The Purpose of Life and the Meaning of Death*.
AUCKLAND, NEW ZEALAND, March 22, 1895.

NOTICES.

REPORT OF THE FOURTH ANNUAL CONVENTION. There are on hand a large number of these Reports of the Convention of 1890, containing H. P. B.'s Letter, "What has Theosophy done for the World?"; "What has the T. S. done for Theosophy?" by Dr. Buck; "Materialism, Agnosticism, and Theosophy" by Dr. Anderson; "Karma and Reincarnation" by William Q. Judge; and others, all valuable papers. A copy will be mailed in June, together with this year's Report, to anyone sending a 2-cent stamp for extra postage.

MR. ALEXANDER FULLERTON, late Treasurer of the American Section and member of the Executive Committee, as well as volunteer assistant to the General Secretary and editor of *The Theosophical Forum*, retires from all official positions at Headquarters upon April 27th. All official correspondence with or remittance to him in any capacity therefore ceases, and such should hereafter be addressed, if about business, to THE PATH, if about the T. S., to William Q. Judge. His private address will be 42 Irving Place, New York City.

NINTH ANNUAL CONVENTION.

AT BOSTON, APRIL 28-29, 1895.

A reception was given to the delegates on Saturday evening, the 27th, at the Headquarters, 24 Mt. Vernon street. The hall was perfectly crammed with delegates and visitors for three hours. There were music and recitations, with refreshments afterwards.

FIRST SESSION OF CONVENTION.

Delegates assembled at the hall at Headquarters before 10 in the morning. There were so many delegates and credentials to attend to, the meeting was not called to order until 10:25 a. m. by William Q. Judge as General Secretary, who called for nomination of temporary Chairman. Dr. A. P. Buchman was elected to that office, with C. F. Wright and J. H. Fussell as Secretaries. A credential committee was appointed. The list of delegates was called, and all went smoothly until Willamette T. S. was reached when a protest was lodged against Dr. La Pierre casting its votes. This was signed by the majority of members of the Branch on the ground that the Doctor did not represent their views. The protest was afterwards upheld. Dr. J. D. Buck was elected permanent Chairman. The order of business was then carried. Dr. A. Keightley from London was then admitted with the right to speak, as delegate from several European Lodges about six in all. A letter from the Secretary of the European Section was read, saying that Section would not send any delegate. Claude Wright read special greetings from Australian members.

Dr. Keightley then was given the platform amid immense and continuous applause. He read thirteen greetings from Sweden, Ireland, London, Helsingborg, Southport, Bristol, Brixton, Bow, Austria, and Holland. He read a long, interesting, and witty letter from Dr. F. Hartmann, which was listened to with interest. A little dispute arose here, it being proposed to print the letter in the Proceedings. On this there were speeches, but at request of W. Q. Judge, it was ordered not to be printed.

The General Secretary's report was then partly read by him, and allowed on file as printed. After that Mrs. A. L. Cleather, of London, was admitted to the Convention and made a few remarks. The Treasurer here read his report, which was referred to a Committee, and was approved. Two hundred dollars were then voted to Dr. A. Griffiths, Pacific Coast Lecturer, for his expenses in representing numerous Californian Branches at this Convention;

and \$100 were appropriated to the Pacific Coast Lecturing Fund.

At 12:30 Mr. C. A. Griscom Jr. presented from the Committee resolutions declaring the autonomy of the American Branches under the name of

"THE THEOSOPHICAL SOCIETY IN AMERICA".

These were read, and when the resolution declaring William Q. Judge President for life the most intense excitement and enthusiasm prevailed for several minutes. There was cheering and then the whole roomfull of delegates and visitors rose *en masse* howling and clapping and stamping. The Chairman could not stop this. At last they quieted down and proceeded with the business of moving the resolutions. They were laid over to the afternoon session. Following are the resolutions in full:

WHEREAS, the growth of the Theosophical Movement has been phenomenal in America and in its origin, aim, and method of work is unlike any movement of modern times, and

WHEREAS, the different forms of organization through which the body known as "The Theosophical Society" has passed since the year 1878 were solely the result of growth, and not the result of votes, and were thus adopted from time to time to suit the exigencies of the moment and have been merely *de facto* and not *de jure*, and

WHEREAS, on the other hand, the confederated Branches in America were regularly organized in 1886, and

WHEREAS, we have outgrown the present form of organization of the Theosophical Society, and

WHEREAS, the duties pertaining to the general offices of the said Theosophical Society have not been essential to the real work of any Section or to the Movement as a whole, its federal and general officers residing at remote distances from each other and being necessarily unfamiliar with the exact conditions and needs of Sections other than their own, and

WHEREAS, a federation of all the Branches of the world is not essential to the real work of any Section or to the Theosophical Movement as a whole, and

WHEREAS, conditions contrary to the principle of Universal Brotherhood have arisen within the Theosophical Society which would prove fatal to the continued existence of said Movement; therefore be it

RESOLVED: First, that the American Section, consisting of Branches of the Theosophical Society in America, in convention assembled, hereby assumes and declares its entire autonomy and that it shall be called from and after this date "The Theosophical Society in America."

Second, that the administration of its affairs shall be provided for, defined, and be under a Constitution and By-laws, which shall in any case provide for the following:

(a) A Federation of Branches for the purpose of the formation of a nucleus of Universal Brotherhood without any distinctions whatever, this being its principle aim and object; its subsidiary objects being the study of ancient and modern religions, sciences, and philosophies; the declaration of the importance of such study; and the investigation of the unexplained laws of nature and the psychical powers latent in man.

(b) That William Q. Judge shall be President for life, with power to nominate his successor; and a Vice-President, Treasurer, and Executive Committee, elected yearly.

(c) Autonomy for Branches in local affairs.

(d) A yearly Convention with equitable representation.

(e) Territorial Committees for propaganda, without power to legislate.

(f) The declaration that every member has the right to believe or disbelieve in any religious system or philosophy consistent with Universal Brotherhood and declare such belief or disbelief, without affecting his standing as a member of this Society, each being required to show that tolerance for the opinions of others which he expects for his own.

RESOLVED, that until the final adoption of a Constitution and By-laws the President is empowered to issue charters and diplomas for this Society.

RESOLVED, that the Branches in America shall retain their present charters, the President being directed to endorse them as valid under the Constitution within a period to be defined.

RESOLVED, that the books, records, lists, monies, funds, and property of every kind belonging to us as the American Section of the Theosophical Society be and hereby are turned over to and declared to belong to the Theosophical Society in America, their custodian to be William Q. Judge; but all members of the present federation not wishing to continue their membership under the new name shall on demand be entitled to their *per capita* share of said monies and funds.

RESOLVED, that until the said Constitution is written and adopted the affairs of the Theosophical Society in America shall be administered under the Constitution of the American Section of the Theosophical Society, where that does not conflict with the above preamble and resolutions, and wherever such conflict occurs the said Constitution is hereby repealed, but all provisions relative to the Theosophical work and propaganda shall stand valid.

RESOLVED, that the Theosophical Society of America hereby recognizes the long and efficient services rendered to the Theosophical Movement by Col. H. S. Olcott and that to him belongs the unique and honorary title of President-Founder of the Theosophical Society, and that, as in the case of H. P. B. as Corresponding Secretary, he can have no successor in that office.

RESOLVED, that the permanent organization of this Convention remain as, and is hereby declared to be, the permanent organization of the First Annual Convention of the Theosophical Society in America.

RESOLVED, that all Branches of the Theosophical Society in America that do not vote for the autonomy of this Society may ratify the action of this Convention within three months from this date and such ratification shall constitute such Branches members of said Society.

SECOND SESSION, 28TH, 3 P.M.

The members assembled early, Dr. Buck in the chair. After preliminary business the important resolutions on autonomy were then brought up for discussion. L. F. Wade, of Boston, read a historical sketch showing that the whole organization of the T.S. is a *de facto* one and not really the original T.S. This was taken from the records of the movement. It was received with loud applause, as was also what Mr. Griscom read next, being extracts from H.P.B.'s writings regarding William Q. Judge. Others also spoke, At 12 minutes past 4, Mr. A. Fullerton took the floor against the resolutions and spoke for half-an-hour. He was listened to with attention, and interrupted often with laughter and applause. He concluded by asserting that the proposed change was only a personal matter around Mr. Judge, and that if they would only wait a month they would have all the evidence to prove him guilty. He was followed by Dr. La Pierre who also opposed the resolutions on the same grounds. Mr. Spencer opposed Mr. Fullerton and said: "This occasion is the birth of the real Theosophical Society." Dr. La Pierre read a protest gotten up by some people in the West only ninety in number; he also said that no matter what we did the American section would still go on and grow. Several other persons spoke; the Chair called for complete discussion, and said that all opposed should be allowed to speak fully. The voting then proceeded, the ayes and noes being called for. Ten votes were recorded against the resolutions and one hundred and ninety one in favor. At this point great enthusiasm prevailed, many delegates jumping to their feet and waving hands and handkerchiefs, some shouting and others throwing up hats. Adjourned to 10 a. m. the 29th.

VOTE ON RESOLUTIONS—GENERAL RESULT.

Affirmative votes.....	191
Negative.....	10
Total number of votes.....	201

DETAILS.

Branches represented.....	90
Branch negatives.....	4 1-7
Affirmative Councillors.....	17
Negative Councillors.....	2
Treasurer negative.....	1
Secretary affirmative.....	1

THIRD (PUBLIC) SESSION.

This was held at Horticultural Hall, on Tremont Street, at 8 p. m. Sunday. The Hall was filled to the door with a very attentive and intellectual looking audience. Dr. Buck opened the meeting and was followed by William Q. Judge, Dr. Buchmann, Dr. Keightley, Mrs. A. L. Cleather, Dr. A. Griffiths, Dr. Anderson and Claude Falls Wright.

FOURTH SESSION, APRIL 29TH.

The Monday morning session opened at 10:15 a. m., Dr. Buck, chairman. The hall was as full as before. A large basket of flowers was on the desk for the President, presented by members, and afterward became the centre of excitement. Mrs. Keightley spoke first for the purpose of replying to some points raised by Mr. Fullerton and gave reasons for the action taken. Her views were endorsed by loud applause. Mr. A. H. Spencer then offered a proclamation which was adopted. It asserts fraternal feelings and sympathy for all members and organizations except in government, and it also asks for correspondence and cooperation. This was passed.

The New Constitution was then reported and adopted section by section, after most thorough discussion, at 11:32 a. m. By-Laws were then considered. Some discussion arose as to seal to be used. The old one was adopted and it was clearly shown that the motto so often used was not ever legally adopted. It was then decided that the official seal should not have a motto, but that members could use one as they pleased. The Chair then read cable greeting from Ireland:

"Irish T.S. sends fraternal greeting to the American Branches in Convention."

William Q. Judge took charge of the Convention at this point, it being 12:32, amid cheers and applause. He called for nomination for Vice-President. Unanimously Dr. J. D. Buck was nominated and elected. The election was received with cheers. The following were then elected:

EXECUTIVE COMMITTEE: Dr. A. P. Buchmann, Elliott B. Page, H. T. Patterson, C. A. Griscom, Jr., F. I. Blodgett, Dr. J. A. Anderson.

TREASURER: E. Aug. Neresheimer, New York.

Dr. Buchmann proposed to change the date of Convention to September, but it was not adopted. Washington T.S. sent an invitation to go there for next year which was received with thanks. Votes of thanks were then passed to the New England Branches, the Press and others.

Convention adjourned *sine die* at 12:50.

A photograph was then taken of the Convention by flash light, and another one, in the street, of all delegates.

EXPLANATION BY WILLIAM Q. JUDGE OF CHARGES ABOUT MESSAGES.

The Hall was filled again at 3:30 by delegates and members to listen to a written explanation of the charges against William Q. Judge of forging "Mahâtmâ messages." Mr. Judge said his health would not permit him to read the paper himself but that Dr. Keightley would do it for him, adding that the explanation had been purposely kept back until the final action of the Convention should be known. Dr. Keightley then read the paper, which occupied one hour and an half, to an audience which paid the deepest attention. The six charges made by Mrs. Besant were given in full and answered *seriatim*. Mr. Judge declared various messages and memoranda to be genuine, except one. He went into the question of the real reason for Olcott's resignation, showing that Mrs. Besant was the person most involved in the demand for that, and then, referring to the "poison interview message," showed that charges of that sort had been circulated against Olcott in London and not by Mr. Judge, and that the message was the beginning of an attempt to clear up the matter in his mind. Other matters, not in the Besant charges, were also answered. At the conclusion of the reading there was long and loud applause, after which it was moved and carried:

"That the meeting considered the explanation perfectly satisfactory, but that, so far as those present were concerned, it was entirely unnecessary."

Many delegates remained until late trains and attended a private meeting.

This Convention was the largest and most earnest ever held here. It will stand in the history of the Theosophical movement as a most important gathering. It was marked throughout by calmness, kindness, justice and unanimity.

Let Karma judge thee and also plead thy cause against the unrighteous.—*Farewell Book.*

ÔM.

AMERICAN BRANCHES THEOSOPHICAL SOCIETY.

PLACE.	NAME.	DATE.	PRESIDENT.	SECRETARY.	ADDRESS.
St. Louis	Arjuna T.S.	1882	William B. Luebers	Benedict Lœvy	3010 Dickson street
New York	Aryan T.S.	1883	William O. Judge		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	W. W. Harmon	Frank J. Goodwin	209 Mountain avenue
San Francisco	Golden Gate T.S.		Edward B. Rambo	William J. Walters	Palace Hotel
Los Angeles	Los Angeles T.S.		Harvey A. Gibson	Mrs. L. F. Weiersmüller	216 North Grand avenue
Boston	Boston T.S.	1886	Robert Crosbie	Kirk W. Caldwell	324 Washingt'n st, Brighton, Bost'n
Cincinnati	Cincinnati T.S.		Dr. J. D. Buck	Dr. Thos. M. Stewart	266 Elm street
Minneapolis	Ishwara T.S.	1887	James C. Slafter	Mrs. Ida F. Harris	813 Guarantee Loan B'ld'g.
Philadelphia	Krishna T.S.		M. Herbert Briddle	Harrie T. Shaw	524 Pearl st., Camden, N. J.
Omaha	Vedanta T.S.	1888	John Shill	Lucien B. Copeland	Room 837, N. Y. Life Build'g
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	77 Ontario street
Decorah, Iowa	Isis Lodge		Mrs. H. Addicken	Miss Emilie Sunnes	502 West Main street
Milwaukee	Brahmana T.S.		Dr. Warren B. Hill	Mrs. Marian I. Riggle	802 Third street
Brooklyn	Brooklyn T.S.	1889	Henry T. Patterson	Miss Ida Gribben	314 Halsey street
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	Mrs. Eulalia M. Colcord	Frederic Flats
San José, Calif.	Excelsior T.S.		Albert E. Winlow	Mrs. P. M. Gassett	351 North Third street
Kansas City, Mo.	Kansas City T.S.		Benjamin H. Chapman	George C. Warren	Drawer M
Oakland, Calif.	Aurora Lodge		Mrs. Sarah A. Harris	Edward G. Merwin	763 Eighth street
Tacoma, Wash.	Narada T.S.	1890	Mrs. Ida S. Wright	Mrs. Addie G. Barlow	722 South J street
Stockton, Calif.	Stockton T.S.		Mrs. Lizzie H. Condy	Mrs. Elmira F. West	28 West Park street
Muskegon, Mich.	Muskegon T.S.		Fredric A. Nims	Miss Sarah E. Sherman	157 Peck street
Alameda, Calif.	Triangle T.S.		Julius Oetl.	Mrs. Clara E. Story	2328 Clement avenue
Sacramento, Calif.	Eureka T.S.		Albert Hart	Dr. John S. Cook	922 Ninth street
Sioux City, Iowa	Dâna T.S.		Henry J. Froelich	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	New Orleans T.S.		Dr. C. J. López	Mrs. Annie L. Pitkin	108½ Euterpe street
Seattle, Wash.	Seattle T.S. No. 1		Mrs. Frances Schwagerl	Albert C. Thees	612 Third street

AMERICAN BRANCHES T. S.—CONTINUED.

PLACE.	NAME.	DATE.	PRESIDENT.	SECRETARY.	ADDRESS.
Jamestown, N. Y.	1st T.S. of Jamestown.	1890	Mrs. Grace A. Barnes.	Miss Julia S. Yates.	157 Chandler street.
Pittsburg	Pittsburg T.S.	"	C. W. Wade.	Miss S. A. Macmillan.	Karma Lodge, Edgewood P'k, Pa.
Portland, Or.	Willamette T.S.	"	John H. Scotford.	Mrs. Laura D. Durkee.	449 Sixth street.
Memphis	Memphis T.S.	"	Chas. B. Galloway.	Robert B. Orrick.	287 Pontotoc street.
Clinton, Iowa	Indra T.S.	"	John Heales.	William J. Ward.	Box 921.
Fort Wayne, Ind.	Ft. Wayne T.S.	1891	Judge Edw O'Rourke.	Mrs. Julia B. Taylor.	31 Douglass avenue.
Toronto, Canada	Toronto T.S.	"	Samuel L. Beckett.	Albert E. S. Smythe.	Medical Council Building.
Los Angeles, Calif.	Dhyana T.S.	"	Chas. N. Earl.	Jasper A. Haskell.	310 N. Los Angeles street.
New York	"H.P.B." T.S.	"	Miss Anna M. Stabler.	Miss Mary Douglass.	116 West 124th street.
St. Paul, Minn.	St. Paul T.S.	"	John H. Knapp.	A. M. Isaacson.	110 East Fourth street.
Soquel, Calif.	Pleiades Lodge.	"	Charles S. Adams.	Mrs. William R. Wilson	Box 1194, Fresno, Calif.
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.	221 Indiana avenue.
Olympia, Wash.	Olympia T.S.	"	Mrs. H. E. Ogden.	Alvin C. Going.	1305 Franklin street.
New Haven, Conn.	Ātmā T.S.	1892	Wm. M. Townsend.	Melville S. Wadham.	615 State street.
Boise City, Idaho	Boise T.S.	"	Frederic C. Wilkie.	Mrs. Eunice E. Athey.	1325 Fifth street.
Hot Springs, Ark.	Hot Springs T.S.	"	Mrs. M. A. P. McCrary.	Mrs. Orient S. Bearce.	411 Park avenue.
Victoria, B.C.	Kshanti T.S.	"	Hessay W. Graves.	William H. Berridge.	212 View street.
Cambridge, Mass.	Cambridge T.S.	"	Miss Marguerite L. Guild	Miss C. Clarke.	67 Hammond street.
Grenada, B.W.I.	Grenada Lodge.	"			
Elgin, Or.	Blue Mountain T.S.	"	Henry Hug.	Julius C. Hug.	Elgin, Union County, Or.
Indianapolis, Ind.	Indianapolis T.S.	"	Judge R. Wes McBride.	Dr. Wm. P. Adkinson.	113½ E. Washington street.
Westerly, R.I.	Westerly T.S.	"	Dr. Lorin F. Wood.	Addison A. Scholfield.	30 Main street.
Santa Ana, Calif.	Alaya T.S.	"	Mrs. C. C. Honey.	Mrs. S. A. Smith.	Villa Park, Calif.
Toledo, O.	Toledo T.S.	"	Mrs. Helen L. Wheeler	Miss Kate F. Kirby.	1503 Broadway.
New Britain, Conn.	Kalayana T.S.	"	William H. Todd.	Mrs. Eliz. A. Atkinson.	65 Lincoln street.
Santa Rosa, Calif.	Santa Rosa T.S.	1893	Dr. C. J. C. Wachendorf.	Charles D. Hudoff.	
Dayton, O.	Dayton T.S.	"	George E. Harter.	Albert Mendenhall.	635 West Third street, W.S.
Chicago, Ill.	Wachtmeister T.S.	"	Wm. Westerlund.	Axel Axelson.	164 La Salle avenue.
Rapid City, S.D.	Bulwer Lytton T.S.	"	Henry Behrens.	William Norrington.	Box 70.
Englewood, Ill.	Englewood T.S.	"	Mrs. Clara D. Stacy.	Wilhelm Schrempf.	3128 Vernon ave., Chicago.

THE PATH.

[May,

AMERICAN BRANCHES T. S.—CONTINUED.

PLACE.	NAME.	DATE.	PRESIDENT.	SECRETARY.	ADDRESS.
Columbus, O.....	Columbus T.S.....	1893	Jacob L. Bachman.....	Miss G. L. Henderson.	89 South Monroe avenue....
San Diego, Calif....	San Diego T.S.....	"	E. T. Blackmer.....	Mrs. Julia V. Bessac...	2145 Thirteenth street.....
Port Townsend, W.	Port Townsend T.S....	"	Dr. Robert Lyall.....	Mrs. Louise Thomas....	Box 114.....
Syracuse, N. Y.....	Syracuse T.S.....	"	Dr. Wm. H. Dower.....	Mrs. Emily K. Mundy....	710 Warren street.....
Redding, Calif.....	Redding T.S.....	"	Weltden P. England....	Mrs. Sarah S. England....	.....
Marysville, Calif....	Sravaka T.S.....	"	John W. Rupert.....	Herman Juch.....	.....
Corinth, N. Y.....	Corinthian T.S.....	"	Mrs. M. A. Maschmedt..	.....	Maschmedt Farm, Saratoga Co..
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 Manufacturing Co.....
Sioux Falls, S. D....	Sioux Falls T.S.....	"	Dr. Egbert George.....	Harlan P. Pettigrew....	.....
Porterville, Calif....	Porterville T.S.....	1894	Elum C. Miles.....	Mrs. Nellie M. Baker....	.....
Portland, Maine....	Portland T.S.....	"	Simon A. Howard.....	Mrs. S. Eliz. Haskell....	265 State street.....
Bluefields, Nicaragua.	Central American T.S..	"	Mrs. Maria W. Culver..	Joseph P. Moody.....	.....
Fresno, Calif.....	Fresno T.S.....	"	William H. Somersail..	Dr. Laura A. Harris....	1835½ Mariposa street.....
Somerville, Mass....	Somerville T.S.....	"	Henry C. Parke.....	Charles H. Olin.....	53 Prescott street.....
Brooklyn, N. Y.....	St. John T.S.....	"	Mrs. M. A. Van Shaick..	Arthur D. Stetson.....	365 Bedford avenue.....
Gilroy, Calif.....	Gilroy T.S.....	"	David Gregorson.....	Mrs. Lola E. Forsyth....	.....
Riverside, Calif....	Keshava T.S.....	"	Wm. S. Wing.....	Miss Charlotte Mayer....	268 Central avenue.....
Denver, Colo.....	Harmony Lodge.....	"	Miss Hattie McLellan..	Ezra B. Gregg.....	Box 429.....
Los Angeles, Calif..	Aloha T.S.....	"	A. Marqués.....	Wm. C. B. Randolph....	Station D.....
Honolulu, H. I.....	Shelton Solar T.S.....	"	Mrs. Delia F. Kneland..	Pierre Jones.....	Box 25.....
Shelton, Wash.....	Buffalo T.S.....	"	William A. Stevens....	Mrs. Belle Covill.....	.....
Buffalo, N. Y.....	Seventy times Seven T.S.	"	Miss C. G. Hancock....	Mrs. Mary A. Newton....	644 Plymouth avenue.....
Sacramento, Calif..	Colorado Springs T.S..	"	Mrs. Caroline E. Finch	Alfred Spinks.....	Box 505.....
Colorado Springs, Col.	Santa Barbara Lodge....	"	Mrs. Angie Magee.....	Mrs. L. H. Parsons....	723 North Nevada avenue..
Santa Barbara, Calif.	Tathagata T.S.....	"	John C. Hadley.....	Mrs. Mary H. Bowman....	.....
San Ardo, Calif.....	Shila T.S.....	"	Mrs. Henrietta Hadley..	Louis R. Nougeret.....	.....
Chicago, Ill.....	Sandusky T.S.....	"	Mrs. Franc L. Davis....	Mrs. Harriet L. North..	1520 West Monroe street....
Sandusky, Ohio.....	Pacific T.S.....	"	Humphrey Hetheringt'n	Mrs. Flora B. Chaney....	427 Hancock street.....
Watsonville, Calif..	Meriden T.S.....	"	Mrs. Louise E. Sorg....	Wm. H. P. Hill.....	.....
Meriden, Conn.....	Bristol T.S.....	"	Arthur E. Muzzy.....	Mrs. F. A. H. Loomis..	Box 244, Station A.....
Bristol, Conn.....				Elbert W. Gaylord.....	.....

AMERICAN BRANCHES T. S.—CONCLUDED.

PLACE.	NAME.	DATE.	PRESIDENT.	SECRETARY.	ADDRESS.
Honolulu, H. I.	Hawaii Lodge.....	1895	Mark P. Robinson....	Geo. W. Smith.....	Box 319.....
Lynn, Mass.....	Lynn T.S.....	"	Mrs. Helen A. Smith..	George W. Horne.....	1 Tremont street.....
Lowell, Mass.....	Lowell T.S.....	"	Herbert A. Richardson.	Miss Jennie S. Willard.	Box 373.....
St. Helena, Calif....	St. Helena T.S.....	"	James Rennie.....	Mrs. Martha A. Kibbler.	.....
Roxbury, Mass.....	Roxbury T.S.....	"	Miss Rhoda F. Oliver..	Miss Bertha Sythes....	202 Warren
Caracas, Venezuela..	Centro Teosófico de Vena..	"	Trin. Celis Ríos.....	Leopoldo Ruiz y Tamayo..	Colón á Dr. Díaz, Núm. 32
Nashville, Tenn.....	Nashville T.S.....	"	James A. Jowett.....	Paul Heymann.....	317 Cedar st.....

NOTICE.

As the Ninth Annual Convention declared the complete autonomy of the American Branches, under the title of "The Theosophical Society in America", with a new Constitution, members who accept this will please send to the Headquarters their diplomas for endorsement accordingly, unless they are members of a Branch, in which case they will please apply to their Presiding Officer, who will have power from this Office to make the endorsement.

The President urgently requests that each member of the Society and each Branch Secretary will promptly notify him of any change of address. Otherwise documents go astray, complaint is made, and great 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, *President T.S. in America*,
144 Madison Avenue, New York City.

Æ U M

But where shall wisdom be found? and where is the place of understanding? It cannot be gotten for gold, neither shall silver be weighed for the price thereof.—*Job, xxviii, 12, 15.*

Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.—*St. Luke, xi, 52.*

THE PATH.

VOL. X.

JUNE, 1895.

No. 3.

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

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

LETTERS OF H. P. BLAVATSKY.¹

VII.

A FEW DAYS after leaving Paris H. P. B. wrote to Madame Fadeef from London, where she was staying with Miss Arundale: "My dear, my precious Nadeja Andreevna! For many years I have not cried, but now I have cried out all my tears on losing sight of you two. I thought my heart would burst, I felt so faint. Happily, some kindly French people in the same compartment as myself brought me some water at the next station and took care of me as best they could. At Boulogne Olcott came to meet me, and was nearly ready to cry himself on seeing how ill I was. He was also greatly put out by the thought that you and Vera might think him heartless for not having come to fetch me in Paris. But the poor old body never knew I was so unwell. You know I am always shaky. I spent a night in Boulogne, and next morning five more of our Theosophists came from England to look after me. Amongst them two good friends, Captain B. and his sister Lady T. I was nearly carried to the steamer and off it again, and triumphantly brought to London. I can hardly

¹ Copyright, 1895.

breathe, but all the same we have a reception this evening, to which probably about fifty of our old acquaintances will come. English people in their totality are not fickle; they have lots of constancy and loyalty. At Charing Cross, Mohini and K. nearly frightened to death all kinds of English people by falling down before me as if I had been an idol. It made me positively angry, this tempting of providence.

“My dear, this new parting from you is so bitter for me, and yet it is a consolation to have seen each other and to have learned to know each other better. I tell you, friend, life has nothing better than the consolation and happiness of the deep affection for things and people we have loved from childhood. This kind of thing can never die: it will have eternal life in eternity. Long, long after I had gone I saw you three together—you, Vera, and Madame de Morsier. She writes me she *was* with you until the moment your train left. This woman has a good heart, for the sake of which we must forgive her moody temper.”

From London, between May and August, 1884:

“I shall never get well here. It's not life I lead here, but a sort of mad turmoil from morning till night. Visitors, dinners, evening callers, and meetings every day. Our Olga N. assures me she feels a sort of adoration for me, and daily brings some of her friends to see me. She has already brought me the whole of celebrated London, except the great Minister Gladstone, who, according to the *St. James Gazette*, both fears and admires me—'is afraid of as much as he admires her'! To my mind this is simply a kind of glamor. . . . On the 21st July there was a meeting—*conversazione* as they are called here—in honor of Madame Blavatsky and Col. Olcott, held in the Prince's Hall. At first they printed five hundred invitation cards, and then there was such a rush for them that they had to add nearly as many again. Madame N. wrote asking for two tickets in the name of our Ambassador, and personally brought the Ambassadors of France, Holland, Germany, Turkey, Prince H. of Roumania, and nearly the whole of the staff of her devoted friend Gladstone. Lastly, Hitrovo, our Consul General in Egypt, who came here on business. . . . I leave it to your own imagination to fancy the following picture: a huge hall, ladies in low dresses, *costumes de gala* of all nations—and I sitting in the place of honor, a kind of kingly throne out of a ballet performance, in my black velvet dress with a tail three yards long (which I hate), and Sinnett and Lord B. and Finch, the President of the London Lodge T.S.,

bringing and introducing to me, one by one, all who want to make my personal acquaintance. And of such there happened to be—I am trying not to exaggerate—about three hundred people. Just fancy, smiling and shaking hands with three hundred ladies and gentlemen during two hours. Oof!! Lord and Lady H. asked me to dine with them next day. After such an evening: just think of it! Cross, the Secretary for India, sat down beside me and complimented me to such an extent on the love of the Hindûs for me that I simply got frightened: they might put a political coloring even on this! Besides all sorts of European notabilities, they introduced to me a heap of black and yellow Princes, Maori, Javanese, Malay—I don't know who. Professor Crookes and his wife sat behind my arm-chair like a pair of adjutants, pointing out to me no end of their colleagues of the Royal Society, celebrated *savants* in physics, astronomy, and all kinds of 'Dark Sciences'. Now, darling, do you see, do you feel, the working of Karma? English Science, intelligence, and aristocracy paying honors to me which I do not deserve in the least. Master declared to me beforehand it would be so, and now I am perfectly miserable getting lots of visits and invitations, especially after Sinnett's speech in Prince's Hall. He struck an attitude and began to oratorise: 'Ladies and gentlemen! Before you you see a woman who has accomplished a world-wide work. She alone thought out and executed a colossal plan, the creation of a whole army of cultured people whose duty it is to fight against Materialism and Atheism as much as against superstition and an ignorant interpretation of the teaching of Christ (that is to say, against the one hundred and thirty-seven sects, Shakers, Quakers, howling Salvationists revelling in darkness) which is the shame of the Christian world. . . . Ladies and gentlemen of cultured England, behold the woman who has shown the world what can be accomplished by the power of will, steadfastly pursuing a certain aim, and by a strongly realized ideal. All alone, ill, without means, without patronage, without help of any kind, with the sole exception of Col. Olcott, her first convert and apostle, Madame Blavatsky has planned to unite into one intellectual whole a universal brotherhood of all nations and of all races. She has accomplished this undertaking; she has overcome animosity, calumny, the opposition of fanatics, and the indifference of ignorant people. . . . Even our liberal Anglo-Indian government mistakenly arose against her humanitarian mission. But happily it realized its mistake and stopped in time.' And so on and on in the same strain. The applause was deafening. I tried to blush for modesty's sake, but

got pale instead for want of air. I nearly fainted, for I am still very weak; though my legs from that moment in the railway station have stopped aching altogether.

“What am I to do with all these letters, evidently intended to arouse my pity, from all these admirers who are so very much in love with me? Half of them I can answer only in thought. But amongst them are many whom I really love and pity, as for instance our poor Solovioff. It’s not long since I have come to London, but I have already got two such pitiful letters. The only thing he asks of me is to care for him and not forget him. He says he has never loved anyone outside of his family as he loves poor old me. Also our dear J. D. Glinka: do you know what she has done? She has printed five hundred copies of the document and the letter of Prince Dondukoff clearing me from the calumny of Mdle. Smirnoff, and has sent them to all who are doubtful about the matter. . . . But, God bless my enemies! Now listen to a curious story: M. A. Hitrovo, our Consul in Egypt, called on me and asked me among other things: ‘By the way, did you get our telegram, signed collectively by all the crew of the frigate *Strelak*? We sent from Suez to Port Said an expression of our gratitude to Radha Bai’ for her kindly affection and remembrance of her compatriots’. I listened silently without understanding a word. ‘But don’t you remember’, he says, ‘I, as Consul, had to see off the Ambassador to China, and so was on board the frigate which you met in the Suez Canal’. Only then I remembered. Don’t you recollect I told you in Paris about a joke I played in Suez, on the 3d of March if I am not mistaken. Our steamer of the *Messagerie* had to tie up in order that a big Russian frigate might pass on its way to China. So I took my visiting-card and wrote on it, ‘A Russian woman who during many years never saw a Russian face sends a hearty greeting and deep salutations and her wishes for a pleasant voyage to all the Russians, beginning with the Commander and the officers and ending with the Marines. God protect Russia and her Czar!’—signed Radha Bai. And on the other side I wrote my real name and my Adyar address. We put this card into a tin box and flattened it. Then when the frigate was in line with us, Olcott very deftly threw the tin over into a group of officers and soldiers, and I shouted ‘A letter to the Commander’. It was handed to him immediately, and under our very eyes he read it out. All the officers took off their caps to me, waving them to my address, and the crew shouted ‘Hurrah!’ I was awfully pleased.

¹ “Radha Bai” was H.P.B.’s Russian *nom-de-plume*.

'We were all very much amused by your invention', said Hitrovo, 'and very much touched by your note. The Ambassador and all the officers immediately agreed to wire you their gratitude to Port Said'. And fancy, isn't it vexing, it was never delivered to me. . . . I told Hitrovo I should insist upon its delivery, as a souvenir."

Herr Gebhardt came to fetch H.P.B. from London, and took her over to Elberfeldt, anxious that she should have proper care and rest, as well as tonic waters and massage, which had been ordered by many doctors who had agreed that her brain was the only sound organ in her body. H.P.B. writes:

"I travelled as if I had been a queen. Everywhere I had cabins and railway carriages all to myself, and Gebhardt, who came to fetch me in London, never allowed me to pay a penny for anything. We were about fifteen Theosophists travelling together, and here I have also found a large party of German Theosophists waiting for me. The President of the new German Branch, Dr. Hübbe Schleiden, Baron von Hoffman and his wife, du Prel, a certain dignified Countess Spreti with her husband and Aide-de-Camp—for he is a General—Captain U. I may well say with Madame Kourdukoff¹ that I have found here a company 'of lords, counts, and princes, all of them very decent people'—and all Theosophists of ours. Besides them there was the celebrated painter, Gabriel Max (don't you know?), with his wife and his sister-in-law, and Madame Hammerlé from Odessa; and Solovioff writes that he will not fail to come. What if you come als.?"

Next came the Coulomb disturbance. In regard to this Madame Jelihovsky writes: "H. P. B. stayed nearly two months in Germany and was thinking of settling in Europe for good—a step greatly recommended by the doctors. But at this time began a tragi-comedy, preparations for which had been made long previously by the enemies of her work. The *Christian College Magazine* of Madras issued a series of letters purporting to be signed by her and to be written to a certain French woman, Madame Coulomb. This Madame Coulomb, with her husband, had kept a hotel in Cairo some years before, and Helena Petrovna had stayed in it during the existence of her Spiritualistic Society which never succeeded. Unfortunately for her, she met them again, many years later, in India, when they were in abject misery and want, and kind-heartedly sheltered them in her house.

¹ Madame Kourdukoff is the heroine of a well-known Russian comic poem, a mixture of Russian, French, German, and English.

In H.P.B.'s absence Madame Coulomb quarrelled with all the occupants of the house, and consequently thought of finding some other situation for herself. Then Madame Coulomb was offered a very profitable transaction. Someone was sent to them by a certain missionary, explaining to them that in destroying this heretical Society they would act as good Christians—and besides would earn a goodly sum of money." This the Coulombs tried to earn as all now know. H.P.B. writes:

"Everything has changed. A hostile wind is blowing on us. What cure, what health is possible for me? I have to go back quickly to the climate that is fatal to me. It can't be helped. Were I to pay for it with death, I must clear up these schemes and calumies because it is not me alone they harm: they shake the confidence of people in our work, and in the Society, to which I have given the whole of my soul. So how can I care for my life? . . . They write to us that in Madras, Bombay, and Calcutta all the street walls are covered with thousands of placards: 'Fall of Madame Blavatsky; her Intrigues and Deceits Discovered'—and so on and so on. But on the other hand there are more than a thousand people who have arisen in my defence. Not letters alone, but telegrams costing thousands of rupees have been sent to the *Times* of London. As to India, the war there is more than a newspaper war. About two hundred native students have crossed out their names from the registers of this Christian College whose journal has printed these wonderful letters of mine. To be fair to truth, I must say that with the exception of two or three government papers in India, everyone is on my side. Even here some people have shown themselves real friends to me. Madame N. brought Mackenzie Wallace to see me; he has lived in Russia, and has written such an excellent book about Russia and speaks Russian so well. He is going to be sent as a Secretary to the Viceroy, Lord Dufferin. He gave me a letter of introduction to Nubar Pasha of Cairo, requesting him to help me in finding information about the Coulombs. Above all it is necessary to show up these rascals."

MASTERS AND MESSAGES.

FOR MORE than a year a war of words has been in progress in nearly every part of the civilized globe, involving belief in the existence of Masters, in Occultism, and communications with or from them. From beginning to end this war of words has

served to obscure the whole subject and to leave it in utter confusion. No one has been benefitted by it; for dogma, denial, and denunciation have characterized most utterances on the subject, so that those dispassionate persons who possess real knowledge upon the subject could not be heard in the uproar, or would not have been listened to had they tried to speak.

It is surprising to see how little common-sense is exercised on the subject. Mystery is only another name for ignorance, but in addition to ignorance many persons have mystified themselves and woven a garment of illusion apparent to all but themselves, and they are ever ready to parade this garment as a veritable *peau de chagrin*, and herald their triumphs and their grievances on every occasion. If a supposed message flatters one's vanity or agrees with one's preconceived notion of things, it is loudly heralded as "*genuine*" and as conclusive evidence of the superhuman insight of the Masters; but if the reverse is the case, and the recipient *does not like* the message it is at once declared "spurious", even when both messages are transmitted through the same source, and the messenger that in the first instance was accorded all praise is now accused of fraud or "mediumship". The inconsistency of such a course counts for nothing. We have had many notable and recent illustrations of this kind, with *ex cathedra* comments paraded thereon. The result is blind credulity or sweeping denial on the part of the simple minded, and shameless subterfuges on the part of the designing and time-serving. One can easily imagine a real Master looking with pity or even with mild contempt at the practical results of their "breaking the silence of ages" in their efforts to help the world.

Genuine messages may be of varying import, and may come through a great variety of channels, and by a great variety of methods. If one is prepared to look solely at their intrinsic worth, their relation to time and place, and the general *fitness of things*, and to measure them solely by the dispassionate and impersonal standard of truth, one may receive counsel and help on many occasions, the most helpful and satisfactory of which will come direct to the individual himself, filtering in through his own intuitions or his Higher Self. With heart and brain and mind and soul wide open to Truth, with calm and dispassionate judgment, understanding opens and real *illumination* begins. Grant that Masters exist, that they really desire to help the world, that they are no respectors of persons, but help wherever they can all who really try to help the world, what reason can be assigned for their seeking other channels through which to communicate if we keep

“an open mind and an unveiled, spiritual perception”? Whence all this riot about signatures and seals and handwriting of the Masters? Must a message be certified before a notary, “sealed and delivered in the presence of witnesses”, to be genuine? O, ye of little faith, and less knowledge, and utterly devoid of understanding! Is the *source* of a message to be an everlasting wonder, and its *substance* forever ignored, and its recipient left forever out of account? Is the *phenomenon* only of account, and all else to be ignored?

If so, then are Masters but poor Fakirs, and “Chelas” gaping imbeciles; mountebanks on the one hand and dupes on the other. This is just the estimate the cynical and sneering public puts upon these things, and we have only ourselves to blame, for that is clearly the “logic of events”.

There have always been two classes of seekers after truth. The one go to and fro, seeking a sign, crying lo here! and lo there! Another class seek no sign but are content to *do the will of the Master*. These are calm and dispassionate in judgment, discriminating, charitable and helpful, and they never attack or denounce anyone: first, because it is useless and unnecessary; and second, because they work on an entirely different plane.

The present status in America makes it possible for these to pursue the even tenor of their way without being continually dragged into controversy and unseemly strife. One “brother” will no longer charge another brother with lying, and himself commit a dozen graver misdemeanors in order to “prove” it. We have reached a point where these things will be silently ignored, with the demonstration before us that the accuser equally with the accused is still a fallible human being. The ranks of the new T.S. in America are already formed. They rallied as at a bugle-call whose clarion note struck a responsive chord in every faithful breast and echoed around the globe. No pretence of “truth” and “purity” can longer masque an inquisition. Those who have heard the call and taken marching orders will stand shoulder to shoulder and, with malice toward none and charity toward all, will carry into the coming century the sacred trust committed to them, the grand and undying truths of Theosophy, and thus see to it *that H.P.B.'s latest incarnation is not a failure.*

J. D. BUCK.

H. S. OLCOTT vs. H.P.B.

IN THE April *Theosophist* Col. Olcott makes public what we have long known to be his private opinion—a private opinion hinted at through the pages of *Old Diary Leaves*,—that H.P.B. was a fraud, a medium, and a forger of bogus messages from the Masters. This final ingrate's blow is delivered in a Postscript to the magazine for which the presses were stopped. The hurry was so great that he could not wait another month before hurling the last handful of mud at his spiritual and material benefactor, our departed H.P.B. The next prominent person for whom we wait to make a similar public statement, has long made it privately.

Col. Olcott “stops the press” and rushes off the Postscript, “for the honor of the Masters”. He wishes to defend those Masters, who sent H.P.B. as their messenger, by declaring that she “cooked up”, forged, and humbugged with, a long and important message to Brahmans at Allahabad in 1881. The Colonel is H.P.B.'s first Western disciple, ignorant to this day of practical occultism and not able to propound a question to the Masters; never heard of Masters except through H.P.B. He now preserves the honor of Masters by blackening the character of their messenger. Splendid defence, this, of the Masters!

How does he explain the long silence of the Masters since 1881 on the subject? And another very pertinent question is this: How does this “defender of the Masters” explain his own silence in 1881 and since? He was present when the message was sent and knew of it. If he knew then that it was bogus why did he not divulge? If he did not know then, was it because he was unable to tell? If he has since been told by one of the Masters—*à la* Besant in the Judge case—will he kindly let us know which of the Masters told him, and when?

All these questions ought to be answered, and many proofs given by him showing the least occult ability to decide on false or genuine messages, because he has attempted to classify H.P.B. with frauds, forgers and mediums. Hence the Masters who sent her are put by him in similar categories. Observe that the forgery now alleged by him was at the very time H.P.B. was giving out from the Masters the series of messages which have become known to all. If we believe him, then the delivery by this irresponsible medium of one false message must throw doubt on every message. Certainly Col. Olcott is no occultist whose decis-

ion we will accept. Each of us will be left to decide for this, that, or the other message according to fancy. Olcott does not like the one in question because he lives in India, and it is too gallingly true. Perhaps others may like it, and not be willing to accept other messages that contradict their partisan view of the London Lodge papers or metaphysics and science. For my part, the message in question testifies to its genuineness by its text, except for those who are hit by it, or those who have the Indian craze and think themselves Brahmans, or those whose self-interest and comfort are against it.

The message condemns bigotry. The persons to whom it was sent were then of the most theologically bigoted families. They were wondering, like Pharisees, how it was possible that the Mahâtmâs could communicate with a beef-eating, wine-drinking Sinnett and not with them, who took no such things and never shook hands. To these very points, to their superstitions, to their upholding idolatry, to the horrors of caste, the letter adverts. The whole letter rings true and strong. Were one at all disposed to join Olcott in his absurd explanations by mediumship, this letter is the one that would be selected as true.

If for a moment we accept this view of H. P. B. put forward by Olcott then there is, as she published herself, no certainty about any message. Who is to decide? If she hoodwinked with one message, all may be the same—bogus—and the great force and strength derived from a firm belief in Masters will be swept away, because she, their first messenger to us, is made out a fraud. All this is precisely what Olcott *et al* wish to do. He cannot tolerate the idea that H. P. B. was greater than himself, so he throws around her memory the dirty cloak of tricky and irresponsible mediumship. That done, anything can be explained and anything accounted for.

Well, for my part, I will not accept such nonsense, Col. Olcott being incompetent to decide on Mahâtmic messages on occult lines, and being a disciple of H. P. B. is certainly much below her. His present utterance settles nothing about her character, about her mediumship or about the message; but it does serve to brand him as an ingrate and to place him plainly in view as one who calls that great teacher a fraud and a medium.

Now let the next and the next come on, so that we may have the lines clearly drawn and the hypocrisies unveiled.

MRS. A. BESANT vs. H. P. B.

Mrs. Besant has sent an advance copy of an article to appear in *Lucifer* entitled "East and West". It is a very long article

devoted chiefly to William Q. Judge, but in it she takes up the message from the Master to the Allahabad Brahmans, which Col. Olcott deals with in his April Postscript. *She says the message is not genuine*, and thus walks beside Col. Olcott in abuse of H.P.B., for everyone with correct information knows that the message came through H.P.B.

WILLIAM Q. JUDGE.

HERMES AS UNIVERSAL SOURCE.

THE OPENING chapter of Iamblichus on The Mysteries, translated by Taylor from the Greek in 1821, is devoted chiefly to showing that true inspiration has but one source, however various the channels.

“Hermes, the God who presides over language, was formerly very properly considered as common to all priests; and the power who presides over the true science concerning the Gods is one and the same in the whole of things. Hence our ancestors dedicated the inventions of their wisdom to this deity, inscribing all their own writings with the name of Hermes. If, therefore, we participate in a portion of this God, adapted and commensurate to our powers, you do well to propose your theological doubts to the priests as friends, and to make those doubts known to them. I also very properly conceiving that the epistle sent to my disciple Ambo was written to me, shall give you a true answer to your inquiries. For it would not be becoming that Pythagoras and Plato, Democritus and Endoxus, and many others of the ancient Greeks, should have obtained appropriate instruction from the sacred scribes of their time, but that you who are our contemporary and think conformably to those ancients, should be frustrated of your wish by those who are now living and who are called common preceptors. I therefore thus betake myself to the present discussion; and do you, if you please, conceive that the same person to whom you sent the letter returns you an answer. Or, if it should seem fit to you, admit it to be me who discourses with you in writing, or some other prophet of the Egyptians, for this is of no consequence.

“Or, which I think is still better, dismiss the consideration whether the speaker is an inferior or superior character, but direct your attention to what is said, so as readily to excite your mind to survey whether what is asserted is true or false.”

PROOFS OF REÏNCARNATION.

BEFORE TAKING up the subject of Reïncarnation, it will perhaps be well to dwell for a few moments on Incarnation.

That is to say, we ought to establish the premise that the human soul is incarnated in a body before we deal with the question as to whether or not it reïncarnates. In attempting this, it is necessary to enter somewhat deeply into the domain of philosophy, to establish a basis for our conceptions as to the nature and origin of the human soul, and to determine its relation to that body in which we assert it incarnates. Without however attempting to explain the nature, functions or powers of the Absolute, it is certain that this presents itself to our conception as a Triad of aspects, or hypostases which we recognize as Consciousness, Force and Matter. These hypostases are eternal, and eternally associated. There can be no consciousness isolated from matter and force, nor matter nor force apart from consciousness, nor from each other. Evolution can only consist in the changes in the relations between these hypostases, for all its vast processes which constitutes and *IS* the Manifested Universe must leave the Absolute untouched and unchanged by their infinite correlations and permutations.

There must be evidently an infinite gradation in the relative amounts, so to speak, of consciousness, force and matter associated in and as the Universe. The rock for example will have less consciousness and force, and a great preponderance of matter. The human soul will have more consciousness and force, and very much less matter—understanding in each instance potent as opposed to latent states. The latent potentialities in every instance are equally infinite for each of these hypostases, and this is the philosophical basis for attributing all the infinite diversity of the Manifested Universe to an Absolute Unity for its origin. Infinite Potentialities can only arise in an Infinite Unity—an axiom.

If, then, we can prove the human soul to be an entity independent of and superior to its body, we at once obtain a very important clue to guide us in the study of those infinite correlations among the three hypostases of the Absolute. It becomes evident that entities occupying superior states can clothe themselves with matter already ensouled by entities less advanced, which at once throws a great light upon the philosophical reason for evolution as enabling entities more advanced to associate themselves with

those less so, and thus because of their common origin and essence to emulate or bestow a portion of their own power upon these. If we are inclined to shy at this construction of *emanation*, then let us simply say that the very presence of the higher entity quickens into activity the dormant potentialities of the lower—a fact we constantly observe in nature, and which is at the basis of all attempts to educate and expand the minds of the masses. So that the scheme of evolution, apparently heartless when viewed from the purely materialistic aspect of the survival of the fittest, becomes the very embodiment of Supreme Love and Divine Compassion when illumined by the Wisdom of Theosophy.

Is, then, materialism correct in assuming that the consciousness displayed by the human soul is but a mode of force; a form of molecular vibration; a production of the chemical and molecular activities of the body, arising because and out of these activities, and ceasing with the death of the body? In other words, has man a soul?

Let us briefly examine this question. If the soul were the production of the activities going on in the body, then it ought to present the same conscious phenomena at every period of its existence. But we find, strangely and unaccountably from any scientific standpoint, the fact that life is broken entirely in twain by the mysterious phenomenon of sleep. The very familiarity of this process renders us unable to appreciate its exceeding mystery. One-third of man's entire existence is passed in a condition which would be utterly impossible were his soul the product of the molecular activities of his body, because during sleep all of these go on unchanged. The heart beats as strongly, and respiration goes on even more regularly. In fact, it is well known that sleep refreshes and restores the body; puts it in a better condition to perform its functions than before it had this necessary rest. Then, if all the functions proceed, and many of them even better, during sleep, why is that consciousness or intellect alone suspended? There can be but one answer—that man's soul is not his body, but is an independent, thinking being, using that body until it (so to speak) wears out its power to respond to thought; and then, without ceasing to be, with no possibility of perishing, the soul retires to those, to us, subjective realms which lie beyond the molecular side of nature and permits its body to rest. This theory, and this alone, explains why we sleep. Certain so-called abnormal conditions of consciousness also establish—and fully establish, to any reasonable mind—the further fact that the soul is not, and cannot be, the body. Some of these are trance, hyp-

notism, and allied conditions. Hypnotism in particular entirely demolishes the materialistic theory. For it is a fact that if a person is hypnotized his soul is freed to such an extent that it becomes very greatly superior to its condition before this was done. Hypnotize an ignorant boor, and, if the hypnotizer does his work properly, there will arise out of that chaos of ignorance, which represents the boor in his ordinary condition of mentality, a magnificently philosophical Ego, an Ego possessed of a thousand times more knowledge than the boor is able to express; thus proving that even the lowest and most ignorant have behind them a comparatively infinite amount of wisdom and knowledge. Theosophy asserts that evil acts and thoughts in former lives have caused them to create for themselves, or incarnate in, such bodies that they are unable to display those traits or make use of that wisdom which is their heritage by right of having won it in former ages. Hypnotism, then, proves that there is an Ego, a higher, almost infinitely wiser Ego, buried in the most ignorant breast, which would be utterly impossible were the soul merely a sort of conscious steam given off because of the molecular activities of the body.

Further, if the soul were not independent of the body then would memory be impossible. It is a well-known, scientific fact that to its uttermost atom, the body completely changes within seven years. Many of the tissues change in a very much less time than this. The gray matter of the brain for instance will completely change and rebuild itself anew in a very few months. But, resting upon the proposition that the entire body changes only every seven years, then if the real soul, the Ego, were the product of the molecular activities of that body, beyond seven years no man could remember. It would be an impossible thing. Man in this case would be a simple center of consciousness having no hold upon the past and no conception of the future. This fact that his body completely and entirely changes at least every seven years is a most important one to bear in mind, when studying not only the phenomena of reincarnation, but all conscious phenomena. It has not been nor can it be explained by any materialistic hypothesis.

Without however needlessly wearying ourselves with the repetition of facts and logical deductions which may be found in every domain of scientific or philosophic investigation, we may rest here and declare that the human soul is an Ego, having its origin upon a higher plane of the differentiated Cosmos; a plane where thought is the key-note, and reason or ideation dominates

all other forms of consciousness, and where consciousness itself dominates the matter and force aspects of the One Absolute. Its body is a synthesis of entities in whom these other aspects of the Absolute are dominant, and with whom the Ego is thus associated under the law of Divine Compassion. This association also affords the Ego opportunity to increase its own store of wisdom through its experiences upon those lower planes of consciousness which it is entitled to approach by means of its synthesising these lower entities with the sense organs which constitute its body.

Reïncarnation, then, means the repeated return of the soul to earth, or to the molecular plane of existence, by rebirth in new physical bodies. This rebirth occurs under the law of Cause and Effect—the one absolute law which links the Infinite to the finite, and makes a finite possible. By some unexplained and perhaps unexplainable action of this law, all existence in the manifested universe proceeds under a further law of cycles. Every phenomenon of nature absolutely without exception obeys this latter law, although the majestic sweep of many of these renders verification difficult because of the brevity of human life. In consciousness its action is to produce alternate objective and subjective states; in matter alternating forms, and in force alternating correlations. Under it the human soul proceeds upon its evolutionary journey—for reïncarnation or reëmbodiment is the very process and method of evolution,—occupies a body for a time, casts it off, retires to subjective realms, and reappears in due time in another body.

If then we find indisputable evidence that the human soul is an Ego, having its origin upon a higher plane of the Cosmos, and that it has incarnated in its present body, is it not logical to infer that it has done so before and may do so again? That which nature has done once can she not repeat? Is Incarnation such a strange, wonderful freak of nature that it may not be repeated except by creating a new soul each time? The fact that we find ourselves incarnated beings, using bodies to which we are infinitely superior, is proof positive to a reasonable, logical mind that reïncarnation is possible. For through all the processes of evolution it is the soul which evolves. This is the key-note to the dispute between Theosophists and materialists. Materialism claims that it is the form which evolves; and Theosophists declare that it is the soul; and that as the soul, using thought as the expression of its force, evolves, creating the myriad forms which we see in nature, these appear in response to that inner force. What is there to guide evolution if there be not some permanent entity

upon, or at least taking its origin in, a higher plane of nature? Upon this molecular plane there are certain molecular forces. These play among molecules, having neither the power to choose this direction nor that. If there were not something superior to these molecular forces, guiding, controlling them, and thus causing the production of the myriad forms in nature, there would be no nature. Would winds ever blow flowers into existence? Will the change of the seasons, the frost and the thaw, produce the fruit, the flying eagle, or the thinking man? What an absurdity! The designer, modeller and creator lies deeper in the heart of nature than any entity having its normal existence upon this molecular plane. And how can evolution proceed unless this same entity returns? Man may acquire all the wisdom and knowledge possible to his race under the particular environments in which he incarnates, but if he die never to return to earth again, how is his soul to evolve? His life may help others, but he himself profits no more by it. For him there is no further progress; the store of wisdom which he has gathered as the result of his experiences is lost forever, both to himself and to the race, unless he himself conserves it and returns to earth, for it is impossible to conserve that personal store by any other method. And this is true of every entity in nature. The slow change of form and modification of function is always in response to the necessities of a permanent, evolving, inner entity. They are due to causes which the entity brings over with it; things for which it has experienced the need in past lives and which find fruition in the present one. And this not only applies to man, but to the insect, the vegetable, to the entities bound up in the rock. Because nature is but embodied consciousness; and every entity is a partaker and a worker in that grand scheme of evolution which does not single out, as the theology of to-day would teach us, man alone, and leave the rest of creation to an eternal annihilation. There is not an entity however humble but is a part of the throbbing heart of nature, working its way toward the divine state which man occupies; and no entity so low but that it may in the eternities of duration arrive at the highest stage of which the human mind can conceive.

J. A. ANDERSON.

(Concluded next month.)

THE PRINCIPLE OF DUALITY.

AS SOON as we become conscious of existence we are at once confronted by the principle of duality, in that which is within us and that which is without, or the Me and the Not-me. The infant must gradually learn the idea of separateness, learn to distinguish that which is part of himself from that world beyond him, that his eager clutches cannot grasp. In fact at every moment of his life he is confronted with those "pairs of opposites" of which the Eastern philosophy tells us that the universe is composed. The Pythagoreans are said to have hated the duad, or the binary as it was also called, because it was to them the origin of differentiation and therefore of contrasts, discord, and the beginning of evil. It was that imperfect state into which the first manifested being fell when first detached from the Source of all Being. It was the point from which the two roads of Good and Evil bifurcated, and all that was double-faced or false the Pythagoreans called "binary," because to them *One* was alone Good, and Harmony, because from one alone no discord can proceed. And as the Monad was one and an odd number, the ancients called the odd numbers the only perfect ones, and considered them all as masculine and perfect, while even numbers were regarded as imperfect and were given only to the *terrestrial* and *infernal* deities. So that Virgil in his eighth eclogue asserts: "Unequal numbers please the Gods." (S. D. II. 602.)

But if we put aside these conceptions of the Greek and Latin races and go back in thought to the origin of all things, we cannot get away from the conviction that with the commencement of manifestation duality must begin. The moment we try to imagine the dawn of the universe we formulate the conception of *life*, and life is inconceivable without motion, which is change, either of place or condition,—is the action of attraction and repulsion, of the out-breathing and the in-breathing of the "Great Breath." Evil is the shadow of Good as Darkness is the shadow of Light, and everywhere throughout creation the opposite poles of positive and negative maintain the balances of universal law, and regulate the order of the heavenly bodies, or round a dew-drop on a blade of grass.

But as time went on and the earlier spiritual teachings came to be overlaid with grosser and more material ideas, the two equal and coördinate aspects of the Divine, that we call ordinarily Spirit and Matter, began to be considered as Good and Evil, and

represented not complementary but antagonistic forces. Instead of the beautiful symbol of the Greek Caduceus bringing to men's minds the thought of the twin serpents of evolution encircling the Tree of Life, it had for them only the significance of everlasting struggle, of never-ending discord.

And this antagonism of forces that alone can set the universe in motion and preserve it in life, took the form in ancient Persia of the opposition of Deity and Devil, who were originally one in nature as in name. The exaltation of Ormuzd, the Spirit of Good, says Mr. Cox, in his *Aryan Mythology*, "carried the greatness of Ahriman (the Spirit of Evil) to a pitch which made him the creator and the sovereign of an evil universe at war with the Kosmos of the Spirit of Light. . . . It was a dualism which divided the world between two opposing self-existent deities, while it professedly left to men the power of choosing whom they should obey."

With this Persian dualism the Jews came into contact during their captivity in Babylon, and the author of evil, the tempter, soon began to appear in strong opposition to the beneficent Father and God.

But Mr. Cox points out that while the Jewish mind readily absorbed this idea of the conflicting hierarchies, the one heavenly, the other diabolical, it nevertheless drew no sharp distinction between spirit and matter and had little definite idea of either the fact or the conditions of a life after death. It was left for Christianity to couple a distinct assurance of personal immortality with a profound belief in the devil and all his angels. Upon this rock did the early Christian fathers build their Church, for if we eliminate from their system of faith, the element of diabolical power, the whole fabric falls to pieces.

But when we go back to the original teachings of the *Zend Avesta*, that even as early as the days of the Babylonian captivity had become so corrupted, we find the principles of Good and Evil but the spiritual equivalents of Light and Darkness, Pain and Happiness; and as these were supposed to be exactly balanced against each other, so are their spiritual correlations. "Those old Spirits *who are twins*," says the *Zend Avesta*, "made known what is good and what evil in thoughts, words and deeds. Those who are good distinguish between the two; not so those who are evil-doers."

If we turn to the pages of the *Secret Doctrine* we shall find all these ideas amplified and set forth with all that wealth of illustration for which that book is so remarkable, and on page 416 of

vol. i, we seem to find the kernel of the whole thing in these words: "In human nature evil denotes only the polarity of matter and spirit, which principles are one *per se*, inasmuch as they are rooted in the Absolute. In Kosmos the equilibrium must be preserved. The operations of the two contraries produce harmony, like the centripetal and centrifugal forces which are necessary to each other,—mutually interdependent—in order that both shall live. If one is arrested, the other will immediately become self-destructive."

But the principle of duality is not only shown in all the "pairs of opposites" that make up the universe, but also in the rhythmic changes of its periods of activity and repose. This Law of periodicity, of flux and reflux, of ebb and flow, is absolutely universal, and therefore governs not only the sweep of the stars through the heavens, the changes of the surface of the earth, the physical phenomena of health and disease, of animal and of human life, but is also the foundation of what we have learned to call the law of action and reaction in the thought of man. Every real student of literature and art, as well as of philosophy and religion, will recognise this principle as the cause of all the changes in painting and in poetry that have so diversified their character even within the last three or four hundred years. Take the Elizabethan era for instance, when our poetry reached its climax of perfection, for then physical life and physical luxury, the worship of beauty as it appeared to all the senses, had stimulated the emotional nature to its utmost and passionate strength and perfect music were the outcome of this stimulus. Then the ebb came, passionate strength degenerated into license and vice, the Puritan reaction towards virtue and the severest restraint began, and beauty became a term of reproach. The Restoration set the pendulum swinging towards license again, but feebly, for the abandonment to passion is not strength but weakness. Then came the artificial era of Pope and his fellows, when nature was tabooed and everything was done by rule. After the artificial came the natural back again, and the wave of reaction set in motion by Rousseau and the influences of the French Revolution gave us Wordsworth and the Lake School, with its range from the simplicity of grandeur and nobility to the simplicity of childishness. Another reaction, and the worship of beauty in form and color—especially color—began with the Pre-Raphaelite painters and poets, and Swinburne and Rossetti swept us away in a flood of bright tints and soft melody, while Tennyson expressed the triumph of artistic feeling and Browning the reaction against

it. Now the influx of poetry that came into the world with the poets born mostly in the first quarter of our century, has died out: nearly all the great singers are dead; and the reaction gives us the triumph of form, dainty lyrics that pride themselves on the accurate observance of rule and on keeping the exact measure of the *triolet*, the *ballade*, the *rondeau*.

And we might go through the same sort of analysis in every department of thought, for everywhere through the universe the principle of "action and reaction" prevails. Old Geoffrey Chaucer realised this great truth when he wrote some five hundred years ago, those wise words:

"Hearken this counsel for thy secureness:

Upon thy glad day ever have in mind

The unknown woe of harm that comes behind."

Not that we should always be looking forward to a possible misfortune, but that we should realize that there is nothing stable in this world where everything is most literally in a state of change and transition. "Let him that standeth take heed lest he fall," for it is on our "glad day," when everything looks bright to us, when our powers seem strongest, our position most secure, that we are nearest to "the unseen woe of harm that comes behind."

And of course the reverse of the picture is equally true, and the darkest hour of night precedes the hour of dawn. Dark hours must come to all of us, when our bodily strength fails and our mental powers are clouded, when all relation to the spiritual world above us seems cut off, and we drift like idle weeds upon a midnight sea. But even then the tide is turning, and if we only keep our hearts faithful to the right, the sun will shine for us again and the faint light of dawn broaden into the perfect day.

KATHARINE HILLARD.

A PARENT T.S. DIPLOMA.

ON THE opposite page will be found a photographed copy of a diploma made and issued in due form in Jan., 1883. This is the diploma we referred to in an article in May issue under the title "The Theosophical Society." It is of course only one of many, but is introduced here to substantiate the statement in that article that the parent T.S. was active in New York as late as 1883, Abner Doubleday being then its President *pro tem* in the absence of Col. Olcott, the delegate to India.

The Theosophical Society

OF NEW-YORK

admits **Elliott B. Page**, to the number of its Fellows.
In Witness it has issued to him the present Diploma signed
by the President pro tem. and Recording Secretary at New-
York, on the nineteenth day of December, in the year 1889.

Abner Doubleday
pro tem. President

William G. Judd
Recording Secretary.

WITH THE DRUIDS.

THEY WERE three wayfarers seated high on a curious rock. One of them rolled a cigarette and tapped the stone as he said:

"I wonder you fellows who are half-mystics anyway, don't try and get something out of this old cromlech."

Number One continued to puff his pipe phlegmatically, but his eyes might have been seen to wander to where Number Three lay prone upon his back on the slanting cromlech.

This youth had not spoken hitherto. He lay, as I have said, on his back, the huge cromlech for his bed, there in the high uplands of Wales. His eyes were fixed upon the misty frontlet of Snowdon, far in the distance, but whether he saw that noble outline may be doubted; his gaze seemed inverted; he looked as one who surveys the past, rather than the distance. His friends exchanged a nod, and then began again.

"Say, old chappie, can't you get something out of this cromlech? How did the people get such big boulders up here, anyhow? And how did they raise them upon the two piles of smaller stones at each side?"

The youth held up his hand for silence. Then he spoke in a somewhat rapid and dreamy tone.

"I see," said he, still gazing skyward, "an altar; it is this stone. There is a deep groove cut in it; the groove is under my back; it is to carry off blood. There is an old man, one with a fierce face and shaggy eyebrows. He holds a curved knife and other men are fetching a kid to him. He feels the knife-blade and gloats on the kid, but he is thinking of a prisoner in the cairn under this rock. It is a dark and rough man, undersized, dressed in furs, with bare head and legs. The old priest waits for the dark of the moon to sacrifice him; he wants an omen to avert misfortune. Now he kills the kid and reads the entrails; he sees barques lost at sea; he is angry, for much treasure has been lost to the priesthood of late. Some of it is buried in the right-hand corner of the cairn below. It is in the days of Druidical degeneracy; this old man is one of the last of the Druids. Fah! what a brute he is!"

"But how did they raise the cromlechs?" asked his companions.

"I go back much earlier for that. What I see is the night, moonlit and beautiful. A crowd of men are gathered about this

stone. On one side is a group of priests, robed in white: they are chanting. It is a singular song, monotonous, with strongly marked cadences, under which the ether pulsates and swells like the sea in a tempest. In front of them is a grand old man. He has a girdle, over his white robe, about his waist; a gleaming fillet on his white hair. On his breast is a sparkling thing—oh! I see; it is a divining crystal. He holds a rod of metal wreathed with mistletoe and seems to be marking the time for the singers. What—? By Jove! He is marking time, but it's funny, you fellows, for the singers are in a somnambulatory or hypnotized state; they obey his motions like a single trained instrument and then when he gives a great upward sweep with his rod the song swells out in a large diapason and at the same moment the men lift this huge stone. It comes up lightly, easily, on the wings of the sound as it were; they guide it toward the two piles built for it; the song dies low; the stone settles in its place and the old priest breaks into an incantation of praise. These stones were lifted into place by *sound!*"

He rises eagerly on his elbow. One of his companions says: "Right you are, I shouldn't wonder. Remember Keeley's cannon-ball."

"What did it do?"

"Rose in the air when the note of its mass was repeatedly struck."

"And remember one of Sinnett's lectures, where he says that the ancients levitated huge blocks of stone by sound."

The younger man broke in eagerly.

"What I see about the stone are atoms which are—how shall I phrase it?—they are *creaturely*. That is, they have all kinds of forms and are half conscious; some are more conscious than others. Their forms are diaphanous, gelatinous. They are like sensitized plates. On each a picture is impressed, a picture formed by every brain of every singer; it is a picture of raising the stone. And when the sound reverses the etheric action, these creatures, the lives of the ether, reverse it in themselves and the stone, and so assist the levitation. In fact, many of these lives are a part of the aggregate of lives making up the stone."

"At what date was this?" asked one of his friends.

"Oh, in the earlier days of Druidism, when the priesthood had real power. Say about 500 B.C."

"And where did the stone—and others like it—come from?"

"They came from the mountains over yonder."

These mountains were some fifteen miles distant from the

upland where the travellers then were. The ground was so bare that even the hardy Welsh sheep could scarce find sustenance from the short, woolly grass. In some of these high, bare spaces were circles of upright stones, like short pillars, all systematically grouped, with here and there a table-like cromlech, its flat bald top upturned, poised on two smaller stones, or a pile of them, like rude shelters, with sometimes a cairn underneath, a cairn with a fire-place and even a rude stone seat.

"Were the cromlechs brought from the mountains by the power of sound?" questioned the man with the pipe.

"Not always. Sometimes they were—a part of the way. But—it's curious now—but I seem to see that the earth has its circulation. It has currents which are its blood streams. In these, stones are carried from beneath the earth to its surface—or near it; then on and on. They travel just as drops of blood travel down the blood stream, and are indistinguishable from the surroundings as are the drops from the stream. Why? Because they—the boulders—are of far too gross matter to be visible to the human eye. The wizards see these currents; they see the travelling stones, moving in and then on the earth, gathering other atomic lives to themselves, assuming gradually a more objective vibration; finally they become visible, near the spot of their destiny. Then the wizards increase the vibrations of the current, the elemental lives help, the stones are assisted on their way. I see and feel it all."

Abruptly he ceased. A light gathered upon his face. He was away in the thought-world, far from the paths of men. Like a victim himself, he lay upon the altar of a by-gone faith, his arms outstretched in the form of a cross. An image he was of those sensitive victims who are stretched upon the sacrificial stone of the world, bearers of the cross of opposites, feeling cross magnetisms like a whip, unable to escape, tethered to a hard cold objectivity yet forever facing the mystic depths of the sky.

Behind him, one of his companions silently showed to the other the pages of a small local guide-book, one which none of the party had yet read or seen. He pointed, after a moment, to a couple of lines at the foot of the page. In a description of the cairn beneath them, occurred these words: "—and in its right-hand corner, at a depth of twelve feet, was found a pot of coins, rude bracelets and other treasure."

The men looked at one another.

"Come lad," said the one, knocking the ashes out of his pipe, "we must be going."

The other laid his hand upon the lad's shoulder.

"I'm jolly well puzzled to know where you get all these things," said he.

The lad smiled roguishly and, lifting his voice, broke into one of the ancient songs of Wales.

"I have been in many shapes
 Before I attained a congenial form.
 I have been a drop in the air.
 I have been a shining star.
 I have been a word in a book;
 I have been the book originally.
 I have been a light in a lantern
 A year and a half. . . .
 I have journeyed as an eagle.
 I have been a boat on the sea.
 I have been director in a battle.
 I have been a sword in the hand.
 I have been a shield in a fight.
 I have been the string of a harp,
 Enchanted for a year
 In the form of water!
 I have been a rod in the fire.
 I have been a tree in the covert.
 There is nothing in which I have not been."

His voice ceased. He glanced around at the lowering skies, then sprang over the stone wall on his left; heedless of his following companions, knowing nothing of the stinging raindrops or the rising winds, he breasted the hills, his rapt gaze fixed, while before him, unseen by others, to him more vivid than any objective sight, more real than any admitted fact, unrolled the splendid, the endless panorama of the Screen of Time.

J. N.

CORRESPONDENCE.

DR. HARTMANN READS THE "POSTSCRIPT."

"MY DEAR JUDGE:—What is the matter? Has the world become struck with blindness, and does the President of the T.S. not know what Theosophy is? Have all the lectures of Mrs. Besant been after all nothing but eloquence mixed with gush? Do our own Theosophical writers only repeat parrot-like what they hear, but without understanding?

"I ask these questions because I received a letter from Col. Olcott, in which he calls my attention to a certain presidential "postscript" in the April number of the *Theosophist*, and having at last sent for that journal, I find that the "postscript" refers to the well-known "*Mahâtma Message to some*

Brahmans" published in the *Path*. It seems almost incredible how anybody, to say nothing of a president-founder, could misconstrue and confound that message so as to understand it to mean that the Brahmans should "repudiate their religious beliefs, cast aside their splendid scriptures, and turn Buddhists!" in other words, that they should give up one orthodox creed for the purpose of assuming another. I never imagined it possible that anybody could not see the plain meaning of that letter to some Brahmans, in which the Master asks them to strive to *outgrow* their orthodox beliefs and superstitions, faith in gods or a (separate) god, and to attain *real knowledge*.

"Great must be the power of Mr. Chakravarti and his orthodox colleagues, if they can spread so much darkness over Adyar. The very air in that place seems to be reeking with envy, jealousy, conceit and above all ingratitude. Persons (such as Hübbe Schleiden) who for many years have been making a living by huckstering the truths they learned from H. P. Blavatsky and trading them off as their own inventions, now turn upon their benefactors like wolves.

"For years it has been preached and written in all theosophical papers, that blind belief in a doctrine (based upon the supposed respectability of the person who teaches it), is not *self knowledge*; that we should neither reject a doctrine nor blindly believe it, but strive to attain to the true understanding of it. And now after these many years the cry is heard among the "prominent" members of the T.S.: '*Where, oh where is a person whose respectability is so much assured, that we may blindly believe what he says and save ourselves the trouble of thinking for ourselves?*'

"It seems to me, that the present row in the T.S. is an absolutely necessary test, to show who are and who are not capable of grasping the spirit and essence of theosophy, and to purify the T.S. of those elements incapable of receiving the truth. Let those who need doctrines, be they brahminical or otherwise, depart in peace. Let them rejoice in the conviction of their own superior morality, which is the product of the delusion of self. The true theosophist knows that the condition necessary for the interior revelation of truth is neither the acceptance nor the repudiation of doctrines, nor the belief in the respectability of Peter or John, but the sacrifice of self and that love of the Master which alone forms the link of sympathy between the Master and the disciple, and whose purity consists in being unselfish.

Yours very sincerely,
F. H."

HALLEIN, April 25, 1895.

THE "CASE AGAINST W. Q. JUDGE".

EDITOR PATH:—Dear Sir: I am again obliged to correct an erroneous statement of fact made by Mrs. Besant. It occurs on page 13 of her latest publication entitled, *The Case Against W. Q. Judge*.

In referring to a message which she says informed her that Master did not write certain messages and that Mr. Judge did, the following occurs in parenthesis:

("I informed few people of this last year, but among the few were Mr. Judge. Dr. Buck and Dr. Keightley, so that they knew on whose authority my knowledge was based. . . .")

Mrs. Besant's memory is entirely at fault on this point; she never told me that Master made any such declaration to her.

In a conversation with Mrs. Besant in Richmond Park I asked her if Master ordered her to bring these charges against Mr. Judge. Her reply was, "He told me to take action." This is all she said on the matter. There was not the slightest reference to any previous message on the subject.

On page 1 of the same pamphlet Mrs. Besant declares that I with others have attacked her. This I must deny. I do not think that the correction of misstatements of facts by Mrs. Besant on important matters can, by any process of logic, be construed into an attack; nor can the bare statement of facts about her, without impugning her motives, be justly called an attack.

Fraternally,
J. D. BUCK.

Most emphatically I state that Mrs. Besant never said to me that which, on page 13 of the pamphlet Dr. Buck refers to, she asserts having informed me of last year: *i.e.*, that she had learned from Master that the messages were not done by Him but by me!

WILLIAM Q. JUDGE.

EDITOR PATH:—It is with sincere regret that I find myself obliged to make public denial of the truth of Mrs. Besant's statement that she told me that the Master had informed her of Mr. Judge's guilt. Mrs. Besant never so told me. The present statement as to my being so told is utterly untrue.

Such information as I had was in the form of a letter addressed by Mrs. Besant to a committee of five, of whom I was one. A copy was given to me. It says:

"Last summer it came to my knowledge that certain letters, and comments on letters, in M.'s writing, were not His. To prevent mistaken judgments let me here say to you—but in strictest confidence—for if this matter should become public, I will not have Master's name bandied about in controversy, but will take the responsibility of my judgment on my own shoulders—that the fact itself rests to me on Master's own communication, made when no third person was present, but He and I only were face to face. *The details were not given by Him directly.* . . ." (Italics are mine.) (CALCUTTA, January 12, 1894.)

1. As Mr. Judge was not named by the Master according to this account, and as:

2. The wording permitted the belief that *the writing* was denied to be Master's own, a fact known to all old students for years, and as:

3. Mrs. Besant told other persons verbally that Master told her *the handwriting* was not His, and these persons so told me and are known to me as persons of veracity, and as:

4. I ascertained that this interview with Master was said to have taken place in Mr. Judge's own room in the New York Headquarters and that Mr. Chakravarti was the giver of the "details;" [The first part of this, as to Headquarters and America were told me by Mrs. Besant; two of her household, members of the I.G., told me that Mrs. Besant told them that Mr. Chakravarti came in at the close of the interview and gave her the "details." But they said Mr. Judge was not named to them. Just as H.P.B. helped Mrs. Besant to see the Master during her life-time (when Mrs. Besant had "no psychic or spiritual qualities") so I believe Mr. Chakravarti made visible to Mrs. Besant the image she had herself formed in her own aura; this is one kind of evocation.]

I took two occasions to ask Mrs. Besant the direct question whether Master had named Judge to her, or had spoken of his action as guilty or as disapproved. I could obtain no reply whatever from Mrs. Besant on this head. She looked down and was perfectly silent, though I pointed out to her that it was not just to us that she should thus give hints of the Master's meaning and leave us in any doubt as to the exact facts.

Mrs. Besant told us at Richmond that she had had no order from the Master except "take action." That she took orders through Mr. Chakravarti as coming from the Master. That it was Mr. Chakravarti who told her Master ordered her to mail the letter requesting Mr. Judge to resign. And she admitted occult ties with a group of Brahmins in India, such ties being prohibited by the rules of a private body to which we and she then belonged.

Mrs. Besant's original definition of Mr. Judge's action could not be construed as she would now wish us to construe it. In her letters she says:

" . . . to help put an end to deceptions for which Damodar had to suffer, as Master K. H. said, and yet to stand close to our W. Q. J. *who is largely a victim* in this business . . ." (Italics mine.)

"He (W. Q. J.) needs all our love, sympathy and loyalty, the more because *by an error of the head only*, he has sought to serve the Master at the cost of his own honor." (What an astonishing moral confusion this idea presents! A. K.)

To Mr. Judge, Mrs. Besant thus defined his act:

"My one hope is, my very dear brother, that you will have the heroism to say frankly the wrong has been done under a mistaken view, UNSELFISHLY SAYING WHAT YOU KNEW WAS MASTER'S WILL THOUGH NOT DIRECTLY WRITTEN BY HIM, and that you may thus make it possible for us to remain co-workers. If you thought it right to make a brief statement to this effect I believe the whole situation would be redeemed, trust in you re-established and the best members of the Society would rally round you. . . . the case would be

put as it really is in my belief, the use of wrong methods under a mistaken view of occult duty and with the pure motive of helping others. . . . My love, you dearest brother, brave and devoted servant of the great Lodge, not again to be separated from your comrades I earnestly pray." (AGRA, February 8, 1894.) (Italics mine.)

Mrs. Besant also wrote Mr. Judge that she "had suspected you (him) for a year past" during which time she had been keeping up the most confidential and cordial relations with him.

In another letter Mrs. Besant says:

"I have no room for doubt that *Master's writing* has been imitated without His direction, mostly to enforce wise advice or encouragement and so with pure motive though utterly wrong in judgment. . . . Mrs. Besant then refers to a passage in a letter of H. P. B.'s and says that "apparent justification may be found . . . But this might act as an excuse, and anyhow, Judge has done years of faithful service and splendid work, he has devotion and spiritual knowledge and deserves our love and help despite this." (CALCUTTA, January 11, 1894.)

I have quoted enough to show Mrs. Besant's original attitude and that she never so far as I know made any avowal of Master's naming Mr. Judge. She has only done so now, when unable to justify herself before the world or to overthrow Mr. Judge.

Furthermore, I do not believe in the genuineness of Mrs. Besant's supposed communications from the Master.

On the opening page of *The Case against W. Q. Judge* Mrs. Besant makes one of her sweeping assertions, to wit, that I "cannot possibly have any knowledge" of her "supposed psychic experiences" except "by the delusive and uncorroborated testimony of a psychic." I bow to Mrs. Besant's decision; her guess is a correct one, though I should not have put it quite so bluntly, for my sole and only witness *was and is* Mrs. Besant herself. We have her hearing, seeing, touching, smelling (why not add tasting?) the Master. If this is not psychism, what is? For a real delineation of the *spiritual* experience consult *The Voice of Silence* page 16, ed. 1893. But also, as usual, Mrs. Besant forgets. I was present at a psychic experience of hers. One evening, in my sitting-room at Avenue Road were present Mrs. Besant, Miss Cooper, Miss Stabler, Mrs. Keightley, Messrs. Mead, B. Keightley, Hargrove, James M. Pryse, Professor Chakravarti and myself. Mr. Chakravarti intoned a mantram, made sweeping magnetic passes in the air, then fell into a semi-trance, when a message on "Peace" was given through him apparently by audible telepathy. Mrs. Besant claimed to several, as I heard, and to Mrs. Keightley, Miss Stabler and myself together, that the voice was the Master's, and that she saw his presence. She was the only one who did so. She was not in a trance; and this was a psychic experience. I did not believe in the phenomena as being ought but mediumistic because:

1. In real occultism the student creates a vacuum by the use of the secret brain center ("sending out a spiral of force from the head" H. P. B. said), and the strokes made by the arms create a vortex of physical plane force which affects temporarily the physical molecules of the subject and those only. The subject is controlled and sees the picture held in the brain of the magnetizer: the spiritual ear or eye is not to be opened by vortices of lower plane matter, nor does the Master appear in a vortex or a vacuum of physical plane or astral (lower) plane matter.

2. Although all persons present sat near to Mr. Chakravarti, the furthest off being three yards away, some heard the uttered sentences as a whisper barely heard, others as a voice so loud and strident that they feared it would be heard across the street. This shows glamour. It is a common trick in the East. Those who heard the message loudly were most under the effect of the glamour induced by the passes; the others were less so.

I lived at Headquarters during Mr. Chakravarti's visit there and knew from Mrs. Besant, from him and from personal observation, of his frequent magnetisation of Mrs. Besant. He said that he did it to "coordinate her bodies for work to be done." To a physician and a student of occultism, the magnetisation of a woman advanced to the critical age of mid-life, a vegetarian, an ascetic, by a man, a meat-eater, one of full habit, large appetite and of another and dark race, is not wise. The latter magnetism will

assuredly overcome the former, however excellent the intentions of both persons. And I soon saw the mental effect of this in Mrs. Besant's entire change of view, in other matters besides those of H. P. B. and Mr. Judge.

In a letter dated July 2, 1891, Mrs. Besant says, writing to esotericists who did not wish to accept the co-headship of Mrs. Besant, the following:

"If I could, I would say to you, my dear —, sign only to Mr. Judge. I should be quite content, for indeed there is no reason why you should have any confidence in me. Only as They have put us together, I have no power to stand aside." (Italics mine.)

On March 8, 1894, Mrs. Besant writes:

"Master's approval in the message is just one of the very things challenged as *not* Master's. From my standpoint, no tie was made by *Them* in this matter."

Mrs. Besant would have us believe that the Master from 1889 to 1894, suffered her to believe that He had made a tie He never made and to induce others to take a pledge to her by a statement of His putting her with Mr. Judge, that statement being false in fact. Also that the Council message, which Mrs. Besant for years wrote and declared could not have been touched by Mr. Judge, which statement Mrs. Besant last made to me a few weeks before Mr. Chakravarti arrived in England, became a fraud so soon as it interfered with Mrs. Besant's altered views of Mr. Judge. If all these years she saw the Master, why did he permit her to write, declare and publish frauds as truths? Is Master a dupe? or her accomplice?

These are a very few of the facts which prevent my accepting Mrs. Besant's statements as I would like—as I would only be too happy—to do. The contradictions between her public and private statements, and between her letters, make it impossible.

Yours truly,

ARCHIBALD KEIGHTLEY.

LITERARY NOTES.

LOTUSBLÜTHEN for April (German) gives another instalment of "The Palladium of Wisdom", and an article from communications of H. P. B. called "Tibetan Teachings". The number ends with the usual notes.

VAHAN for April, barring "Activities", has much *pro* and *con* Mr. Judge, colored sadly enough with ill feeling and misstatement. "The result of the vote", as given, is misleading, no account being taken of the Lodges that refused to vote and protested against it.

NOT YET. Mrs. Mary Weller Robins has added one more volume to the rapidly growing list of Theosophical romances. The theme is an old one; the preparing before death of the new body destined to be the occultist's next earthly tabernacle. Interwoven with the story is philosophy given without lable, and in a manner that may not frighten off the orthodox reader. The work should do good in stirring up interest among the outside public, and we wish it every success.

THE PACIFIC THEOSOPHIST for April. Allen Griffiths in the opening article which deals with the past troubles in the Society, urges that all must be done to enable us to go "On with the Work!" A practical view of Maya is contained in Ernest Harrison's short article on that subject. "A Mahatma's Message to some Brahmins", and the "Truth about East and West", are copied from the PATH. Dr. Anderson's paper is continued.

OURSELVES. The first number of a little English monthly comes to us under this title, which is printed for Bow Lodge in the East End of London. It is intended, as the cover tells us, "to bring Theosophy, the People's Heritage, to the thinking men and woman of East London", and the articles are to be written to the level of every day needs. It is edited and printed by C. H. Collins and H. H. Birt, and the small subscription price makes it possible for nearly every one to aid in this good work.

SPHINX for April (German) contains a leading article, "A Theosophical Doctrine underlying Roman Culture", by Raphael von Koeber, in which the author shows that some of the leading Roman philosophers believed in Reincarnation. Dr. F. Hartmann has a long article entitled "Cremation Considered from the Standpoint of the Religions of the East". It was a lecture delivered in the hall of the Scientific Society, "The Flame", in Vienna. The next article is "The Death of the Kiss", then follows a translation, a story, and a short article by Delius about fruits and nuts as a diet.

THE MYSTERY OF CLOOMBER, by A. Conan Doyle. The doctor has certainly branched out into new fields, and has given us an interesting tale with a strong occult flavor. An Adept is murdered by two English soldiers and the book describes the revenge taken upon them by the Adept's chelas. It shows the western man's misconception of the "heart doctrine", but we cannot expect too much all at once. What is of considerable value is an appendix giving a very fair account of the Occult Brotherhood and the theory of Adeptship. Mr. Sinnett is quoted, and in the main the exposition is correct.

NORTHERN THEOSOPHIST for May. The most important article is one by Franz Hartmann entitled "Awaken" and "dedicated to the Few". And wisely so dedicated, for "Few" indeed will read with true understanding, and with the "inner" as well as the "outer" sense. The Editor in his "Remarks" has suggestions regarding psychic development; it is the Black Lodge which would foster this, the White would hold it back; and "Occultism" should never be confused therewith, (which the Editor does somewhat in spite of his protest!) "Conscience" is continued, and Mr. Bulmer makes suggestions as to amended Constitution and Rules which seem to be dictated by good feeling. "Notes from the *Secret Doctrine*" and "Thoughts", are the remaining articles.

LUCIFER for April continues the persecution of Mr. Judge and his friends, though this month it is concentrated in the "Clash of Opinion" and "Activities", the rest of the magazine being undefaced by it. In place of the "Watch Tower", we have a scholarly article by Mr. Mead on "Plotinus", which is later to serve as preface to a new edition of Taylor's *Select Works of Plotinus*. "Two Houses", a continued story by Ivy Hooper, promises something in the way of sensation. C. J. translates from the Russian a sketch of a weird, old woman under the title "A Samoyed Seeress". A. M. G. begins an article, "Christianity and its Teachings", which gives interesting accounts of the secret teachings of early Christianity, forgotten and denied by the Churches to-day, yet one in essence, though varying in form, with all great human Religions. The continued articles and reviews end the number.

THEOSOPHIST for April. "Old Diary Leaves" is gossipy. We are introduced to Damodar, General and Mrs. Gordon, Madame Coulomb, and others. A lecture before a Jain audience is described, where the Colonel seems to have been more impressed with the difficulty of escaping in case of fire than anything else. We are told how to cure scorpion's bites with five pointed stars. The conclusion of "Outlines of Astronomical Motion" is announced, and a story called "Overshadowed" by Percival Graham is begun. "Onward Progress" is a well written comment on the article entitled "Theosophic policy, Hinduism or Buddhism" which appeared in the February number and supports the Indian caste system, an unfortunate tendency we are beginning to notice among certain writers for our magazines. But by far the most important thing in the number is Colonel Olcott's "postscript" wherein he tacitly acknowledges the astounding fact that he believes H. P. B. forged the letter from K. H. to the Prayag Brahmans. This has been noticed at length in another part of this magazine. The Colonel further announces his consent to the publication of the charges against W. Q. Judge.

IRISH THEOSOPHIST for April. "Letters to a Lodge" are resumed, and this month deal with the important question of the manifestation of Mahâtmas on the material plane. This question, in direct disregard of all H. P. B. most positively said to the contrary, has been lately raised by a certain number who, finding that they have no personal communication with Masters, desire to prove its impossibility for others generally believed to be more fortunate (or more advanced, perhaps?) The contention proves the

ignorance on the part of those who wage it, both of the main issue and other occult matters, but as it might easily be a stumbling block in the way of beginners in Theosophical studies, it is well to have it set forth and explained, and in Jasper Niemand's clear and forceful style. H. T. Edge continues "Teachings of a Western Occultist" which contains much in a small compass. Especially valuable are the remarks about Imagination—a subject not generally understood. This also is well worth consideration,—“On the path of the great science it behooves us not to set foot rashly; but once on the march, we must arrive or perish. To doubt is madness, to stop is to fall, to recoil is to be hurled into a gulf”. Under the heading, “A Family of Mystics”, Mrs. J. C. Keightley gives two most interesting letters, one from Mrs. Johnston, the other from her brother, showing the strong strain of mysticism in Madame Blavatsky's family. “Legends of Ancient Eire” is continued, and the remainder of the magazine contains letters, etc., discussing the “Judge case”, now happily at an end, so far as America is concerned.

MIRROR OF THE MOVEMENT.

AMERICA.

WANT OF SPACE this month prevents the insertion of interesting reports from many Branches of White Lotus day celebrations and other activities.

THE CENTRO TEOSÓFICO DE VENEZUELA met in extraordinary session on White Lotus day, dedicating such act to preserve the memory of H.P.B.

WHITE LOTUS DAY Fort Wayne T.S. celebrated with addresses, readings and music. The rooms of the Society were splendidly lined with flowers; they were filled with people all of whom were deeply interested in the exercises.

WHITE LOTUS DAY was observed by a large number of Chicago Theosophists, who gathered together to hear music, readings from Bhagavad Gita and Light of Asia, a paper and address. Madame Blavatsky's picture was wreathed in smilax, and flowers and palms massed below to the floor added their beauty to the occasion.

WHITE LOTUS DAY was celebrated at the Headquarters rooms in New York City by readings and addresses. The members of the different Lodges and Centres in and around New York and vicinity assembled there as usual on the anniversary of H.P.B.'s departure. Readings were given by Miss Daniel and Messrs. Fussell and Patterson, and afterwards an address on *The Death of H.P.B.* by Claude Falls Wright. The room was decorated with flowers.

BURCHAM HARDING lectured April 21st at Boston Headquarters on the *Mysterics*. The 22d, attended the weekly meeting of Lynn Branch. After Convention lectured May 3d and 4th at Stoughton to small audiences. The 5th and 7th at Hudson, Mass., about 200 people attending the lectures. The Unitarian minister at whose church the meetings were held, asserted at the close of the first lecture that Reincarnation was never a teaching in Christianity. He failed to appear at the second lecture to support the assertion. The 9th a class to study was formed at Hudson. The 9th and 10th delivered lectures in the Universalist Church, Marlborough; the 11th a small class for study was formed. The 12th lectured on *Human Perfection* to a very enthusiastic audience in the Unitarian Church, Framingham. The pastor is a F.T.S. The 13th spoke to good audience in the Labor Church, Lynn. This Branch holds its meetings in a private house, and has organized public lectures to fulfil its duty to the public. The collections at the close about cover expenses. This is a good example to Branches similarly circumstanced. Mr. Harding is now working in Western Mass., Springfield, Easthampton, etc. The press everywhere is very favorable. Theosophy is getting a firm grip of the people.

Karma is shaking the old dogmas. Even so-called orthodox ministers begin to apologise for their belief.

LOYALTY BRANCH T.S. is to be the name of a new Branch to be formed at Chicago, Ill. At a meeting of the old Chicago Branch to ratify the action of the recent Convention not all the members favored it, and to avoid friction and to have opportunity of carrying on the work without being interfered with by the others, the members favoring the resolutions—(which practically constitute all the old and strong workers in the Branch) withdrew and reorganized themselves into a society under the above name. Bro. Allen Griffiths, the Pacific Coast lecturer, was present at the reorganization and rendered material aid. The President will be Bro. R. D. A. Wade and the Secretary Miss Eva F. Gates, two names so well known as Chicago workers that success in this venture may be assured. A Preamble and Resolutions concerning the reorganization were adopted at the meeting and copies sent out to every Branch in America, as follows:

PREAMBLE AND RESOLUTIONS.

Whereas, The Chicago Branch of the Theosophical Society did on the 15th day of May, 1895, by a majority of one refuse to ratify the action of the Convention of *The Theosophical Society in America*, held in Boston, Mass., April 28th and 29th, 1895; and

Whereas, By such refusal did countenance and endorse certain unjust and unwarrantable charges made by members of the European Section, against our respected and beloved Brother William Q. Judge; and

Whereas, We, the undersigned, recognize the Elder Brothers as the principal factors in the Theosophical Movement of this age and the real Founders of the Theosophical Society, chief amongst whom on the outer plane was H. P. Blavatsky, and also recognise William Q. Judge as one of the Younger Brothers of the Lodge who now serves as a connecting link between the Masters and ourselves; and

Whereas, We recognize his many years of loyal service in the cause of Theosophy, and the success attained by the movement largely in consequence thereof, we therefore reaffirm our belief in his purity of motive, good judgment and right action, and pledge him and Those whom he serves our unswerving loyalty and support, and in confirmation thereof be it hereby

Resolved: First, that we, the undersigned, ratify the action of said Boston Convention. *Second*, That we do hereby terminate our connection with those of the Chicago Branch who repudiate the action of said Convention, and hereby form ourselves into the *Loyalty Branch of the Theosophical Society in America*.

Third, That we extend a fraternal invitation to all members of the Chicago Branch to join us if, after deliberation, they desire to do so; and that we also cordially invite all persons to join us who are in sympathy with the objects of the Theosophical Society in America and desire to cooperate with us in efforts toward their realization.

This was signed by twenty-nine members.

PACIFIC COAST ITEMS.

PACIFIC COAST LECTURER'S MOVEMENTS.

DR. GRIFFITHS lectured on *Suicide* in Seattle and Tacoma April 14th and 15th. There had been a suicidal epidemic in that section, and lectures on this subject were very *apropos*. Local papers printed full reports. Accompanied by Bro. F. I. Blodgett, he started East to attend the Ninth Annual Convention April 17th, and arrived in New York City April 23rd. On the same evening he attended and addressed the Aryan Branch, also addressed the Brooklyn Branch April 25th. General work was done in and about Headquarters until the evening of April 26th, when with a large party he left for the Boston Convention. April 27th, 28th and 29th were spent in Convention work. April 28th, 8 p. m. Dr. Griffiths, with others, addressed the largest public T.S. meeting ever held in Boston. May 2nd, he addressed the Boston Branch and explained Pacific Coast Prison work. May 4th, he went to Malden to lecture, but a severe storm arose and prevented. Later he attended and took part in the Secret Doctrine Class. Mrs. Fanny Field Hering became greatly interested in T.S. Prison work as described by Dr. Griffiths and immediately set to work to get an opening for a lecture in the Charlestown Penitentiary. She succeeded, and at 10 a. m. Sunday, May 5th, Dr. Griffiths lectured in that institution on *Theosophy, Karma and Reincarnation* to 500 prisoners. The Boston T.S. declare that the work shall be continued. 4 p. m. of the same day Dr. Griffiths lectured in Cambridge on *High Lights of Theosophy*, and in the evening spoke upon *Karma and Reincarnation* to a large audience in Boston Headquarters. May 6th a union meeting of F.T.S. of Boston and adjacent cities was held at 24 Mount Vernon Street at which Dr. Griffiths explained methods of Branch and Public T.S. work employed on the

Pacific Coast and elsewhere. May 8th he returned to New York City and in the evening attended memorial services at Headquarters. On the evening of May 10th a lecture on general Theosophy was given at 328 East Houston Street where a T.S. Centre is established and maintained in that densely crowded district. Bro. Prater and others are doing a good work at this point among the working classes. Both attendance and interest showed good results of work already done there. May 11th, 8 p. m., Dr. Griffiths spoke in Harlem upon *Brotherhood*, and after the lecture met and talked with the members of the H.P.B. Branch upon methods of work in Branch and Public meetings. In the afternoon he attended and addressed the White Lotus Circle at Headquarters. *Heredity* was the subject lectured upon before the Brooklyn public meeting Sunday evening, May 12th. Monday, May 13th, the lecturer departed for Chicago where he had been invited to lecture.

ENGLAND.

ENGLISH LETTER.

Mrs. Besant arrived from India on Sunday evening, April 21st. On the Saturday following her arrival Mrs. Besant gave a public lecture on *Mahât-mâs as Facts and Ideals*. Contrary to her usual custom Mrs. Besant left the platform directly she had finished her address and no discussion was permitted.

The Eighth Quarterly Conference of the North of England Federation is fixed for May 11th, at Harrogate.

White Lotus Day was celebrated in the Metropolis by the Blavatsky, H.P.B., and Bow Lodges.

The membership roll of the H.P.B. Lodge continues to increase. On White Lotus Day a new portrait of H.P.B. was duly installed. The second reception was held on the afternoon of Saturday, May 4th, when about thirty members and friends listened to communications from Mrs. Keightley and Mrs. Cleather.

The Dublin Lodge has lately been studying Theosophy in Ancient Ireland, and finds that some recent examples of folk-lore unearthed in the West of Ireland after thousands of years of preservation by oral tradition, correspond in minute details with those of Ancient America and elsewhere, and also with Occult teachings.

BASIL CRUMP.

AUSTRALASIA.

AUCKLAND, New Zealand, April 17th. During the past month the following public work has been done by members of the local Branch: March 22d, W. Will read a paper upon *Self-made Men and Women*. March 29th, Mrs. Draffin was elected the delegate from this Lodge to the inaugural Convention of the Australian Section just formed, and on April 3d she left for Sydney accompanied by Miss L. G. Browne who goes with her on her own account. On Sunday evening, March 31st, in the Choral Hall, W. H. Draffin lectured on *The Dangers which Threaten our Children*; on April 5th, Mrs. Cooper read a paper upon *The Higher Self*; and on Sunday evening, April 14th, in Choral Hall, Miss L. Edger, M.A., lectured upon *The Theosophical View of the Atonement*.

SUPPORT OF THE T.S.

Received from George E. Harter \$50 on May 20th, making total since January 16th, \$180.

WILLIAM Q. JUDGE,

President.

NOTICES.

WILLIAM Q. JUDGE'S EXPLANATION of the charges made against him read to the delegates after the April Convention at Boston, is being printed, and will soon be accessible to all members. A copy will be issued to each member in America.

By patience and virtue add hourly and daily to the strength of your character, which is all that you will carry into your next life.—*Farewell Book*.

ÔM.

ATM

If we know that we have done wrong and refuse to acknowledge it, we are guilty of prevarication.—*Chinese Pratimoksha.*

He who offends an offenceless man . . . against such a fool the evil reverts like fine dust thrown against the wind.—*Kokalya-sutta.*

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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

VIII.

WRITING from Suez, on November 30th, 1884, H.P.B. says: "I sit in an hotel 'by the sea and wait for the weather.'²

In plain words I am waiting for our steamer, which is now busy crawling along the canal. We arrived here direct from Cairo by rail, having spent ten days there, which counts for much these days. That they mean much you will see for yourself by the long telegrams from the London newspapers which I send to you. I am beginning to be convinced that I actually am a celebrity when so much money is paid for telegrams about me. The correspondent of the *Daily Telegraph* came personally to interview me, and asked my permission to let his readers know of my discoveries as to the antecedents of Mon. and Mme. Coulomb, and as to my own 'movements.' In the telegrams as you see they are styled 'blackmailers' and 'fraudulent bankrupts,' hiding from several *ordres d'arrêt*. You will also see that in Alexandria and Cairo I was 'received very warmly by the Viceroy and the cream of society.' And so I really was. You cannot

¹ Copyright. 1895.

² A Russian proverb.

imagine how much was made of me. As soon as Hitrovo learned that I had arrived, he invited us to his house and immediately began all sorts of dinners, lunches, picnics, till the very sky was hot. Our Russian compatriots, Hitrovo, Abazà, Tschegloff, gentleman-in-waiting, and the ex-Madame Beketoff, *née* Princess Vera Gagarin and now Countess de la Salla—all of them such nice, kindly people that I do not know how to thank them for their services and their kindness. And even on the part of the foreigners, I was astonished, not with their extreme amiability—to amiability I am used—but with their real cordiality and simplicity of manner. Next morning I went with Mrs. Cooper-Oakley to see the Nubars, taking with me the letter of Mackenzie Wallace, and as soon as my card was sent in, Nubar Pasha in person came to meet us nearly to the street door. He led us into the Palace, brought his wife and his daughter, Madame Tigran Pasha, and they were all so kind to us, we might have been old friends. Certainly I ascribe it all to the letter of my dear Olga Alexeëvna (Madame N.). Madame Nubar Pasha is an Armenian, a well-educated and well-read woman, speaking French like a Parisian, a real *grande dame*. We lunched and dined with them twice. At their house I made the acquaintance of a dear Russian soul, Countess de la Salla. Her husband is an adjutant to the Khedive, but he is more like a healthy, nice-looking Russian lad than an Italian. She knew me by hearsay and also as 'Radha Bai,' and when she heard that I was the niece of General Rostislav Fadeef, she positively fell on my neck and kissed me. Uncle used to go to their house as an intimate friend, and she was so attached to him that she had tears in her eyes when she asked me for particulars of his death. She took me up, and began to take me from one aristocratic house to another, proclaiming to all that I am a 'celebrity,' a 'wonderful woman,' an authoress, a savant and what not. She took me to the *Vice-Reine*, as the wife of the Khedive is called here, assuring me that it was absolutely necessary. There in the Khedive's Hareem I found a crowd of visitors, most of them English women, wives of the notabilities who are now reigning over Egypt. My old, but not kindly acquaintance from India, Lady B., who was always an enemy to the T.S., fairly stared at me, finding me on a sofa side by side with their *Vice-Reine*; and the Countess de la Salla immediately wanted to know if she was a Theosophist! and declared that she herself had joined the Society and was 'awfully proud of her diploma'! *Un coup de théâtre!* Then she took me to the niece of Ishmail Pasha, the late Khedive; to his son's wife, Princess Hussain.

Both these Princesses and the wife of the Khedive have a European education, are Parisian in speech—*des émancipées*. The *Vice-Reine* is positively a beauty, a most charming face, but it is a pity she is too stout. The de la Sallas have got up a dinner-party for me, inviting about fifty of the local aristocracy, both French and English, as well as our diplomatic corps. All the Russians are especially delighted with my having turned an English clergyman, the Rev. C. Leadbeater, into such an ardent Theosophist. As if he were the only one! Why amongst our members we have even got Bishops.

“Well, and now I am starting for Madras to fight the pseudo-Christian missionaries. God’s will be done, and ‘if He does not give us up the pig wont eat us.’¹ Good-bye my dear, my loved ones: maybe forever, but even this would not matter. Happiness is not to be gained on earth. Here we have the dark entrance-hall alone, and only on opening the door into the real living place, into the reception-room of life, shall we see light. Whether in Heaven, in Nirvâna, in Swarga is all the same: the name does not matter. But as to the divine Principle it is One, and there is only one Light, however differently it may be understood by various earthly darknesses. Let us wait patiently for the day of our real, our best birth. Yours until that day, until Nirvâna and forever.”

H.P.B. left India in April, 1885. She was desperately ill at the time, and there was so much confusion over her departure that she was not even given her clothes to take with her. She gave Colonel Olcott her word of honor that she would not say where she was living until the worst of the storm had blown over, and she kept her word. With Babajee and Mary Flynn she travelled to Naples, and there lived in entire seclusion for some months. Whilst there, she put in preliminary order her materials for the *Secret Doctrine*. Madame Jelihovsky writes that she herself sometimes did not like the idea of certain people in Tibet apparently monopolizing all the wisdom in the universe. H.P.B. would reply that they did not monopolize such wisdom; she spoke of the existence of these particular Great Souls because she knew of their existence, but others no doubt existed in other parts of the world who were equally wise and equally great.

“In every country and in every age there were and there will be people, pure of heart, who, conquering their earthly thoughts and the passions of the flesh, raise their spiritual faculties to such

¹ A Russian proverb.

a pitch that the mysteries of being and the laws governing Nature and hidden from the uninitiated, are revealed to them. Let blind men persecute them; let them be burned and hunted from 'societies acknowledged by law;' let them be called Magi, Wise Men, Raj Yogis or saints—they have lived and they still live everywhere, recognized or unrecognized. For these people who have illumined themselves during their life-time, there are no obstacles, there are no bodily ties. They do not know either distance or time. They are alive and active in the body as well as out of it. They *are*, wherever their thought and their will carries them. They are not tied down by anything, either by a place, or by their temporary mortal covering."

When the three months' residence in Naples had nearly expired, H.P.B. thought of going to Germany, where, as she wrote, they at least had warm stoves and double windows in the winter, and where it was possible to be comfortable indoors. She also vigorously defended the "Adyar Theosophists" for having left her in such sore straits in Naples, and protested that they had done all that was possible for her under the circumstances; and to prove that the Society itself was loyal to her, she sent her relatives hundreds of letters from Branches and people in India, England, and "especially in America," protesting against her retirement. She had resigned her office of Corresponding Secretary at Colonel Olcott's urgent entreaty, as he had been greatly alarmed over the Coulomb attack.

All her letters at this time breathed peace and rest, even gladness, caused by the many proofs of sincere friendship from such people, she wrote,

—"as Solovioff.¹ I am travelling with him in Switzerland. I really cannot understand what makes him so attached to me. As a matter of fact I cannot help him in the least. I can hardly help him to realize any of his hopes. Poor man, I am so sorry for him and all of them."

¹ Who afterwards became her bitter enemy, as all his prayers to be taken as a Chela were utterly rejected.

AN INDIAN MASTER ON SOME BRAHMANS.¹

FROM THE PALI TEVIGGA SUTTA. 350-250 B.C.

Sacred Books of the East, XI, 167-203.

THE Blessed One said :

28. 'And verily, *Vâsettha*, that Brâhmans versed in the Three Vedas, but omitting the practice of those qualities which really make a man a Brâhman, and adopting the practice of those qualities which really make men non-Brâhmans—clinging to these five things predisposing to passion, infatuated by them, guilty of them, seeing not their danger, knowing not their unreliability, and so enjoying them—that these Brâhmans should after death, on the dissolution of the body, become united to Brahmâ—such a condition of things has no existence.'

37. 'Then you say, too, *Vâsettha*, that the Brâhmans bear anger and malice in their hearts, and are sinful and uncontrolled, whilst Brâhmâ is free from anger and malice, and sinless, and has self-mastery. Now can there, then, be concord and likeness between the Brâhmans and the Brahmâ?' 'Certainly not, Gotama!'

38. 'Very good, *Vâsettha*. That these Brâhmans versed in the Vedas and yet bearing anger and malice in their hearts, sinful, and uncontrolled, should after death, when the body is dissolved, become united to Brahmâ, who is free from anger and malice, sinless, and has self-mastery—such a condition of things has no existence.'

39. 'So that thus then, *Vâsettha*, the Brâhmans, versed though they may be in the Three Vedas, while they sit down (in confidence), are sinking down (in the mire);² and so sinking they are arriving only at despair, thinking the while that they are crossing over into some happier land. Therefore it is that the threefold wisdom of the Brâhmans, wise in their three Vedas, is called a waterless desert, their threefold wisdom is called pathless jungle, their threefold wisdom is called destruction!'

¹ The question has been raised as to what would be the real views of an Indian teacher, recognizing the Buddha as his patron, concerning the Brâhmans. The answer may best be given in the words of Gotama Buddha himself.

See also in connection with this "A Mahâtmâ's Message to some Brâhmans," in *PATH of March*, 1895, p. 430.

² "Āsīditva samsidanti. I have no doubt the commentator is right in his explanation of these figurative expressions. Confident in their knowledge of the Vedas, and in their practice of Vedic ceremonies, they neglect higher things; and so, sinking into sin and superstition, 'they are arriving only at despair, thinking the while that they are crossing over into some happier land.'"—Note of Translator, *Sacred Books of the East*, xi.

Ch. ii, 2, 8. 'Or whereas some Samāna-Brāhmins, who live on the food provided by the faithful, continue addicted to wrangling: that is to say, to saying, "You are ignorant of this doctrine and discipline, but I understand them!" "What do you know of doctrine or discipline?" "You are heterodox, but I am orthodox!" "My discourse is profitable, but yours is worthless!" "That which you should speak first you speak last, and that which you should speak last you speak first!" "What you have long studied I have completely overturned!" "Your errors are made quite plain!" "You are disgraced!" "Go away and escape from this disputation; or if not, extricate yourself from your difficulties!" He, on the other hand, refrains from such wrangling.

9. 'Or whereas some Samāna-Brāhmins, who live on the food provided by the faithful, continue addicted to performing the servile duties of a go-between: that is to say, between kings, ministers of state, soldiers, Brāhmins, people of property, or young men who say, "Come here!" "Go there!" "Take this to such a place!" "Bring that here!" But he refrains from such servile duties of a messenger.

10. 'Or whereas some Samāna-Brāhmins, who live on the food provided by the faithful, continue addicted to hypocrisy: that is to say, they speak much; they make high professions; they disparage others; and they are continually thirsting after gain. But he refrains from such hypocritical craft.'

Ch. ii, 3, 2. 'Or whereas some Samāna-Brāhmins, who live on the food provided by the faithful, continue to gain a livelihood by such low arts, by such lying practices as these: that is to say, by explaining the good and bad points in jewels, sticks, garments, swords, arrows, bows, weapons of war, women, men, youths, maidens, male and female slaves, elephants, horses, bulls, oxen, goats, sheep, fowl, snipe, iguanas, long-eared creatures, turtle, and deer.— He, on the other hand, refrains from seeking a livelihood by such low arts, by such lying practices.'

6. 'Or whereas some Samāna-Brāhmins, who live on the food provided by the faithful, continue to gain livelihood by such low arts and such lying practices as these: that is to say, by giving advice touching the taking in marriage, or the giving in marriage; the forming of alliances, or the dissolution of connections; the calling in property, or the laying of it out. By teaching spells to procure prosperity, or to cause adversity to others; to remove sterility; to produce dumbness, locked-jaw, deformity, or deafness. By obtaining oracular responses by the aid of a mirror, or

from a young girl, or from a god. By worshipping the sun, or by worshipping Brahmâ; by spitting fire out of their mouths, or by laying hands on people's heads.—He, on the other hand, refrains from seeking a livelihood by such low arts, by such lying practices.

7. 'Or whereas some Samana-Brâhmans, who live on the food provided by the faithful, continue to gain a livelihood by such low arts and such lying practices as these: that is to say, by teaching the ritual for making vows and performing them; for blessing fields; for imparting virility and rendering impotent; for choosing the site of a house; for performing a house-warming. By teaching forms of words to be used when cleansing the mouth, when bathing, and when making offerings to the god of fire. By prescribing medicines to produce vomiting or purging, or to remove obstructions in the higher or lower intestines, or to relieve headache. By preparing oils for the ear, collyriums, catholicons, antimony, and cooling drinks. By practising cautery, midwifery, or the use of root decoctions or salves.—He, on the other hand, refrains from seeking a livelihood by such low arts, by such low practices.'

Ch. iii, 1. 'And he lets his mind pervade one quarter of the world with thoughts of Love, and so the second, and so the third, and so the fourth. And thus the whole wide world, above, below, around, and everywhere, does he continue to pervade with heart of Love, far-reaching, grown great, and beyond measure.'

3. 'And he lets his mind pervade one quarter of the world with thoughts of pity, sympathy and equanimity, and so the second, and so the third, and so the fourth. And thus the whole wide world, above, below, around, and everywhere, does he continue to pervade with heart of pity, sympathy, and equanimity, far-reaching, grown great, and beyond measure.'

9. When he had thus spoken, the young Brâhmans *Vâsettha* and *Bhâradvâga* addressed the Blessed One, and said:

'Most excellent, Lord, are the words of thy mouth, most excellent! Just as if a man were to set up that which is thrown down, or were to reveal that which is hidden away, or were to point out the right road to him who has gone astray, or were to bring a lamp into the darkness, so that those who have eyes can see external forms,—just even so, Lord, has the truth been made known to us, in many a figure, by the Blessed One. And we, even we, betake ourselves, Lord, to the Blessed One as our refuge, to the Truth, and to the Brotherhood. May the Blessed One accept us as disciples, as true believers, from this day forth, as long as life endures!'

TALKS ABOUT INDIAN BOOKS.

III.

The Hymns of the Rig Veda, I, II.

ONE FEELS a certain diffidence on entering on a subject like the hymns of the Rig Veda, where so much is not certainly known, so much certainly not known.

But diffidence is a feeling which, if a man let it grow upon him, will finally take away from him the key of heaven; so that we may take heart of grace, and bravely approach this big subject, looking out as far as possible, not for the things which are certainly not known, or not certainly known, but for the things which are known with some probability and even certainty.

We have seen, among the things which are known with some certainty or probability, that these Vedic hymns come down to us as the head and forefront of an enormous epoch, which was definitely closed in the days of the Mahabhārata War,—the said war being, according to Indian tradition, as nearly as possible five thousand years ago.

Then another thing that is as certain as may be, is that these hymns of the Rig Veda are just over a thousand in number; according to one way of counting, a thousand and seventeen; according to another, a thousand and twenty-eight.

Now it is pretty clear that no one could give any complete idea of a thousand poems,—for hymns in a religious sense a good many of them certainly are not,—in a few or even a great many pages; the more so, when these poems are from a far-away time and a far-away land, in an archaic language full of phrases that were obscure enough even two thousand years ago.

So, without hope of giving a complete idea of these thousand and more poems, we must be content with giving one which shall be just, as far as it goes, and shall go as far as the nature of things will allow. And, to do this, we cannot do better, perhaps, than quote a good many of the poems themselves, taking some from each of the ten “mandalas,” or “circles,” into which they are naturally divided. After reading these few, one will at any rate have a certain vivid picture in mind, to correspond to the formerly bodiless words—the Rig Veda Hymns.

First, a hymn in praise of Indra the sky-lord, from the first “circle” or mandala of the hymns,—where it stands thirty-second in number.

“Indra’s heroic deeds will I proclaim, the first which the Thunderbolt’s lord performed; the serpent has he slain, to the waters opened a way, the belly of the mountains has he cleft open.

“The serpent has he slain, that lay on the mountains,—Tvashtar forged him the rushing thunderbolt; like bellowing cows hastened the waters, straight downward went they to the sea.

“With the eagerness of a bull, he demanded the Soma, of the pressed-out juice he drank from the three vats; the missile, the thunderbolt took he, the treasure-distributor,—he struck him, the first-born of the serpent.

“As thou struckest him, Indra, the serpent’s first-born, as thou didst destroy the arts of the artful; giving life to the sun, the heaven, the redness of morning, in truth thou hast found no foe.

“Vrtra, the evil Vrtra, the defrauder, has Indra slain with his thunderbolt, with the mighty weapon; like branches lopped by the axe lies the serpent stretched on the ground.

“Like a drunken weakling Vrtra challenged the great hero, the mighty warrior, stormer; he withstood not the onward leaping of his weapon, broken and ground to pieces was he whose foe was Indra.

“Footless, handleless, fought he the fight against Indra, who slung the thunderbolt at his back; impotent he who thought himself grown to the bull, hewn in pieces Vrtra lay.

“He lay there like a reed broken in pieces, over him went the waters, working their will; whom Vrtra with his greatness had encircled, at her feet lay the serpent there.

“Downwards went her life who had borne Vrtra, Indra slung the weapon against her; above lay she who had borne, and her son underneath, Danu lay like a cow with her calf.

“In the midst of the way of the streams, who know neither rest nor repose, lies his body; the waters pass through the most secret places of Vrtra, in darkness for ever sank he whose enemy Indra was.

“Becoming the consorts of the enemy, the waters, guarded by the serpent, wearied in captivity like the cows taken captive by Pani; the opening of the waters that were shut up has he accomplished who slew Vrtra.

“Swift as a charger’s tail didst thou advance, Indra, as the god struck at thy weapon; thou hast won the cows, thou hero hast won the Soma, the seven rivers hast thou let loose upon their way.

“Nothing did thunder and lightning help him, nor the clouds and hailstorms that he formed; when Indra fought with the serpent, the treasure-distributor won the victory for future times also.

“What avenger of the serpent didst thou see, Indra, as fear came near to thy heart that thou hadst slain; when thou speddest over the ninety-nine streams like a startled eagle through the air?

“He who holds the thunderbolt in his hand, Indra, is king of all that goes and has returned to rest, of hornless and horned cattle; he reigns as king over the people, as the wheel-rim the spokes, he holds all encircled.”¹

So far the song of Indra the slayer of Vrtra. In each of the first eight circles or mandalas of the hymns, there are many conceived in the same spirit, in praise of the same god. They follow after the hymns to Agni, with which each of the first eight circles open.

As to its meaning. On the one hand, nearly all Vedic students are agreed in seeing in Indra the blue sphere of the sky, in Vrtra the encircling cloud that holds the rain, and keeps back the treasures of crystal drops from the seven rivers of northern India. On the other hand, it is quite certain that Indra, lord of the blue heaven, the enveloping darkness, the cows, and, perhaps more than all, the encircling wheel and its spokes, had, at one time, a perfectly definite mystical meaning. Whether this mystical meaning was read into the Vedic hymns, or was really hidden in them from the beginning, is one of the things in Vedic study that are by no means certainly known.

To turn now to a hymn of a very different type, the hundred and thirteenth in the same first circle of the hymns. It is very often said that the poets of the hymns were an almost nomad people, in the northern Panjab, the land of the seven rivers. But here is a hymn which shows them undertaking long voyages by sea; Tugra, friend of the Ashvins:

“Sent Bhujyu to sea as a dying man parts with his riches; but you Ashvins brought him back in vessels of your own, floating over the ocean, and keeping out the waters.

“Three nights and three days have you, never untrue ones, conveyed Bhujyu in three rapid revolving cars; having a hundred wheels, and drawn by six horses, along the bed of the ocean to the shore of the sea.

“This deed you accomplished, Ashvins, in the ocean, where there is nothing to give support, nothing to rest upon, nothing to

¹ Rig Veda, I, 1-15.

cling to; as you brought Bhujyu sailing in a hundred-oared ship, to his father's house."¹

These Ashvins are sons of the sea, ever young and beautiful, travelling in a golden, three-wheeled triangular car. They are destroyers of sickness, physicians of the gods, restoring the blind to sight, renewing youth, bringing health in peril.

Whether they, like Indra the sky-lord, have here a mystical meaning, is again uncertain; it is at least possible, for we find this double and even fourfold meaning hinted at in another hymn, in the same first circle, the hundred and sixty-fourth:

"Speech, Voice, consists of four defined grades, these are known by the knowers of the divine who are wise; they do not reveal the three which are esoteric,—men speak the fourth grade of speech."²

It is noteworthy that the word here rendered 'esoteric' is the same as that used to describe the 'Secret Teachings,' which are called, in the Chhandogya Upanishad, the 'essence of the Vedas.'³

To pass to the second circle, or mandala of the hymns. The presiding genius or seer-in-chief, of this circle, is the Royal Sage, Grtsamada, of the kingly line of Pururavas, the son of Budha (Mercury), the son of Soma (the Moon). This Grtsamada of the lunar line of kings had a son, who is said, in the Vishnu and Vayu Puranas, to have originated the system of four castes. The first hymn of the second circle is addressed to Agni, attributing to him all the functions of the sacrificial priests and their assistants:

"Thine, Agni, is the office of Hotar, thine the regulated functions of Potas, thine the office of Neshtar, thou art the Agnidh of the pious; thine is the function of Prashastar, thou aṅtest as Adhvaryu, thou art the Brâhman, and the lord of the house in our abode.

"Thou, Agni, art Indra, the chief of the holy, thou art Vishnu the wide-stepping, the adorable; thou oh Brahmanaspati, art the Brâhman, the possessor of wealth, thou, oh sustainer, art associated with the ceremonial."⁴

In other verses of the same hymn, Agni is identified with Varuna, Mitra, Aryaman, Ansha, Tvashtar, Rudra, Pushan, Savitar, Bhaga,—in fact, with the whole range of Vedic gods, and it is from hymns like these that is drawn the belief that the Vedic people worshipped only one deity under many names.

Here again it is quite certain that, later on, Agni had a

¹ Rig Veda, I, 116, 3-5.

² Rig Veda, I, 164, 45.

³ Chhandogya Upanishad, III, 5, 2-4.

⁴ Rig Veda, II, 1, 1-2.

mystical meaning, as the threefold self of fire, the vital fire in this world, the emotional fire in the middle world, the intuitional fire in the heaven world; but how far this mystical meaning may be found or read into the Vedic hymns is still an open question. With hymns like this, to Agni the fire-lord, as we have said, the first eight out of the ten circles of hymns open, to be followed by hymns to Indra the sky-lord.

The next circle of hymns, the third, owns as its seer-in-chief the famous Royal Sage Vishvâmitra; to the hymns of this sage we shall next turn.

C. J.

PROOFS OF REÏNCARNATION.

(Continued from June, p. 88.)

THE FORMAL proofs of reïncarnation may be classified as phenomenal, philosophical and ethical; each of which will be briefly presented in its proper connection.

Beginning with the phenomenal proofs, the greatest phenomenon, and the one to which, because of its familiarity, we pay the least attention, is the infinite diversity of human character. There is no possible explanation, no reasonable hypothesis, which can account for the fact that in a humanity amounting to over a billion souls, now upon this earth, there are no two alike. If man be but his body, or if he has been on earth but once, all must have entered matter subject to similar forces. Then how is it possible for such infinite divergences to exist? All live in similar environments, eat similar food, are subject to similar variations, and yet, from the very first moment of life, each diverges from the others. Is there anything in matter, or material processes, to account for this? And, further, are there any innate powers in the human mind itself to explain it, unless we accept the hypothesis of reïncarnation, and declare that souls starting out innocent, ignorant and inexperienced have, by an infinite number of differing experiences, responded by diverging into these infinitely variant by-paths of character? And this is a true explanation. Reïncarnation—the return of the same entity *plus* the sum of the effects of the experiences—is the only method by which the conservation of mental energy, or force, is possible, and if there be law and order, and not chaos and chance, in the Cosmos, mental energy is as truly conserved as are the forces on the molecular planes of nature. Under the action of this conservation, each

man brings over the character which he himself made, and which, for the reasons above, must be infinitely variant. And character is the one thing which changes little from the cradle to the grave, although the whole object and aim of evolution is its modification. The child who comes into the world grasping and selfish—do we not know that he will go through life grasping all within his reach? The infant born with a generous, loving disposition—is not this the promise and prophecy of the maintenance of those traits throughout its subsequent life? Is not the truism that the child is the father of the man born of universal experience? Character lies deep; it is profound, eternal; it is very, very slowly modified. It is the task of eternity to make it symmetrical; to round out and develop divine, noble, godlike characters. Only by a supreme effort of the human will, maintained throughout years of conscious struggling, can it in one life be materially changed. So true is this that physiognomy, phrenology and chieromancy—half sciences, it is true—and all of the means by which man's physical form depicts his inner nature, depend upon the fact that our characters do not change. It is this fact, also, which proves so strongly that this stubborn, unbending element of our nature comes over life after life, following like an avenging or rewarding Nemesis throughout all our incarnations.

As illustrating the importance of character, let us study for a moment its aspects of genius and idiocy—the light and the dark possibilities of our nature. There is no fact—no hypothesis, even—which accounts for genius, or which explains why from the very moment of birth a soul should display these wonderful faculties which constitute genius, except the one fact which does completely and entirely explain it—reincarnation. Materialism seeks to do so by “antenatal influence”: saying that a combination of entirely fortuitous circumstances happening during the brief months of inter-uterine life are sufficient to produce results affecting and entirely changing the subsequent life. The explanation is so impotent as scarcely to need refutation. Napoleon was an instance. Here was a man, born in the humblest possible condition of life, rising until he dominated empires and sent kings from their thrones at a single word; rising from obscurity to the very pinnacle of human power; a man who, in those strange, abnormal conditions into which he sometimes passed, would cry out to his Marshals, “I am Charlemagne. Do you know who I am? I am Charlemagne.” The military genius of this man, materialism declares, was entirely due to the fact that his father was a soldier and his mother was a camp follower! Can absurd reason-

ing be carried farther? Napoleon, no doubt, as he himself declared, was Charlemagne reincarnated, and before that was, perhaps, Hannibal, as one of his biographers has shown how profoundly his character resembles that of the great Carthaginian. Genius can only arise through reincarnation or chance. Is this world governed by chance? If it is, then genius, like everything else, must arise by chance, but not otherwise. But, if there be law dominating this universe, if fire burn, if gravitation attract, if there be any guarantee of stability in the universe whatever; then we must rule out chance: for if it operate in one instance, it must in all. Either this world is governed by law or it is governed by chance; they cannot be co-rulers, and when the operation of so many immutable laws is demonstrable we may safely relegate chance to the realms of superstition. That source of the power which enables the child musician to compose harmonies with musical laws which it has never learned; which renders the mathematical child able to solve problems which baffle the powers of adult minds; which makes the child poets, child artists, child philosophers and so on, can only be fully and entirely explained by the fact that such souls have evolved and brought over those powers from former lives. The soul which builds wisely brings over from its past; the soul which was an idler brings over from its past; and herein is the explanation of genius and of its obverse, idiocy. A soul which draws down veil after veil of matter over its spiritual perceptions, which dwells in infamy, lives only for the material and sensual, is again descending into matter; and it can descend so far as to entirely lose its hold upon its own divine nature. Such a one will finally reappear on earth an idiot just as surely as the man who constantly adds to his faculties by work and study will return in time a genius. Genius represents the fruition of work along a particular line. It is the promise and prophecy of the glorious powers which are possible to every man. When a soul comes to earth a perfected musician, it means that that soul has rounded out the musical side of its nature. When another comes a philosopher, it means that that soul has struggled in philosophical directions. And for one who has rounded out certain faculties, the possibilities of rounding out opens in an infinite number of directions; and herein we have the possibility of advancement throughout infinite eternities. The musician can later become a philosopher; the philosopher, a musician; and so on. Each one, when he has completed a certain line, is then ready to follow some other. Herein is the true explanation why as a child one will show himself to be a mathematical

prodigy, and in after life care nothing for it, but work in some other direction. It is because the necessities of that soul are requiring it to seek another line of action, to so eternally endeavor to complete a character which has in it infinite possibilities.

Further phenomenal proofs are the appearance of the form in response to the inner need, already dwelt upon. There is no power in external nature to cause the neck of the crane, for example, to extend itself two or three feet because this has become necessary to its existence. How can the winds, the sunshine, or any physical force cause this thing to happen? We must have the inner entity evolving, and the necessities of that inner entity in its changing environments causes the phenomenon. All modifications of form are so caused. They are the response to the inner necessity alone, and prove conclusively that it is an inner entity which is slowly winding its way up the eternal spiral of evolution. There is also no power in the seed, or the root, or the bulb, to reproduce the form of the old plant. Yet they do it. From whence comes this power? The fact that the molecules of the root or the bulb change and are renewed even more swiftly than those of the human body proves that there is, even in the vegetable and animal kingdoms, something which is evolving, something around which the form is built. Theosophy declares that at the base of every animal or vegetable form is an "elemental soul"—a potential soul, rather—which has not yet reached the state in which it is capable of expressing thought. These entities are all evolving; and herein is the reason, and the only reason, why the seed, affording the point of contact with this material plane, enables that entity to come back and rebuild for itself the old form. The tulip dies down completely at the end of the year, and the next summer grows up and reproduces the same flower to the most minute speck of color. What has preserved the form of the flower during this interval of apparent non-existence? This fact alone explains it, that its inner entity has rebuilt its old form. No scientist nor philosopher has put forward any tenable hypothesis to explain why two eggs, of almost precisely the same appearance, will develop the one into the mouse and the other into the elephant. There is no reason, no explanation, for any of these puzzles except we accept the fact that beneath the surface phenomena there is taking place the evolution of entities, and that each of these reïncarnates, or reëmbodies itself, upon the completion of its own cycle. This is exemplified before our eyes, were we not too blind to-see. For in the animal kingdom a portion of the cycle or reïncarnation is actually carried

on without leaving the physical plane, as in the metamorphosis of insects. The caterpillar goes into a subjective existence, remains there wholly unresponsive to external stimuli, entirely rearranges the matter of its body by the mysterious power of its inner entity, or soul, passing first into the chrysalis, and then into the soaring butterfly. What greater contrast can there be than the repulsive caterpillar transformed into the beautiful butterfly? Nature is always ready to prove herself a kind, loving, reasonable teacher, if we but study her methods. And here we have re-incarnation shown us in its every detail, because the lower entity, swinging through its cycle, has not descended into subjective realms sufficiently to entirely conceal the process from our view.

There are other phenomena which are of the nature of testimony. Many sane, truthful people remember having lived before. I hold myself the written testimony of a lady who recalls the past of a little sister who died before she was born, and who on this account was supposed to be "crazy," and was laughed at because she would repeat incidents of a life that had ceased before her birth.

Direct knowledge of having lived before comes at times to all. Has not everyone had a strange feeling of having done this or that thing which he happens to be doing, before? It is simply the breaking through the brain of the consciousness of a previous existence which is confused, so feeble is that consciousness, with what one is now doing. The present act is intermingled with the consciousness of a previous existence, causing the uncanny, because unexplained, sensation.

But the clearest and the most convincing proofs that re-incarnation is true are those reasons which may be termed philosophical. Philosophy is the highest exercise of the human mind; the rationalising process of the human intellect. There can be no higher proof than philosophy; no higher Court of Appeal than this supreme function, this godlike attribute of the human soul. Therefore, if re-incarnation can be shown to be reasonable, logical and philosophical, we have offered the very highest possible proof that it is true. The two grandest discoveries of modern science, by means of which it has made its greatest strides into the unknown, are its generalizations of the conservation of energy, and the indestructibility of matter. By these it proves that there is no such thing as the annihilation of either matter, force or consciousness, for science by no possible method can demonstrate that consciousness can be, or ever has been, separated from matter or force. The three, as pointed out, are

eternally associated, and if the law of conservation of force be true, then this law applies to the conservation of conscious force; and there is no escape from that conclusion. If heat will change into electricity, and electricity into light; if it is impossible to destroy a certain mode of force so that it will not reappear in another state, then how absurd to assert, in a law-governed Cosmos, that the highest form of force, intellectual energy, can be annihilated? It is impossible, illogical, absurd. That conscious energy which the human soul displays, and the mode of which constitutes character, must be conserved, or the conservation of all force and energy is a chimera. That intellectual energy is conserved during life cannot be denied; that it is conserved life after life has been shown to be the only explanation of differing characters. It cannot be conserved except by this method. If death dissipates all the energies of the soul, if all that each has gained by experience perishes at death, then is the law of the conservation of force violated. There is no escape from this position. Either force is conserved or it is not. Science asserts that it is conserved, and proves it upon the material plane. Theosophical philosophy asserts that it is conserved upon the mental plane, and proves that this is true by the logical and philosophical proofs pertaining to this plane. It shows that character is plainly the conservation of the force generated by thought and act in the past; that man is under the same laws, dominated by the same divine energies, which guide and control the entire universe. We must not in our blind vanity dissociate ourselves from nature, nor fancy that we are governed by special laws or dispensations.

If force, then, is conserved, intellectual force is conserved; if matter is indestructible, then the material vestments of the soul are also indestructible. Theosophy declares that there is no consciousness which has not its material vehicle, of some degree, and that these thinking souls of ours are associated with a material form or vehicle which is equally eternal, and which must persist throughout eternity, if the soul persists.

Perhaps the highest and most unanswerable proofs that reincarnation is true are ethical. If there be justice in this Cosmos, or in human destiny, then must it be true; because by no other method is justice possible. Otherwise, from the cradle to the grave we are met by injustice, in a thousand ways and forms. One child is born an Australian Blackamoor; another, heir to the British throne; one soul comes to diseased, drunken, vicious parents, foredoomed to a life of infamy and misery; another to the purest, most intellectual, most loving and holy mother and father.

If the soul comes to earth for the first time, and has had no part in creating the conditions that surround it at birth, then is this world a very chaos of injustice. But Theosophy teaches that each soul comes to its own; and the fact that these terrible injustices do surround men at birth can be explained only through accepting the fact that each one has so lived in the past as to have created that character which makes it impossible to come to other parents. We are Blackamoors, white, red, poor, degraded, generous, loving or whatever we may be, because we have created those characters in the past; and just as truly as that one acid poured into one hundred alkaline bases unerringly seeks that and that alone for which it has the greatest affinity, so will the human soul seek those parents who have for it the greatest sum of attractions, and to whom in most instances it is already bound by the karmic ties of past associations. Unless this is true, our mental powers, our thoughts, our conception of nature, our entire relation to this molecular plane of existence are modified by bodies to which we come by chance.

How can the Christian reconcile justice with the fact of God's sending an innocent soul—one which he created for this special occasion—to a mother whose husband is a drunkard or a criminal, or to one who has no husband? All such things are wickedly unjust if such a soul has no voice in the matter. Reincarnation reconciles these birth differences; throws a light upon the problems of life, and shows that all injustice is only apparent, and has originated within ourselves. No other hypothesis explains or reconciles life and the existence of evil. There is infinite injustice in the world unless we admit the fact that we have created those circumstances in the past which control our present lives, and are now suffering the just deserts of our past actions.

And at death we find the greatest of all injustices. Babies who die we are told go to heaven. They have done nothing to earn heaven, but by the mere chance of death, at a day, a month, or a year, go to an eternal happiness, while sisters or brothers, born of the same parents, under the same environments, having the same tendencies, yielding to temptations surrounding them, must go to an eternal hell. And either heaven or hell predicates an infinite result as the effect of a finite cause! How absurd, how illogical, to claim that it is possible in one brief, finite existence, to set up infinite causes! One short life determines everything; eternal destinies hang upon finite causes! This from the religious standpoint. From that of Materialism men live, love, suffer and die, to end in annihilation!

There is no hypothesis, then, which holds out any reasonable and logical hope for the human race except that of reincarnation. It teaches that energy generated in any life cannot be lost or destroyed; that a victory gained is forever won. It holds out to us the promise and prophecy of infinite potentialities. It sets no limit to the heights to which we can climb. And while thus giving to man a glorious hope in the future, it also throws the light of love, compassion and justice about his present, and so enables him to face his godlike destiny, unterrified by death and undismayed by life.

JEROME A. ANDERSON, M. D.

ADVANTAGES AND DISADVANTAGES IN LIFE.

THAT VIEW of one's Karma which leads to a bewailing of the unkind fate which has kept advantages in life away from us, is a mistaken estimate of what is good and what is not good for the soul. It is quite true that we may often find persons surrounded with great advantages but who make no corresponding use of them or pay but little regard to them. But this very fact in itself goes to show that the so-called advantageous position in life is really not good nor fortunate in the true and inner meaning of those words. The fortunate one has money and teachers, ability, and means to travel and fill the surroundings with works of art, with music and with ease. But these are like the tropical airs that enervate the body; these enervate the character instead of building it up. They do not in themselves tend to the acquirement of any virtue whatever but rather to the opposite by reason of the constant steeping of the senses in the subtle essences of the sensuous world. They are like sweet things which, being swallowed in quantities, turn to acids in the inside of the body. Thus they can be seen to be the opposite of good Karma.

What then is good Karma and what bad? The all embracing and sufficient answer is this:

Good Karma is that kind which the Ego desires and requires; bad, that which the Ego neither desires nor requires.

And in this the Ego, being guided and controlled by law, by justice, by the necessities of upward evolution, and not by fancy or selfishness or revenge or ambition, is sure to choose the earthly habitation that is most likely, out of all possible of selection,

to give a Karma for the real advantage in the end. In this light then, even the lazy, indifferent life of one born rich as well as that of one born low and wicked is right.

When we, from this plane, inquire into the matter, we see that the "advantages" which one would seek were he looking for the strengthening of character, the unloosing of soul force and energy, would be called by the selfish and personal world "disadvantages." Struggle is needed for the gaining of strength; buffeting adverse eras is for the gaining of depth; meagre opportunities may be used for acquiring fortitude; poverty should breed generosity.

The middle ground in all this, and not the extreme, is what we speak of. To be born with the disadvantage of drunken, diseased parents, in the criminal portion of the community, is a punishment which constitutes a wait on the road of evolution. It is a necessity generally because the Ego has drawn about itself in a former life some tendencies which cannot be eliminated in any other way. But we should not forget that sometimes, often in the grand total, a pure, powerful Ego incarnates in just such awful surroundings, remaining good and pure all the time, and staying there for the purpose of uplifting and helping others.

But to be born in extreme poverty is not a disadvantage. Jesus said well when, repeating what many a sage had said before, he described the difficulty experienced by the rich man in entering heaven. If we look at life from the narrow point of view of those who say there is but one earth and after it either eternal heaven or hell, then poverty will be regarded as a great disadvantage and something to be avoided. But seeing that we have many lives to live, and that they will give us all needed opportunity for building up character, we must admit that poverty is not, in itself, necessarily bad Karma. Poverty has no natural tendency to engender selfishness, but wealth requires it.

A sojourn for everyone in a body born to all the pains, deprivations and miseries of modern poverty, is good and just. Inasmuch as the present state of civilization with all its horrors of poverty, of crime, of disease, of wrong relations almost everywhere, has grown out of the past, in which we were workers, it is just that we should experience it all at some point in our career. If some person who now pays no heed to the misery of men and women should next life be plunged into one of the slums of our cities for rebirth, it would imprint on the soul the misery of such a situation. This would lead later on to compassion and care for others. For, unless we experience the effects of a state of

life we cannot understand or appreciate it from a mere description. The personal part involved in this may not like it as a future prospect, but if the Ego decides that the next personality shall be there then all will be an advantage and not a disadvantage.

If we look at the field of operation in us of the so-called advantages of opportunity, money, travel and teachers we see at once that it all has to do with the brain and nothing else. Languages, archæology, music, satiating sight with beauty, eating the finest food, wearing the best clothes, travelling to many places and thus infinitely varying impressions on ear and eye; all these begin and end in the brain and not in the soul or character. As the brain is a portion of the unstable, fleeting body the whole phantasmagoria disappears from view and use when the note of death sends its awful vibration through the physical form and drives out the inhabitant. The wonderful central master-ganglion disintegrates, and nothing at all is left but some faint aromas here and there depending on the actual love within for any one pursuit or image or sensation. Nothing left of it all but a few tendencies — *skandhas*, not of the very best. The advantages then turn out in the end to be disadvantages altogether. But imagine the same brain and body not in places of ease, struggling for a good part of life, doing their duty and not in a position to please the senses: this experience will burn in, stamp upon, carve into the character, more energy, more power and more fortitude. It is thus through the ages that great characters are made. The other mode is the mode of the humdrum average which is nothing after all, as yet, but an animal.

WILLIAM Q. JUDGE.

H.P.B. ON MESSAGES FROM MASTERS.

SOME years ago H.P.B. was charged with misuse of Mahâtâmâs names and handwritings, with forgery of messages from the Mahâtâmâs, and with humbugging the public and the T.S. therewith. Those charges had floated vaguely about for some-time and at last came the explosion. Afterward when writing on the subject of "*Lodges of Magic*" in *Lucifer*¹ the question of the genuineness or the opposite of such messages was dealt with, and what she wrote is here presented for reconsideration. It covers two matters.

First, it proves out of her own mouth what the *Path* not long

¹ Vol. III, p. 92-93.

ago said that "if one letter has to be doubted then all have" to be doubted. Hence, if the *Letter to some Brahmans* is a fraud, as Col. Olcott and another say, then all the rest are, also.

Second, it applies precisely to the present state of affairs in respect to messages from Masters, just as if she had so long ago forseen the present and left the article so that tyros in occultism, such as the present agitators are, might have something to show them how to use their judgment. The portion selected from her article reads:

"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 insight 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* (the *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 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 far worse condition implied. 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 ingenious 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.'”

TESTIMONY AS TO MAHÂTMÂS.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.

22. A.W.W. "I attended the American Theosophical Convention held at New York in 1893. Sitting near the door in the crowded room I had to pay particular attention to speakers at the other end. The subject of the hour was the Religious Parliament to be held at the World's Fair. A good deal of enthusiasm prevailed as Mr. Judge was relating what had to be done and speaking of the importance of the matter. I was regarding him very closely and only thinking of what he was talking of.

"As he went on I observed a form taking shape near his right shoulder, rather nearer to Mr. Judge than to the chairman, Dr. Buck. This shape became definitely that of a man of impressive appearance. I had seen no pictures of the Masters and could not connect the form with any picture, but I then at once felt it was one of them. Since then I saw the picture of Mahâtmâ K.H. identically that of the being I have described. It is for me proof of the existence of these beings and of their interest in such movements as ours."

23. B.S.H. relates what took place with another: "Some weeks ago at a regular meeting of a Theosophical class in the State of New York we were reading about the Mahâtmâs. Some one spoke of how to communicate with them. An old lady, a natural psychic, said that some years ago when melancholy and discontented a being came and showed her the picture of a former incarnation of hers when she had cultivated materiality but not her spiritual nature. The present one was, he said, for discipline

¹ Begun in February, 1895.

spiritually. From this she became contented with her lot and knew reincarnation and karma to be facts.

"I asked her then what was the being, if she knew. She said she could tell whether such visitors were images of the mind, the spirits of the dead, or living people; and this being she said was a living man, who was good and wise. Her description of him was, tall, finely formed, black hair and whiskers, piercing eyes and that he wore a 'round white cap-thing' on his head. I then said I thought it one of the Masters who worked with the Theosophical Movement. Then she said that during the whole meeting the same being had been standing beside me."

CORRESPONDENCE.

DEAR SIR:—I. I understand lately that for some years you were in the habit of using many pen names—fictitious names in fact—to articles you printed in the PATH. The articles were valuable to many. But may I ask were these items included in the charges brought against you; and if they were not, is there any way of having them inserted and brought forward? Excuse me, however, I forgot to ask first if what I heard was true.

II. Is it true that by merely rubbing your hand over your forehead four or five times—some say seven—you can write in any language and in any man's hand; and is it true that you are naturally a good writer, but for years have systematically written badly so that people might be deceived about your chirography? HOMOS.

Answer. I. It is too true that I have written many articles under "pen names." Letters that helped Jasper Niemand I wrote, and under "X" and other marks I allowed to be published. Many of my articles thus written have been of use. Would you advise me to collect and destroy all that I can find? These items were not in the charges, yet, though some subsequent edition may have them perhaps. In that case this will be a confession.

II. I have not yet discovered that rubbing-the-forehead trick. But I am a good writer when I have time. I was a law copyist once for a few months and the writing was praised. WILLIAM Q. JUDGE.

COL. OLCOTT AND "SUB JUDICE."

DEAR SIR:—What does Col. Olcott mean by talking of the "Judge Case" as *sub judice*?

Answer. Do not know what he means, but it is certain that what he says about it means nothing. The case is *not sub judice*. It was settled and disposed of last July by decision of Council and Committee. *Sub judice* means that a case is alive and under consideration by the court, and that is not the fact here. If Col. Olcott had said that the case was *sub judex* or "under Judge," he would have been right, for all the bad Latin.

W. Q. J.

AT LOYALTY T.S.

Mrs. Carolyn Faville Ober writes enthusiastically of the formation of this Branch in Chicago. "At first there was discouragement, for it looked as if the work at this great city would be, perhaps, fatally injured. But soon it was shown that the watchword was *work*, and then the skies cleared. Scarcely a reference was made to existing difficulties. All realized that the situation must be faced with *work*; that counteractions to present trouble must be kept in operation by *work*; and that every other thing is secondary in importance to *work*. Partisan feeling was lost in the common impulse to

sustain the common cause by *work*. The salvation of our cause depends, as ever, upon the readiness of each factor in it to do his duty. And beneficent forces must now also be working for us. We should stand shoulder to shoulder drawing closer in bonds of sympathy. These are some of the lessons that might be drawn from our experience in meeting the difficulties which resulted in the formation of *Loyalty T.S.*"

COUNTESS WACHTMEISTER REFUTES HERSELF.

TO THE EDITOR OF THE PATH:—The following communication was sent to me unsolicited, and should, I think, be placed before your readers. Of course it will have no influence with those who have pre-judged the case and placed themselves beyond the pale of reason, and who indulge in angry and persistent denunciation. But to the few who are dispassionate, who mean to be just, and who are therefore capable of weighing evidence the following testimony, coming voluntarily, as it does, speaks volumes, though it may not undo the mischief already done in many quarters. In the long run Truth and Justice will prevail.

CINCINNATI, June 10, 1895.

Yours,

J. D. Buck.

DR. BUCK;—*Dear Sir and Brother*: I would like to say as a preliminary to what follows, that personally I am very fond of the Countess Wachtmeister, and only write the following because I consider it duty pure and simple. If at any time W. Q. J. or yourself should consider it testimony that should be made public, do so. It is at your disposal; make what use of it you choose.

Fraternally,

L. A. RUSSELL,

SANTA CRUZ, CALIF. June 2, 1895.

• Secy., Santa Cruz T.S.

In May, 1894, during the lecture tour the Countess Wachtmeister made through California, I had the pleasure of accompanying her from Santa Cruz to Watsonville.

Knowing her to be an earnest student of Theosophy, and a pupil of H. P. B.'s, I naturally confided to her some personal experiences and asked her opinion. I told the Countess I had tried to tell the same experiences to Mrs. Besant but could gain nothing from her. Countess Wachtmeister, after listening to all the facts of the case, advised me to write just what I had related to her to W. Q. Judge, as he was a more experienced occultist than Mrs. Besant, cautioning me not to act in any way without consulting Mr. Judge, as he was the only person who could decide upon it.

The day before the Countess left Watsonville we were sitting together visiting.

Looking up, she said to me, "I am writing to Judge concerning X" (a gentleman of our Branch who was gifted in oratory and had previously worked along humanitarian lines) "asking Judge to take him under his especial charge," as she thought, "if he could be brought under Theosophical influences he would be of great use in the T.S. and through the T.S. his gifts would be of service to humanity."

I asked her why she did not correspond with him herself, as he had met her and seemed very much drawn towards her.

The Countess's answer was: "I do not feel myself competent to even assist such a turbulent nature as X has." Then, referring to what Claude F. Wright had accomplished under Mr. Judge's training, she turned from her letter, faced me, saying in a most decided and earnest manner: "Do you not know that *W. Q. Judge is the greatest living occultist known to the Western world since H. P. B.'s death?*"

(Mrs.) L. A. RUSSELL.

LITERARY NOTES.

BROTHER JOHN ST. CLAIR is getting up a Theosophical manual in Maori, for use of the Maoris in New Zealand. This good work will eventuate in sowing the seeds of Theosophy among a people little known to the Western World.

LOTUSELÖTEN for May (German) opens with a translation of "The Gospel of Buddha" by Paul Carus, continues the "Tibetan Teachings," and begins a timely biography of H. P. B. The number ends with the usual notes.—[G.]

SPHINX for May (German) has an article by Tolstoi, "Religion and Morals"; an explanation by Dr. Hartmann of *The Talking Image of Urur*; several articles on Theosophy and the Theosophical Society, and the usual stories.—[G.]

INDEX TO THE PATH, Volumes I to VII, April 1886, to March 1894, has been carefully prepared, and will be of great use to students in helping to unearth the treasures that are buried in the old numbers of this magazine. Bound in cloth the size of PATH.—[G.] (*Price 50 cents.*)

THE VAHAN for June contains the Resolutions passed at the recent Convention by the Theosophical Society in America. These are followed by a letter from Mr. Judge to Colonel Olcott regarding the Vice-Presidency of the Theosophical Society. "Activities" comes next, and on the last page, after a long absence, we welcome cordially the Questions and Answers, under the heading, "The Enquirer."—[G.]

NOT YET. Mary Weller Robbins has promised to give one-third of the proceeds from this book which we reviewed last month to the benefit of the Theosophical Society. This was unfortunately omitted from our review. This is truly theosophical work and goes to show that among the members of the Loyalty Branch in Chicago there is real devotion. (*For sale by the PATH, price 50 cents.*)

THE THEOSOPHICAL FORUM, new series No. 1, will be cordially greeted by the members of the T. S. in America. Not only is its new form and its promise of an increased field of usefulness a distinct improvement upon its predecessor, but all true Theosophists will read with relief the editorial announcement that no longer will our patience be tried, our ridicule excited, and our ideals debased by the "mechanical and narrow view formerly obtaining." It is now an unofficial organ of the Society for notices and changes. There is a news department, and four subjects of Theosophical interest are to be analysed each month which can be used for a syllabus for Branches. Capital punishment, the "path" and Karma are some of the subjects treated, all by well-known students.—[G.]

THE NORTHERN THEOSOPHIST for June. The "Editors Remarks" are amplifications of some of his previous ones regarding proposed changes in the T. S. Constitution, and the spirit of what he says is in harmony with what was so excellently said at the past convention in Boston. *Autonomy of Sections and Branches* is suggested, and his condemnation as *untheosophical* of any possible expulsion clause, and his reasons therefor, are well worthy the consideration of those as yet undecided. In America fortunately these matters are settled. "The Revolt of the Personality" by W. A. B. is one of those excellent little sermons we have several times had. In addition there is an article on "Womanhood" by Louisa Shaw, and a notice of the Conference of the North of England Federation.—[G.]

THE ESOTERIC BASIS OF CHRISTIANITY, or Theosophy and Christian Doctrine, by William Kingsland. With Parts I and II most readers of theosophic writings are already familiar, and they have been noticed and commented on in the PATH. Parts III and IV, "The Logos" and "The Gospel," are new, however, as well as the "Introduction," which is an able synthesis of theosophical teaching, and clearly shows its relation to Christianity. Those who have read the first parts need only to be told that the new matter is of equal interest and value, and written with the same ease and grace. We especially recommend the work to those who, accepting Theosophy, still cling to some of the old Christian dogmas, for herein lies the reconciliation.—[G.] (*For sale by the PATH, price, \$1.25*)

THE IRISH THEOSOPHIST for May continues Jasper Niemand's most admirable "Letters to a Lodge." An able analysis of Intellect, Instinct, Impulse, and Intuition is given, with the means of distinguishing one from the other. Mr. Judge in a short article again calls attention to his never having been

furnished copies of the evidence, and further that everything points to the fact that there has never been any intention of furnishing them in spite of promises. In "Adepts and Mediums" Basil Crump writes a warm defense of H.P.B. especially in the matter of the "Letter to the Brahmans," and emphasises what has already been pointed out, that H.P.B. is the "real centre of attack," let hypocrisy cloak ingratitude in falsehood as it may! "Letters to the Editor" has a striking contribution from Ernest T. Hargrove, which does not put Mr. B. Keightley in a very pleasant light, and which has also certain comments to make on Mr. Mead which can hardly be agreeable reading for the subject of them. Mr. Lindsay's letter is scarcely less interesting, recounting as it does the Countess Wachtmeister's various renderings of the story of the Master's seal. "Notes by the Way" is a good summing up of Mrs. Besant's *Statement* by the editor, and an account is given of the First Annual Convention of the Theosophical Society in America.—[G.]

THEOSOPHIST for May. In "Old Diary Leaves" we are told that all was not harmony in the group of exiles; H.P.B. quarreled with Miss Bates, and Wimbridge, and left to Colonel Olcott the task of getting rid of the former. An abortive attempt was made to form a temperance society, and an account follows of the celebration of the fourth anniversary of the T.S. But more important than these is the too meagre description of the meeting with the Sinnetts and Mrs. Gordon, and some of the phenomena that surrounded that Allahabad visit. Majji, the famous female yogi is visited and described. We joyfully announce the conclusion of "The Outlines of Astronomical Motion," and the story called "Overshadowed" is also ended, but our joy in this is somewhat tempered by fear of what may replace it. "Zoroastrianism," "Jewels," "The Vedic Pranayama," "The Sikh Religion," an account of Mrs. Besant's second Indian tour, and articles on "Metempsychosis" and "The Cunning Mahant" complete the body of the number. In the review of the PATH we are told that H.P.B.'s letters "are inaccurate and misleading to a degree." The most striking thing in "Cuttings and Comments" is Colonel Olcott's enthusiastic praise of a certain Miss Allison for teaching the Singhalese maidens how to make jam. We wonder what H.P.B. would have thought of this number!—[G.]

IN THE NEW YORK SUN of May 6th appeared an account of a sermon delivered the day previous by the Rev. Heber Newton, giving, principally in Mr. Newton's own words, his theories regarding the "spiritual body" spoken of by St. Paul. These are in essence identical with Theosophical teachings. He says: "You are in a constant flux of matter, drawing from the earth and the air the material to recompose your physical body. And yet there is something which holds this constant flux of matter to perpetual identity of form. That something which stamps this fluent matter with form and so maintains its identity must be the finer form, the vital and essential substance of our bodies." And again, "This inner finer form of our bodies, even now and here in our flesh, holds the secret of its future marvellous powers, occasionally transfiguring the outer body from within, and lifting it above the laws which ordinarily enslave that outer body. Are there any hints of this? Plenty of them. The residents of the East have from time immemorial, living in the spirit, demonstrated it in what we chose to call occultism. Is this confined to the East? No; in the middle ages it was called magic." Further on he speaks of occult phenomena such as are demonstrated by hypnotism, telepathy, clairvoyance, etc., as well authenticated powers, not of the outer body, "but powers of some inner organization, transformed by the mind." Could any Theosophist have put it more concisely or plainly?—[G.]

LUCIFER for May. In certain respects this number outdoes itself! The "Watch Tower" opens with a defense of H.P.B. the eloquence of which proves quite moving until in the following article, also by Mrs. Besant, we find her standing by Colonel Olcott's side in declaring fraudulent the letter to the Prayag Brahmans sent through the self-same H.P.B.! The author is evidently aware of some absurdity for the following sentence occurs, "I do not regard the letter as genuine, *but I have never attributed it to H.P.B.*" This however stands alone without an attempt at proof or explanation, simply one of those bold statements with which the public has lately become familiar from the same pen. Mrs. Besant's remarks regarding the "practical" Western

methods, (followed by Mr. Judge and his adherents!) as contrasted with the "rigid discipline and long, silent patience demanded by Eastern Teachers," (inferentially followed by Mrs. Besant and her adherents!) is interesting in connection with Dr. Keightley's letter in the last (June) PATH regarding the lengths she has gone to obtain psychic development and powers. The latter part of the "Watch Tower" deals with America and American affairs. This we find particularly delightful: "Thus the T.S. will go on intact, no more changed by the retirement of so many of its members in America than any other of the resignations of which there have been plenty in the course of its stormy history." Alas! poor America, hang your diminished head! Our next sensation is the "Doctrine of the Heart." Comparing this with what has gone before, the old lesson of how much easier it is to *preach* than *practice* is once more enforced. "An Article for the Time" follows this, a reprint from the PATH of a paper by Jasper Niemand. We smile here again though more sadly; the point has been so completely missed, and those who have "*denounced*" and "*condemned persons*" stand self-convicted. "Activities" gives further opportunity for practical manifestation of this strange "Heart Doctrine"! And all this under cover of THEOSOPHY, and in the name of the Lords of Compassion!—[G.]

MIRROR OF THE MOVEMENT.

AMERICA.

NEWARK BRANCH was chartered on the 26th of June. This is the result of work done by Mr. H. T. Patterson in New Jersey. The Branch has twelve members and should be the centre of much work in Newark.

THE SOMERVILLE BRANCH has a weekly study-class at which the attendance of members is good, and much interest in Theosophy is shown. It has also Sunday afternoon lectures at which the attendance averages about sixteen.

BULWER LYTTON BRANCH reports it impossible to keep sufficient literature on hand for sale in Rapid City, so great is the interest in Theosophy there. Necessity has arisen for the use of a hall once a week on account of the great increase in numbers at the meetings.

BEAVER T.S. was chartered June 24th. This Branch is a reorganization of the Toronto Theosophical Society. Resolutions were adopted in connection with the reorganization similar to those adopted by Loyalty T.S. Brother Samuel L. Beckett is President, and our old friend, A. E. S. Smythe, Secretary.

LOYALTY BRANCH, Chicago, was chartered May the 29th, and is the first Branch chartered under the Constitution of the Theosophical Society in America. The work in Chicago is prospering and has increased rapidly since the change referred to in Mirror of last month. A Headquarters has been established at Room 20, 15 Washington Street, corner Wabash Avenue, and many schemes are in hand to set Chicago afire with Theosophy.

HARTINGTON BRANCH is the name of a new Branch chartered at Hartington, Nebraska, June 25th. Brother C. F. Wright paid a visit to Hartington last February and stirred up considerable interest. A study-class was formed and the interest has grown. Dr. Allen Griffiths on his way West visited the centre and organized. Mrs. Nannie A. Crouch, one of the members in Omaha, is largely responsible for the good work done in Hartington.

TOLEDO THEOSOPHISTS reorganized themselves on June the 15th. Members ratifying the Convention in Boston separated from the old Toledo Theosophical Society, now no longer existing, and a permanent charter was issued on June the 21st for a Branch under the name Mánasa T.S. The application was signed by all the *working* Theosophists of the old Branch and those who had built it up. No doubt can exist but that the Mánasa T.S. will outdo even the work accomplished by the old Toledo Society. The Branch is a part of the new Central Territorial Committee.

THE BRANCH in Harlem has effected a reorganization and is now the "H.P.B. Branch of the Theosophical Society in America." A Constitution and By-laws whose main features are in consonance with the Constitution of the T.S. in America has been unanimously adopted, and officers elected and committees formed under the reorganization. Interest in the Theosophical Movement is quickening rather than waning. Though June is a "lean" month for public meetings, the attendance at each of the Sunday evening lectures is close to fifty, while the Friday night or regular Branch meeting brings out between twenty-five and thirty. A Lotus Circle for the children "old and young" has been formed and is successful. The Saturday evening class for members is a feature of the Branch work which is producing good results. It is specially intended to aid members by study and otherwise to fit themselves to help and teach others. "H.P.B." Branch accepts the call to "no longer temporise but act" as an order to be obeyed by the heart and the head, and will "govern itself accordingly." All visitors whether members of the Theosophical Society or not will receive an old-fashioned welcome to any of the public meetings in this little Theosophical Home.

BURCHAM HARDING visited Springfield, Mass., on May 14th, spending some days in doing newspaper work and arranging for lectures. The 18th, lectured at Easthampton, in Mrs. H. K. Richmond Green's parlors and conducted a class the following day. The 20th and 21st, lectured in the Church of the Unity at Springfield to crowded audiences; subjects, *Reincarnation* and *Human Perfection*. The 22d held a meeting in the church, when two study classes were formed. The 25th attended one of these classes. The 26th occupied the pulpit in the Unitarian Church, Northampton, at the usual morning service, taking *Reincarnation* as the subject, Lectured again in the church on 27th, and held a class 28th. The 29th attended the class at Easthampton. The 31st May and 1st June lectured in the Universalist Church, Westfield; and on the 2d occupied the pulpit both morning and evening, taking as subjects, *Has Man an Immortal Soul?* and *What Happens after Death*. A class to study Theosophy met in the church in the afternoon. In future the class will meet at the residence of the minister, Rev. J. B. Reardon. The 3d and 4th at Greenfield, lectured in the Unitarian Church, the 5th held a class in the church. On the 6th Mr. Harding returned to Boston. At all these cities the use of the churches was allowed without charge. Advertising was paid out of the collections, the surplus being used for local charities. The newspapers in all places were favorable and liberal in the space given to Theosophy. Large audiences attended in every place. The 7th Mr. Harding left for Chicago, Ill., to assist in the work of the Central States. The 9th he addressed the Wachtmeister Branch, and the Loyalty in the evening. The 11th attended meeting of Englewood Branch. The 16th spoke before Loyalty Branch, replying to Dr. J. H. Barrows' last *Haskell* lecture—in which he emphasized the "supernatural history" of Christianity as its distinctive feature. The Loyalty Branch has chosen a very appropriate name and is doing good work.

PACIFIC COAST.

PROMETHEUS T.S. Portland, Oregon, was chartered on the 28th of June. The Prometheus Society starts off with thirty members and is practically the reorganization of the Willamette Society; thirteen members of the latter, one member from the Triangle, one member from the Olympia, and fifteen new members uniting to form this Society. Mr. John H. Scotford is the President and Mrs. Laura Durkee the Secretary. We feel assured that this is the solution of Theosophical problems in connection with Portland, and that the work done there in the future will merit a full success.

THE HAWAII LODGE, Honolulu, observed White Lotus Day in a fitting manner. On invitation, the Aloha Branch, the other Branch in Honolulu, joined with the Hawaii Lodge on May 8th and the hall of the latter lodge was beautifully decorated by the lady members with white flowers, palms and greens, while in front of the large picture of H.P.B. was placed a pillar of white and red carnations so arranged as to form the letters, H.P.B. A photograph of the decorations has been sent to the Headquarters and framed and placed in the Headquarters rooms. Vocal and instrumental music was fur-

nished by the members and friends. A very large audience was present. The Hawaii Lodge reports good work. Its formation, as well as the interest in matters theosophical, are mainly due to the work of Mrs. Mercie M. Thirds, who visited the Islands, October, 1894.

PACIFIC COAST LECTURER'S MOVEMENTS.

Dr. Griffiths reached Omaha May 28th and in the evening met and conferred with the local T.S. upon the situation. Next evening the Vedanta Branch meeting was attended. Other meetings followed and the Branch voted to secure suitable quarters for meetings, and money was subscribed for that purpose. Sunday evening, June 2d, a public lecture upon *Heredity* was given—local papers gave columns of reports. Hartington, Cedar Co., Nebraska, was visited next upon invitation of a number who had become interested by lectures and good work done by Claude Falls Wright and Mrs. N. A. Crouch—the latter of Omaha. June 4th, 8 p. m., a public lecture on *Theosophy, Karma and Reincarnation* was given, and upon the next evening the Hartington Branch was formed with 12 charter-members—Mrs. M. B. Van Velsor, President; J. H. Felber, Vice-President; Dr. H. D. Dwight, Secretary and Treasurer. Rooms were at once secured for meetings, and the future looks bright for a vigorous Branch at that point. June 6th, Dr. Griffiths returned to Omaha and met and talked to the Branch and interested inquirers in the evening. June 8th he arrived in Denver, and upon the following two evenings met members of the Denver Branch, when T.S. work and methods were discussed. A lecture was given upon the third evening, June 10th, in the Unitarian Church. The members expressed a desire to engage in systematic study, establish a library and hold public meetings. Sidney F. Smith, 1470 Steele Street, would be glad to meet members of T.S. who as teachers expect to attend the Teachers' National Convention to be held in Denver this month. Salt Lake City was reached June 12th. While in that city Dr. Griffiths attended Branch, held several informal meetings, lectured in the city and also in the territorial prisons. At the prison a class of 25 was formed for study, and Branch members will conduct it. The local press printed columns of interviews and reports. June 15th was spent in Ogden and a meeting of those interested was held. He left the same evening for the Pacific Coast.

FOREIGN.

NEW ZEALAND.

THE WAITEMATA CENTRE was formed on May 7th with fourteen members, most of whom are charter-members. White Lotus Day was kept by the Centre, the members reading extracts from *Voice of the Silence, Light on the Path, Song Celestial, Letters that have Helped Me*, etc. The H.P.B. Centre, Thames, has existed for some time. Mr. John St. Clair is secretary for the Waitemata Centre, Auckland, and the Rev. S. J. Neill for that at Thames.

AUCKLAND, New Zealand, May 16.—During the past month the following public efforts have been made in aid of the Theosophic movement: On April 19th, Mrs. S. J. Neill read a paper upon "Vegetarianism." On May 23d Mr. C. J. Staples, General Secretary of the Australasian Section, arrived here in company with the returning Convention delegates and on the evening of May 23d a public welcome was accorded to him. On the evening of May 26th he spoke on *The Practical Side of Theosophy*, and on Sunday evening, April 28th, he lectured in the Choral Hall on *Karma*. On May 5th, Miss L. G. Browne read several selections from *The Light of Asia*. On May 8th, Lotus Day was observed, and on May 10th C. W. Sanders read a paper upon *States of Consciousness*, and on Sunday evening, May 12th, he lectured in the Choral Hall upon *Unity, a Divine Principle*. A class for the study of the *Ocean of Theosophy* has now been formed in Auckland.

ENGLISH LETTER.

LONDON, June 14, 1895.

The agenda for the forthcoming Convention is now out, and the policy of Mr. Judge's persecutors is therein partially disclosed. Mrs. Besant calmly proposes:

That a Committee be appointed to receive and consider any amendments in the General Constitution of the Theosophical Society, their report to be forwarded to the General Secretaries of the Indian, Australasian, American and European Sections, in time for discussion at their respective Conventions in 1895 and 1896.

So the whole matter is to be shelved, and awkward discussions and disclosures neatly evaded! We shall see. Col. Olcott, too,—who has arrived in England—has issued a presidential mandate on the action taken by the recent American Convention at Boston. You are all cut off, root and branch, your diplomas cancelled, and your names erased “from the roll kept at the Society’s Headquarters, Adyar!” It is a sorry document, this, to be issued by the man who could—had he so chosen—have kept the Theosophical movement one and undivided.

The Dublin Lodge has issued a proposed Constitution for the consideration of the Convention, which, like much else, will—if Mrs. Besant’s proposed Resolution is carried—be buried in the comparative oblivion of a Committee. Meanwhile, work goes on.

The Convention is to be held the first week in July—3d and 4th—this year, and at the Portman Rooms, instead of at Avenue Road, which will greatly add to everybody’s convenience, these rooms being in a much more central position. There seems to be a widespread feeling in favor of some form of autonomy for Europe.

ALICE CLEATHER.

CEYLON.

Countess Wachtmeister spent a day with us *en route* to Australia and was Mrs. Higgins’ guest. Mr. Milton Hack also came. Colombo is a sort of half-way house for members who go from East to West or *vice versa*. It seems thus important that Mrs. Higgins’ effort to build a home for the Musæus Orphanage where visitors might be welcomed should be continued. Attendance has increased, and our American friends have done a useful work among the neglected Buddhist girls here.

(Communicated.)

FOLLOWING is a copy of a letter from the Executive Committee to be read at the forthcoming European Convention, on July 4th:

From the Theosophical Society in America to the European Theosophists, in Convention Assembled as, “The European Section of the Theosophical Society.”

BROTHERS AND SISTERS:—We send you our fraternal greeting, and fullest sympathy in all works sincerely sought to be performed for the good of Humanity. Separated though we are from you by very great distance we are none the less certain that you and we, as well as all other congregations of people who love Brotherhood, are parts of that great whole denominated The Theosophical Movement, which began far back in the night of Time and has since been moving through many and various peoples, places and environments. That grand work does not depend upon forms, ceremonies, particular persons or set organizations,—“Its unity throughout the world does not consist in the existence and action of any single organization, but depends upon the similarity of work and aspiration of those in the world who are working for it.” Hence organizations of theosophists must vary and change in accordance with place, time, exigency and people. To hold that in and by a sole organization for the whole world is the only way to work would be boyish in conception and not in accord with experience or nature’s laws.

Recognizing the foregoing, we, who were once the body called The American Section of the T.S., resolved to make our organization, or merely outer form for government and administration, entirely free and independent of all others; but retained our theosophical ideals, aspirations, aims and objects, continuing to be a part of the theosophical movement. This change was an inevitable one, and perhaps will ere long be made also by you as well as by others. It has been and will be forced, as it were, by nature itself under the sway of the irresistible law of human development and progress.

But while the change would have been made before many years by us as an inevitable and logical development, we have to admit that it was hastened by reason of what we considered to be strife, bitterness and anger existing in other Sections of the theosophical world which were preventing us from doing our best work in the field assigned to us by Karma. In order to more quickly

free ourself from these obstructions we made the change in this, instead of in some later, year. It is, then, a mere matter of government and has nothing to do with theosophical propaganda or ethics, except that it will enable us to do more and better work.

Therefore we come to you as fellow-students and workers in the field of theosophical effort, and holding out the hand of fellowship we again declare the complete unity of all theosophical workers in every part of the world. This you surely cannot and will not reject from heated, rashly-conceived counsels, or from personalities indulged in by anyone, or from any cause whatever. To reject the proffer would mean that you reject and nullify the principle of Universal Brotherhood upon which alone all true theosophical work is based. And we could not indulge in those reflections nor put forward that reason but for the knowledge that certain persons of weight and prominence in your ranks have given utterance hastily to expressions of pleasure that our change of government above referred to has freed them from nearly every one of the thousands of earnest, studious and enthusiastic workers in our American group of Theosophical Societies. This injudicious and untheosophical attitude we cannot attribute to the whole or to any majority of your workers.

Let us then press forward together in the great work of the real Theosophical Movement which is aided by working organizations, but is above them all. Together we can devise more and better ways for spreading the light of truth through all the earth. Mutually assisting and encouraging one another we may learn how to put Theosophy into practice so as to be able to teach and enforce it by example before others. We will then each and all be members of that Universal Lodge of Free and Independent Theosophists which embraces every friend of the human race. And to all this we beg your corporate official answer for our more definite and certain information, and to the end that this and your favorable reply may remain as evidence and monuments between us.

Fraternally yours,

(Signed) WILLIAM Q. JUDGE,

President.

(Signed) ELLIOTT B. PAGE,
A. P. BUCHMAN,
C. A. GRISCOM, JR.,
H. T. PATTERSON,
JEROME A. ANDERSON,
FRANK I. BLODGETT,

Members of the Executive Committee.

SUPPORT OF THE T.S.

June 21st received from George E. Harter the sum of sixty-five dollars, making a total of \$245.00 received since January the 16th.

WILLIAM Q. JUDGE, *President.*

NOTICES.

WILLIAM Q. JUDGE's reply to the charges against him has been sent to every member in America. Anyone requiring extra copies for interested friends can have them upon forwarding stamps to the office to cover postage.

THE THEOSOPHICAL FORUM has entered upon a new life and era. It has undergone many changes in style, arrangement and size. Subjects for discussion for the use of Branches, a column of Theosophical news, and other departments have been added. For the future it will be issued as regularly as possible on the fifteenth of each month. Branches and members should send questions, which will be carefully dealt with in the *Forum*.

VERBATIM REPORT of the Convention at Boston, in April, has been sent to every member, and with it a copy of the Constitution and By-laws of the T.S. in America.

Their abuse is but of the visible personality; they cannot touch thee, invisible, unconquerable.—*Farewell Book.*

ÔM.

Ā Ṭ Ṣ

Persist not in calling attention to a matter calculated to cause division.—*Patimokkha*.

May I be thoroughly imbued with benevolence, and show always a charitable disposition, till such time as this heart, shall cease to beat.—*Inscription in Nakhon Wat*.

THE PATH.

VOL. X.

AUGUST, 1895.

No. 5.

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

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

THE THEOSOPHICAL MOVEMENT.

THERE is a very great difference between the Theosophical Movement and any Theosophical Society. The Movement is moral, ethical, spiritual, universal, invisible save in effect, and continuous. A Society formed for theosophical work is a visible organization, an effect, a machine for conserving energy and putting it to use; it is not nor can it be universal, nor is it continuous. Organized Theosophical bodies are made by men for their better coöperation, but, being mere outer shells, they must change from time to time as human defects come out, as the times change, and as the great underlying spiritual movement compels such alterations.

The Theosophical Movement being continuous, it is to be found in all times and in all nations. Wherever thought has struggled to be free, wherever spiritual ideas, as opposed to forms and dogmatism, have been promulgated, there the great movement is to be discerned. Jacob Boehme's work was a part of it, and so also was the Theosophical Society of over one hundred years ago; Luther's reformation must be reckoned as a portion of it; and the great struggle between Science and Religion, clearly portrayed by Draper, was every bit as much a motion of the

Theosophical Movement as is the present Society of that name—indeed that struggle, and the freedom thereby gained for Science, were really as important in the advance of the world, as are our different organizations. And among political examples of the movement is to be counted the Independence of the American colonies, ending in the formation of a great nation, theoretically based on Brotherhood. One can therefore see that to worship an organization, even though it be the beloved theosophical one, is to fall down before Form, and to become the slave once more of that dogmatism which our portion of the Theosophical Movement, the T.S., was meant to overthrow.

Some members have worshipped the so-called "Theosophical Society," thinking it to be all in all, and not properly perceiving its *de facto* and piecemeal character as an organization nor that it was likely that this devotion to mere form would lead to a nullification of Brotherhood at the first strain. And this latter, indeed, did occur with several members. They even forgot, and still forget, that H. P. Blavatsky herself declared that it were better to do away with the Society rather than to destroy Brotherhood, and that she herself declared the European part of it free and independent. These worshippers think that there must be a continuance of the old form in order for the Society to have an international character.

But the real unity and prevalence, and the real internationalism, do not consist in having a single organization. They are found in the similarity of aim, of aspiration, of purpose, of teaching, of ethics. Freemasonry—a great and important part of the true Theosophical Movement—is universally international; and yet its organizations are numerous, autonomous, sovereign, independent. The Grand Lodge of the state of New York, including its different Lodges, is independent of all others in any state, yet every member is a Mason and all are working on a single plan. Freemasons over all the world belong to the great International Masonic Body, yet they have everywhere their free and independent government.

When the Theosophical Society was young and small, it was necessary that it should have but one government for the whole of it. But now that it has grown wide and strong, having spread among nations so different from each other as the American, the English, the Spanish, the Swedish and others in Europe, and the Hindû, it is essential that a change in the outward form be made. This is that it become like the Freemasons— independent in government wherever the geographical or national conditions indicate

that necessity. And that this will be done in time, no matter what certain persons may say to the contrary, there is not the slightest doubt.

The American Group, being by geographical and other conditions outwardly separate, began the change so as to be in government free and independent, but in basis, aspiration, aim and work nited with all true Theosophists.

We have not changed the work of H.P.B.; we have enlarged it. We assert that any person who has been admitted to any Theosophical Society should be received everywhere among Theosophists, just as Masons are received among Masons. It is untheosophical to denounce the change made by the American Group; it is not Theosophy nor conducive to its spread to make legal claims to theosophical names, symbols and seals so as to prevent if possible others from using them. Everyone should be invited to use our theosophical property as freely as he wishes. Those who desire to keep up H.P.B.'s war against dogmatism will applaud and encourage the American movement because their liberated minds permit; but those who do not know true Theosophy, nor see the difference between forms and the soul of things, will continue to worship Form and to sacrifice Brotherhood to a shell.

LETTERS OF H. P. BLAVATSKY.¹

IX.

H. P.B. was in perfect raptures over the climate and scenery of Switzerland. All her life she adored nature. "I have never breathed so freely. I can even walk as I have not been able to walk for ten years past."

At this time all the sad troubles of the past year appeared to Helena Petrovna not in a black but in a humorous light. She wrote to Madamé Jelihovsky in September, 1885:

"My faithful Theosophists wont let me alone. They invite me to London. They want me to put myself at the head of the European Theosophical Society; and to edit my *Theosophist* from there. And the Hindûs are also piling letters on me, telling me I must come back to India, threatening poor Olcott with a mutiny without me. In their eyes he is only the realizer of my inspirations, and I am the chief priestess and Pythia. Have you read about the Psychists (the members of the S.P.R.) and their meet-

¹ Copyright, 1895.

ing in London, publicly accusing me of having created Theosophy, of having invented the Mahâtmâs, and of having played all kinds of tricks—all with the only aim and object of political intrigue for Russia, which paid me for it?!! Even such enraged Conservatives and Russophobes as Mr. Sinnett and Lord Borthwick were disgusted with such meaningless rubbish. The only foundation for their accusation is that during my arrival in India some Anglo-Indian papers stopped abusing Russia, as they had been doing up till then. There is some truth in this. Some of the editors of the best papers, as *The Indian Mirror*, *Amrita Bazaar Patrika*, *The Hindû*, etc., are Theosophists and my personal friends, and so they knew very well that every word uttered by them against Russia cut me to the heart—especially if it is Englishly unjust. And so they abstained from it, and for this I was promoted into a paid official spy. Oh Lord, I recognize my usual fate! *D'avoir la reputation, sans en avoir eu la plaisir!* And if I only had the consolation of having been of some use to dear Russia: but such was not the case; only negative, trivial results."

"I understand," wrote H.P.B. in another letter, "that the Psychical Research Society could not help separating from us. Though at the beginning it warmed itself in the nest of the Theosophical Society, like the thievish cuckoo warming its progeny in someone else's nest—at the time, as you remember, when Myers so constantly wrote to you,¹ and also requested me to write to you asking you to act as his Russian correspondent. It would be too dangerous for Myers, as he makes a point of not separating himself from European Science, to proclaim honestly and fearlessly what are no tricks and no lies but the result of powers not known to European scientists. He would have against him all the greatest social peers of England, the clergy and the corporations representative of Science. As to us Theosophists, we have no fear of them, as we swim against the stream. Our Society is a kind of constant poke-in-the-eye for all the bigoted Jesuits and pseudo-scientists. As for me, being a Russian, I am a regular scape-goat for them all. They had to explain my influence in some way or another, and so they wrote an indictment—a whole book by a former colleague and friend, Myers. It begins with the words: 'We proclaim Madame Blavatsky the grandest, the cleverest, the most consummate impostor of the age!' And in truth it looks like it! Just think of it: I arrive all alone in America; choose

¹ He wrote so often asking questions about H.P.B. that Madame Jelihovsky's family got wearied and almost gave the postman directions not to deliver the letters!

Olcott, a spiritualist, and begin work on him as a kind of prologue, driving him mad without any delay! But from an ardent follower of Spiritualism he becomes a Theosophist; after which I, though unable at the time to write three English words without a mistake, sit down and write *Isis*. Its appearance produces a *furor* on one side and gnashing of teeth on the other. Here I invent the Mahâtâmâs, and immediately dozens of people take to believing in them, many see them—there begins a series of phenomena under the eyes of hundreds of people. In a year the Society counts a thousand members. Master appears to Olcott ordering him to migrate to India. We start, baking new Branches like hot loaves on our way, in London, in Egypt, in Corfu. At last in India we grow to be many thousands. And, mind you, all these are my tricks. Letters of the Mahâtâmâs simply pour from all the points of the compass, in all languages; in Sanskrit, in Indian dialects, in ancient Telugu—which is little known, even in India. I fabricate all this and still alone. But after a short time I very adroitly make confederates out of those whom till then I had deceived, leading them by their noses; I teach them how to write false letters in handwritings which I have invented and how to produce jugglers' tricks. When I am in Madras, the phenomena happening in Bombay and Allahabad are produced by my confederates. Who are they, these confederates? This has not been made clear. Take notice of this false note. Before Olcott, Hübbe-Schlieden, the Gordons, the Sinnetts, and other people of standing, Myers politely excuses himself, acknowledging them to be only too credulous, poor dupes of mine. Then who are the deceivers with me? This is the problem which my judges and accusers cannot explain anyhow. Though I point out to them that these people must necessarily exist: otherwise they are threatened with the unavoidable necessity of proclaiming me an out-and-out sorceress. How could it be otherwise? In five years I create an enormous Society, of Christians, Hindûs and Buddhists. Without going anywhere, being constantly ill, sitting as if rooted at my work, the results of which are evident—I, an old Russian 'gossip,' spreading nets over thousands of people who without any signs of insanity believe in my phenomena; as also hundreds of thinkers and learned people who from being materialists became visionaries—how *can* people help seeing in me the 'greatest impostor of the age'?

"In the enumeration of my sins, it is openly proclaimed: 'You naïve Anglo-Saxon Theosophists, do not believe that Madame Blavatsky's influence in India only reaches you; it goes

far further. When she came back to Madras, about eight-hundred students, not Theosophists at all, presented her with an address of sympathy. Her influence is immense. Nothing would be easier for her than to instil hatred towards England in the hearts of the Hindûs, and to prepare the soil slowly but surely for a Russian invasion.' So this is what they fear, is it? A Russian spy indeed! no spy at all, but a regular conqueror. You may be proud of such a sister. . . .

"It is no longer my business, but the business of all Theosophists. Let them fight for me; as for me, I am sitting quietly in Würtzburg, waiting for Nadya's (Madame Fadeëf's) promised visit, and wont stir from here. I am writing a new book which will be worth two such as *Isis*."

About the same time she informed her friends that the phenomena of her clairvoyance and clairaudience, which took place many years ago in New York, were taking place again and were considerably intensified. She said she saw "such wonderful panoramas and antediluvian dramas," had such clear glimpses and vistas into the hoary past, maintaining she had never *heard or seen better* with her inner faculties.

About this time the half-restored health of Madame Blavatsky came to grief again. The worry of her final rupture with V. S. Solovioff, whom she had taken for a true disinterested friend until then, and the death of a beloved cousin of hers were partial causes of it. Her sister writes concerning it: "V. S. Solovioff did not succeed in his earnest wish to 'ruin' Madame Blavatsky, but by this new scratch at her sore heart he certainly succeeded in shortening her life." The result of all was a day's swoon.

"I have frightened them all, poor people," writes H.P.B., "I am told that for half an hour I was like one dead. They brought me back to life with digitalis. I fainted in the drawing room, and returned to consciousness when undressed in my bed, with a doctor at the foot of my bedstead, and Mlle. Hoffman crying her eyes out over me. The kind hearted Hübbe-Schleiden, President of the German Society, brought the doctor personally from town, and my kindly ladies, wives of the painters Tedesco and Schmiechen, and Mlle. Hoffman sat up all night with me."

TALKS ABOUT INDIAN BOOKS.

IV.

The Hymns of the 'Rig Veda, III.

AS WE begin to form certain clear and definite notions about the hymns of the Rig Veda, their dim and misty magnificence gradually gives place to a truer and more human understanding. In the first place, we come to see that among these thousand and twenty-eight hymns, there are a pretty large number that can only be called hymns out of courtesy;—they are really poems and songs, martial, satirical, descriptive, and not religious hymns at all.

Then we must come to see that, among the poems that are really religious in character, and chiefly those addressed to Agni and Indra, at the beginning of eight out of the ten “circles” of the hymns, we can come to no very clear conception of their real religious purport until we are entirely satisfied as to who or what Agni or Indra are. These two powers have, it is true, a definite mystical meaning in the Upanishads; Agni, in three forms,—one manifest in each of three worlds,—is the vital Fire of physical life, the passional Fire of mental life, the intuitional Fire of spiritual life; Indra is the blue sphere of the firmament in the “little world of man,” overarching and containing the whole of his physical, moral and spiritual activities. In this sense the two Powers appear more than once in the Upanishads; but whether they had this meaning or a merely natural sense in the Rig Veda hymns is a question that cannot be settled for a long time yet.

To show the quality of these hymns, we may take a few from the third “circle,” the circle of Vishvâmitra the Rajput and his family. Vishvâmitra’s kin are often called the Kushikas, from the name of the King-Seer’s grandfather Kushika. Here are a few verses of hymns to Agni:

“In generation after generation Agni the Veda-born is kindled by Vishvâmitra and his family.”¹

“With uprising flame do thou, oh son of strength, when praised, give abundant vigor to thy worshippers; oh Agni give brilliant fortune and prosperity to Vishvâmitra and his family,—often have we given luster to thy form.”²

“The two sons of Bhârata, Devashravas and Devavata, have brilliantly kindled the bright burning Agni; oh Agni look on us

¹ *Rig Veda* III. 1, 21.

² *Rig Veda* III. 18, 4.

with abundant wealth, be for us a bringer of nourishment day by day.

“Ten fingers have engendered the ancient god, the well-born, beloved of mothers; oh Devashravas, praise the Agni of Devavata,—the Agni who has become the ruler of beings.

“Thee I laid down on the most excellent spot of earth, on the place of worship, on a fair day among days; by the rivers Drshadvatî, Apaya, and Sarasvatî where Manu’s children dwell, shine thou, Agni, brilliantly.”¹

“Agni, the god of all men, like a neighing horse is kindled by the Kushikas, with their engendering fingers in every age, may this Agni lay wealth on us, with vigor, with horses,—Agni ever alive among the immortals.”²

Of course one may say that the whole of these hymns are mystical and symbolical; that “the cows and horses and brilliant wealth” are symbols of spiritual gifts. It is certain they had this meaning in the Upanishads; but one cannot decide satisfactorily whether these mystical values are read into the Vedic hymns, without having been there originally at all. The descriptions of the Fire-god, kindled by the ten fingers holding the fire-stick in the socket; the Fire-god laid on the altar; the Fire-god crackling like the neighing of a horse; the Fire-god kindled in the houses, and so on, so clearly and graphically describe the outward, physical fire of the sacrifice that we cannot doubt such a fire-worship existed as, for instance, exists to-day among the followers of Zoroaster; but whether the real stress was laid on the symbol or on the power symbolised, is difficult to decide.

Then a verse or two to Indra:

“This desire gratify thou with cows, with horses, with brilliant wealth prosper thou us; desiring heaven, the Seers, the Kushikas have composed a hymn for thee, Indra, in their souls.”³

“We the Kushikas, desiring succour, summon thee, Indra the ancient, to drink the libation of Soma.”⁴

The Soma, the juice of the moon-plant, was the fit offering to Indra, as clarified butter poured on the flame was the proper oblation to Agni. Both the juice of the moon-plant and the clarified butter had at one time a mystical, or perhaps rather a psychical meaning; but whether they had this meaning in the hymns is as yet impossible to decide.

Then comes an admirable descriptive poem, the song of Vish-

¹ *Rig Veda* III. 23, 2-4.

² *Rig Veda* III. 26, 3.

³ *Rig Veda* III. 30, 20.

⁴ *Rig Veda* III. 42, 9.

vâmitra and the two rivers:

[Vishvâmitra speaks:]

“From the mountain’s womb hurrying forth, contending like two mares let loose, or like two bright mother-cows licking their calves, the Vipas and Shutudrî rush outward with their waters.

“Sent forth by Indra, seeking a rapid course, ye move oceanwards as if going in a chariot; running together, swelling with your waves, the one of you, bright streams, approaches the other.

“To the bright mother-stream I have come, the Vipas, wide and benignant we have reached; like two mother-cows licking each her calf, to the common womb you come.

[The Two Rivers speak:]

“Here we with our waters swelling, onward to the god-made womb are moving; our swift course cannot be stayed,—what seeks the Seer, that he invokes the rivers?

[Vishvâmitra speaks:]

“Stay your course a little, ye pure streams, for my pleasant words; with potent prayer I, the son of Kushika, desiring succour, invoke the rivers.

[The Two Rivers Speak:]

“Indra, lord of the thunderbolt, has hollowed out our channels, he smote the serpent who held back our streams; Sâvitṛ the skilful-handed has led us hither, by his impulsion we flow broadly on.

“Forever be praised that valor of Indra, that he cleft the serpent asunder; with his thunderbolt smiting the hindrance, and the waters, desiring an outlet, went their way.

“This word forget not, singer, which other ages will echo to thee; in hymns, oh bard, show us thy gratitude, humble us not before men,—to thee reverence.”

[Vishvâmitra speaks:]

“Oh sisters, listen to the bard who has come from afar with waggon, with chariot; sink down, become fordable, cover not our chariot-wheels with your streams.

[The Two Rivers speak:]

“To thy words, bard, we listen, thou who hast come from afar with wagon, with chariot; I will bow down for thee like a fruitful mother, like a maid to her lover, I will give place to thee.

[Vishvâmitra speaks:]

“When my Bhâratas, war-loving, sent forth, impelled by Indra, have crossed thee, then thy headlong current shall hold its course; I seek the favor of the worshipful rivers.

“The war-loving Bhâratas have crossed,—the Seer has gained the favor of the rivers. Swell outward, impetuous, fertilising; fill your channels, rolling rapidly.”¹

Here, at any rate, there is no doubt about mystical or symbolic meaning; we see at once that this is an admirable descriptive poem, of great intrinsic worth, and fitly coming from the Râjput hero Vishvâmitra, the leader of the war-loving Bhâratas. For poetic value, the hymn or song may well be classed with the song of the slaying of the serpent.

Another hymn or song shows that Vishvâmitra kept his promise to celebrate the rivers:

“The great Seer, god-born, god-directed, leader of men, stayed the watery current; when Vishvâmitra led Sudas, Indra was propitiated by the Kushikas.

“Like swans ye make the stones crushing out the Soma juice resound, exulting with hymns at the pouring of the libation; ye Kushikas, wise Seers, leaders of men, drink the honey-sweet Soma with the gods.

“Approach, Kushikas, be watchful, let loose the horse of Sudas after riches; let the King strongly smite his foe in the east, in the west, in the north; then let him offer sacrifice on the most excellent spot of earth.

“I Vishvâmitra have caused both heaven and earth to sing the praises of Indra; and my prayer protects the people of Bhârata.”²

Here again the marshall note of the Râjput Vishvâmitra, the teacher of Kings, and a King himself, according to tradition. And through this third “circle” of hymns are echoes of his valor, of the battle of the ten Kings, of the war-loving Bhâratas, and of the envy and rivalry of Vasishtha the type and representative of priestcraft.

But there is another note than that of war in the hymns of Vishvâmitra,—a note of high inspiration. This note of inspiration rises to its highest elevation in the famous Gâyatrî, “the mother of the Vedas,” the most sacred prayer of India to this day. The Gâyatrî is a prayer to the dim star that burns within, the dim star that will at last become the infinite light. Its words, translated, are:

“Let us keep in our souls that excellent shining of the divine Sun who may guide our souls onward.”³

This prayer is still preserved in the highest reverence in India; is still in daily use. It dates from an age long before there was

¹ *Rig Veda* III. 33, 1-12.

² *Rig Veda* III. 53, 9-12.

³ *Rig Veda* III. 62, 10.

any priestly caste in the land; it comes from a Seer and Sage of royal blood; of the warlike Râjput race. Though preserving this luminous prayer, later ages, guided by the ambition of priestcraft, and the longing for a spiritual monopoly, did everything that was possible to belittle the greatness of Vishvâmitra, and finally pretended that what eminence he had was owing to his attainment of Brâhmanhood,—of admission into a priestly caste, which, in his days, had no existence. For even the name of Brâhmana, in the later sense of caste, occurs only once in the first nine "circles" of the hymns, and that is the famous fable of the frogs, which we shall presently translate. In the third "circle," of which Vishvâmitra is the Seer, the word does not occur at all, and the whole story of this great Seer's Brâhmanhood is clearly of a far later age.

As the hymns of the Rig Veda show him, Vishvâmitra was a prince of royal blood, perhaps a King; an accredited Seer and Prophet of Agni and Indra, the greatest of Vedic divinities; a poet of admirable power and worth; the composer or Seer of a prayer still esteemed the holiest in India; the foremost personage of the whole of Vedic times.

C. J.

MIND AS THE THEATRE OF HUMAN EVOLUTION.

MAN is essentially a Divine Being, and his ultimate perfection is the aim and end of all evolution. The divine potency promises human perfectability. Evolution is the process of its attainment. Men differ only in the stage of their evolution. They are in essence one; the process of evolution differs only in details and in time, circumstance, and place, in order that individuality may be presented. Self-consciousness is derived from, and finally again merges into, universal consciousness. The beginning and the end are the same with all, the details of the journey only differ. The potency of divinity and the diversity of nature are the two poles of the life-current along which man journeys, and of the spiral up which he climbs. The pivot around which the life-wave cycles in man is the Mind. Dividing the seven principles in man, or, strictly speaking, the seven planes or aspects of the One Eternal Divine Principle—into two groups, we have an upper triad that is changeless and pure, and a lower quaternary that is transcient and perishable. Speaking symbolically, it is the presence of the upper triad in the lower quaternary that gives man his humanity. Previous to this man is only an animal. Losing

this he sinks bodily and permanently to the animal plane. If we unite the human intelligence to the ferocity of the beast, evolution ceases and atavism rules supreme. Margrave, Mr. Hyde, and Jack the Ripper are illustrations. It is the presence of the lower quarternary in the upper triad that merges man in divinity. This is precisely the meaning of the "Fall" and the "Redemption" of man. It is not a foolish fable, nor an irreconcilable paradox, but an epitome of human evolution with its descending and ascending arcs. Its plan is a complete philosophy: Its process an exact science: Devotion to its pursuit and obedience to its behests are the essence and acme of all religion. Jesus and Buddha, all the Avatars of all the Ages, are illustrations. The battle-field of human evolution is the Mind. When the triad touches the animal quarternary the circuit is closed, a spark flashes out and the dawn of reason and intelligence begins. That which follows is the "fruit of the tree of knowledge of good and evil." The fruit of the tree of Life is withheld. That awaits man at his goal, not at his beginning. This fact of the mind as the battle-ground of evolution, as the field of all human endeavor, has been recognized in all ages. "As man thinketh, so he is." "My mind to me a kingdom is." "I think, therefore I am." "All that I am is the result of what I have thought." These and many more are the flashes of intuition radiating out from the inner consciousness of man, the waking of the lower sense to the higher truth. Theosophy transforms these flashes of light into full-orbed spheres and fortifies them with a complete philosophy and an exact science, so that with chart and compass man no more sails an unknown sea, but guides his journey at will.

But what is the mind that is thus the theatre of man's ceaseless evolution? Modern materialism masquerading in the garb of Science tells us that "Mind is a property of Matter;" a result of aggregation, combination, differentiation and the like. But Materialism does not tell us how Matter thinks, or becomes conscious, or how aggregations of molecules come to possess or to manifest qualities absent from the molecules themselves. In fact, they describe phenomena and point to results, but tell us nothing as to real causes or essential nature.

If my body is conscious, or my brain thinks, it is on another plane, a lower degree. I think, and act, and manifest consciousness through them: they are my servants, and even their aggregate is not me, they are mine. Name all their qualities and phenomena; classify all their properties, and I am still the "Cata-

gorical Imperative." They are conscious, each on its own plane and in its own degree, but I am conscious of consciousness, I alone dominate the aggregate. "I, am I." What then is the mind? But first, what is the Ego, the *I am*? To use the expression of Descartes—"My self-consciousness and all that is contained in it, that is my true Ego." Aristotle had postulated a nutritive, a scientific, a motive and a thinking soul, but Descartes restored the unity of the spiritual being. But according to Theosophy the true Ego is more than the sum of individual self-consciousness, because that expansion of animal consciousness into human self-consciousness as one stage of evolution is, nevertheless, a limitation, and the next stage of evolution removes the very limitation that, while it makes man human, prevents him from being a God in the platonic sense. This philosophy never for a moment loses sight of the Divine nature of man, and perfection as his final goal. While, therefore, the Ego is the centre of man's consciousness and while it represents the sum of all his experiences, we must not overlook its derivation on the one hand, nor its destiny on the other. Otherwise evolution would have no meaning, and, accepting self-consciousness as a fact, experience could only result in elaboration and differentiation. We should be involved in a vicious circle, and doomed to ring the changes of an endless series of complications in experience. Instead of this, as plane after plane has been passed, so plane after plane stretches before us as evolution proceeds. The circle of experience, instead of being a hollow sphere that hems us in, is a spiral that leads us upward and onward.

It is in the upper triad that the real Ego abides, while "my self-consciousness and all that is contained in it" results from the union of the upper triad with the lower quaternary. Mind and self-consciousness are the result of this union. The immediate organ of these is the human brain, while the entire physical structure stands as intermediate organs and tributary to the self-conscious centre. The existence and consciousness of the Ego, then, is our starting-point. The Ego is limited by the body which it inhabits, and by its environment. Consciousness *per se* is the sum of all evolution of the Ego up to the human plane, and self-consciousness is the crown of all previous evolution but is derived from the higher Ego. We thus become conscious of consciousness, *i.e.*, self-conscious. That which is the crown of all sub-human evolution and which determines the human endowment, is but the starting-point of the next evolutionary stage, the crown of which will be Divine, or Universal Consciousness. When man

has conquered his environment and adjusted all his volitional impulses to all external conditions and sequences, he will have attained to a degree of knowledge and power that is superhuman and hence Divine.

In answering the question "What is mind?" we thus have in view man's origin, nature and destiny, and the whole philosophy of his ceaseless evolution. We have shown the mind to be the theatre of man's evolution because it is the seat of his self-consciousness, in which he gains experience or knowledge of good and evil. The bodily avenues of sense and feeling relate him to the world about him in the varied experiences of life. Man is potentially a mirror or epitome of the universe, and his varied experience converts the potentiality into actuality. It is thus that his ideas become realities and the Divine Ideal is at last attained. Man's experiences are the phenomena of his daily life represented in terms of self-consciousness. As this progressive series of daily experiences, changing and evanescent, are individual and not universal, the mind is the theatre of their display. The mind is not, however, a passive screen but the living phantasmagoria with Imagination to create, with reason to combine, adjust, weigh and measure; with judgment or desire to discriminate and with will to execute. The mind is therefore, not only the theatre for all these varied experiences but the succession and the sum of all our states and conditions of consciousness. It is in this final synthesis that the mind is united with the Ego. It is thus with the moving panorama of events and experiences of the daily life of the individual that man realizes his ideas, and it is thus again that "Ideas move the world." These human ideas are feeble and imperfect caricatures of Universal and Eternal Ideals. Thus it is that the human gropes its way to the Divine.

It is the Light of the Logos, the spark of Divinity dwelling in the Higher Ego that thus lures man on, and pushes him toward his final destiny. The physical brain is but a senseless clod; matter cannot think; but illuminated by this divine light, this sphere of man's self-consciousness functioning through the physical brain, converts the world into terms of experience and slowly transforms the lower quaternary—the man of flesh and blood—into the higher triad, the Divine Man.

J. D. Buck.

(Concluded next month.)

ETERNAL LIFE AND ETERNAL PUNISHMENT.

PERHAPS no other words are more frequently on the lips of Christians than the words which head this article. And yet without the aid of Theosophy they cannot be correctly interpreted. The word translated "eternal" or "everlasting" is a Greek word, *aionios*, and should be translated "age-lasting." Without a study of Oriental literature or of Theosophy, it is impossible to know what this word means. The Orientals—and we must always remember that Jesus was an Oriental and was speaking to Orientals—firmly believed in the doctrine of cycles, of births, deaths and re-births as applying not only to men but to Universes or *Kosmoi* as well. The Hindûs called an *æon* or age a "Manvantara" or "Manifestation." They tell us of the day of Brahm, when there is a Manvantara, when Brahm objectivizes himself, and a night of Brahm, when the Manvantara ends, all manifestation ceases, and the objective becomes subjective, disappearing into the Absolute; to be followed as it had been preceded, by other days and nights of Brahm. These appearances, lasting millions of years but having a beginning and an end, are the *æons* spoken of in the New Testament, and will not bear the translation either of "eternal" or of "everlasting." When we remember that in the time of Jesus the doctrine of reincarnation was very generally accepted and evidently was believed by Jesus himself, we can the more readily perceive the meaning of everlasting punishment. It is age-lasting, and ends with the Manvantara, because with the close of the objective period there will be no more bodies into which to be reborn, and no longer an earth on which to live the physical life.

Age-lasting life and age-lasting punishment shall end, so far as Jesus has anything to say about time; but life has in it a quality wanting in punishment or in death. The punishment ends with the age, but the life must continue through the sleep of Brahm, as the life of a seed or of a plant continues through the winter with no conscious manifestation; but as with the summer manifestation begins, so when a new *æon* or Manvantara begins, then the life starts a new series of manifestations on a higher plane of consciousness.

But that entity which has not come into the full light, has not risen to the plane of divine consciousness, or in Scripture language "does not know God," which leads the selfish life of sepa-

rateness thinking only of the objective life,—such a one under the law of Karma reaps what it sows, and must be reincarnated again and again through the *æon*, receiving suffering disappointments, what seem to us punishments; and these experiences will last during the *æon*. The earth-bound soul afflicted by the ever-changing earth-life, suffers during the *æon*; but with the disappearance of that which caused the sorrow it ceases to suffer and, with a new cycle of manifestation, starts again to reach the plane of divine consciousness which all human beings will sometime reach.

Just as there is mineral, vegetable, animal, and human consciousness, so there is spiritual, angelic, and divine consciousness; as there are planes of consciousness below the human, so are there planes above. When we have risen to those above we are independent of time and space: then have we come to know that love of God which is in Christ, from which Paul says “that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature can separate us.”

W. E. COPELAND, F. T. S.

DEVACHAN.

A Paradise indeed, this state of man:
 Filled with the rarest gold the spirit knows.
 The soul's high aspirations and the glows
 Too pure to burn save in blest Devachan.
 A wondrous moontide, brooding for a span
 Between the troublous days and all their woes,
 Where bloom immortal longings felt by those
 Who dimly here Life's solemn mystery scan.

Oh! whither now is fled the sting of Death?
 Oh! where is now the victory of the grave?
 Gone, gone the horror and the aching dread!
 While sweet as comes the moonlight's tender breath
 Where midnight waters sleep without a wave,
 Sweeps o'er the soul a joy serene instead.

ROBERT ADGER BOWEN.

June 24, 1895.

THE NATURE AND PURPOSE OF DEVACHAN.

VERY few of us accomplish in life all that we wish. We propose to ourselves to do much that is noble, we have high aspirations and hopes. We give much thought to these, laying out plans and building castles in the air. This of course affects our lives and actions to some extent. In some cases it very largely affects them, but in the majority there is some great obstacle to fulfilment; either the conditions of life are unfavorable, or our duties to others dependent on us require all our energies. It is but a dream, a mere dream, to too many. Does it follow however that our castle building, our hopes and aspirations, are futile? We cannot answer this question unless we know something of the true nature of man and of the planes of being on which he acts.

It will be sufficient for our purpose to consider man as a three-fold being, or to view him under three aspects:

- (1) the real man, the soul, the essential nature of man, the experiencer and actor;
- (2) the mind or middle nature of man;
- (3) the physical body or external nature, including in this the passions and desires.

We may look upon (2) and (3) as being planes of manifestation of the soul, or as being vestures in which the soul is clothed, or as instruments it uses to gain experience.

If we think seriously on the matter it is not difficult to understand that the physical body with the passions and desires does not constitute the real man, for we know that it is possible to train, control, and use these. This implies an actor above or behind the physical body to whom the latter is an instrument. It is more difficult to realize that the mind is also an instrument, and that it is not the mind itself which controls the body but that the real man stands even back of the mind and uses it and can train it for greater and greater use as an instrument. The mind is an instrument by means of which man may control his lower external nature. We can understand too that the physical body is a vesture, vehicle, or sheath for the soul or real man, but it is more difficult to understand that the mind, using the term in a general sense, is also a sheath or vesture. It is through these mental and physical vestures that the soul gains experience on lower planes of being.

We use the physical vesture in all our relations with external nature and in the ordinary actions in everyday life; generally speaking, we may say that the physical vesture is that which is used during life on the physical plane. Many people, not stopping to think about the matter, imagine that all life, *i.e.*, that between birth and death, is spent on the physical plane. But is this really so? We might ask if they ever used their minds to such an extent that they forgot, for instance, that it was dinner time, or that they did not hear some one speak to them. Or, we might ask if they ever dreamed, or where they were when they were fast asleep, not even dreaming. If we consider the matter it becomes clear that a great part of life is not spent on the physical plane, but on some other plane, and that the soul uses some other vesture or instrument than the physical body for gaining experience on this plane. This other plane is the mental plane, the plane of thought, imagination, will, aspiration, and of ideals. The vesture that the soul uses on this plane we may call the mental vesture.

Now let us ask ourselves another question: What is it that makes life joyful and happy or hard and miserable? Is it the possession of external things, wealth, position, fame, or does it not rather depend on the *mental* attitude? This question does not require any detailed discussion and we may answer immediately that it is the mental attitude that colors and changes the whole of life. The reason of this is that man is essentially a thinking being, who in the present stage of evolution has reached that point where his most important and peculiar sphere of action is the mind. Man has risen above the animal stage of evolution, in which he was happy and contented with objects of sense and with mere externals; by becoming man he became a thinker, a dreamer, and, no longer satisfied with mere animal existence, he questions himself and nature, seeking to know the riddle of life. If on the one hand we were mere animals or on the other had complete control over our animal nature we would use all the animal functions of our physical bodies according to nature; we would eat for instance only when hungry in order simply to satisfy hunger, and we would be satisfied always with the simplest kind of food. But we are no longer animals, and the great majority of us have not yet conquered our animal natures. The two natures in us, the physical and the mental, get sadly mixed up, and we do not eat and drink only to satisfy our needs but take an æsthetic pleasure in our eating and drinking, *i.e.* the mind enters into the simplest and most external things of life. I do not say

this is all wrong, but it is part of the discipline of life to attain to the right proportion in regard to these two natures.

No action originates on the physical plane, the seed of all action is on the mental plane; action on the physical plane is an effect of some cause on the mental plane. But we know that thoughts do not immediately take effect in action on the physical plane, in fact the thought energy may remain stored up for years or for a lifetime and never result in action during the present life. Because of this and because of ignorance of the true relation between thought and act the majority of people have come to consider that, after all, the plane of action, the physical plane, is the real plane, and the other is a mere illusion; they say it only exists in thought, in the mind, thus making thought and the mind an illusion. So, too, they consider the waking life as the only real life. When they go to sleep and perhaps dream they know on waking that they have lived through the night because they are alive to-day and remember their life of yesterday, but sleeping is not real life to them, because they do not do anything when they are asleep and the dreams they have are only dreams; they vanish into thin air as soon as they awake. This is no proof however that we do not really live and gain experience during sleep, it simply is a proof that such people are not able to coördinate the two states of consciousness, the waking and the sleeping. It does not prove anything else. It is not possible here to consider all the evidence and arguments that during sleep the soul is active on another plane of consciousness and in a world entirely different from this; not a world of dream and illusion, but a world of real experience and development. Our waking life oscillates between two poles, (*a*) physical activity with a minimum of mental activity, and (*b*) a maximum of mental activity, mental abstraction, with a minimum of physical activity. Normally, during sleep, the physical activity is also a minimum, but can we say that the mental activity is a maximum? In one sense, yes, but not in the sense of activity of the merely intellectual and reasoning powers for which the brain is an instrument. According to many writers on Theosophy, ancient and modern, these are only the lower powers of the mind. The higher powers are very difficult to describe, but some idea may be obtained from a consideration of the state of pure mental abstraction, sometimes called "brown study." In such a state the mind ceases to reason, to cogitate, but passes into what is called contemplation, a state of knowledge of the attainment of knowledge.

From the standpoint of everyday life such a state appears to

be one of inactivity because the brain is not active, but it is really a state of higher activity, of finer vibrations, too fine indeed for the brain in its normal state to respond to. In the dream state the brain is to some degree active but generally not under control, the soul having for the time-being partially loosened its hold of the physical body: most dreams are not due to direct action in the brain but are the result of reflections, generally very imperfect, from the higher and true thought plane. In deep, dreamless sleep the soul loosens its hold still further of the physical organism and may leave it for a time, although still magnetically connected with it, and hence to some extent being still influenced by the physical plane.

We can now go a step further. After death the soul leaves the physical body and the physical plane altogether and—not considering any intermediate planes—passes into Devachan. It is impossible to describe states of consciousness; they must be felt and experienced. But if we try to understand the relations between those states that we experience in earth-life we may to some extent *infer* what the devachanic state is like. That is, we may make it more real to us, and in this way attain to a clearer comprehension of the various statements in regard to Devachan which have been made by theosophical writers and so accept these statements, not merely on authority, but because of their reasonableness.

One of the first points to be noted is that the soul in Devachan is entirely out of the influence of earth-life and of the physical plane; the soul no longer has a physical vesture or a physical brain which it may use as an instrument. It is clothed only in a mental vesture and its plane of consciousness will therefore be a step beyond all those we have so far considered. In ordinary and intense thought activity, in dreaming, and dreamless sleep, the soul is still connected to some extent with the physical body and therefore liable in varying degree to the influences of the physical plane. But in Devachan it passes beyond all these, and because of its being freed from this lower plane becomes thereby more open to influences from higher planes. Devachan is a mental plane, and the vesture of the soul when in it is a mental vesture. Hence in order to understand more clearly the nature of Devachan we must study our own minds and the laws of thought.

JOSEPH H. FUSSELL.

(*To be continued.*)

ON THE SCREEN OF TIME.

IN a recent contribution to an English magazine, a writer on Theosophy makes Pain the very centre of manifested nature.

The universe, it is there said, was produced through the self-sacrifice of the Logos, and self-sacrifice is made synonymous with pain. From that first agony all things have since subsisted on physical and mental torture; all growth has been the result of pain. Pain is to be welcomed as an honored guest. Remains the truth at first repellent, it is said, then austere but attractive, finally peace-giving and inspiring, that each step upward is only won by pain. Pleasure, happiness are not named. A picture is drawn of blood and tears and broken hearts that must make the ordinary reader marvel at this strange philosophy. Such a view stands out in vivid contrast to the old legend which made the universe the result of a great shout of laughter from the gods. They could contain their joy no longer, and in one long peal of merriment the worlds were born. Opposites indeed! Neither view is correct when taken apart, and it is unfortunate that this writer on Theosophy should have insisted upon one of nature's poles to the entire exclusion of the other. The duality which exists throughout this period of manifestation, or Manvantara, is fully explained in the *Bhagavad Gîtâ*. Heat and cold, light and darkness, pleasure and pain, are opposites. One opposite cannot exist apart from the other. Growth does not take place by means of pain alone, any more than through pleasure alone, but is the result of oscillations between the two extremes. Above these two extremes there is a third state which may be called Contentment. In that state both pleasure and pain are accepted equally. Preference is not given to one mode of force any more than to the other. All these phenomena of consciousness can be interpreted in terms of vibration, and just as a bad smell can be transformed into a sweet odour by changing the vibration of the "odoriferous ether," so intense agony can reach a point when it becomes indistinguishable from delight. So with enjoyment: it can become so intense that it loses its character and is called painful. A good instance of this was given the other day by the great Italian tenor Tamagno, who confided the fact to an interviewer that some music gave him such delight that he suffered agonies from it!

So it is impossible to consider pain as central or as something superior to pleasure. The philosopher, according to the *Gîtâ*,

regards both with an "equal mind." The worship of one at the expense of the other is unhealthy, besides being unphilosophical.

Once a vision was seen. The seer is known to the writer by letter only, though well known. He was in Paris. Passing up from the Luxembourg Gardens, along narrow streets that seem to be a centre of equal attraction for priests, restaurants and funerals—though hiding perhaps beneath this safe disguise an inner life of different and loftier order—he came out upon the *Quai* directly opposite the site of the Tuileries. Leaning over the parapet, gazing at the muddy waters of the Seine, his thoughts were in no way enticed by the miles of second-hand bookstalls that extend along the south side of the river. Their volumes in every language and on every subject (a battered *Key* among the rest!), rare and curious, cheap and very nasty, no more occupied his mind than the tragedy of the fallen Empire which had played its last stake within two hundred yards of where he stood. Paris, once the temple of Pleasure and still the *rendezvous* of pleasure-seekers, was all in holiday attire. Laughter was in the air—but what are surroundings to a man whose mind is occupied with thoughts that are worth the thinking? Nothing. Truly it is the mind which makes the surroundings, and Archimedes was neither the first nor the last thinker who has remained faithful to a thought during the sacking of his city.

My friend soon found realistically the truth of this oft-repeated adage. He had been pondering over the history of a life, a friend's life; studying it, not unkindly, but in relation to universal principles and with fraternal sympathy. He came down along the record of events until he reached the present. Looking out across the river, gazing without sight at what had once been the palace of a tinsel Cæsar, there suddenly appeared to him a gray figure, stooping, meditative. Then it waxed clearer and he saw that the head of the figure was bent over some object held in the hand. It seemed that the whole being—the mind, heart and soul of this silent spectre were rivetted on this one object. My friend looked more closely to discover what this was: only a worm, a poor, struggling worm transfixed on a pin, writhing in agony. A feeling of disgust at the cruelty of it came over him and he turned to reproach the torturer, who had not seen him, who had eyes for nothing but the sufferings of the captive worm, regarding it with interested pity and yet with satisfaction. "Why not take it off—?" my friend began, but as he turned to speak he started back in momentary horror. The figure was that of the person whose life-history he had been pondering, and the worm, as he

now saw, bore a similar likeness—the picture of a mind gloating over its own self-inflicted sufferings.

Then all vanished. A company of French infantry passed by him with strident bugling that could be heard for miles. It sounded miles away. The picture still fascinated him. The pity of it! For it was true: this had been the symbol of that life. The Worship of Pain; a sublimated form of selfishness that longed for a martyr's crown, but which would welcome the martyrdom for its own sake, even without the crown. A selfishness that in its grosser form would be but hypocrisy and conceit. A passion for pain which made it seem that to inflict it on others was to confer a benefit rather than a wrong. How could they grow without pain? See how *I* have grown through pain! A disease, my brothers, a disease of the mind. "Think not that breaking bone, that rending flesh and muscle, unites thee to thy 'silent Self'." And remember that "these vices of the ordinary man pass through a subtle transformation, and reappear with changed aspect in the heart of the disciple." The St. Dominic of yesterday may well continue to try to purify the souls of others and his own, by the pain he thinks it right to inflict, though now perhaps he uses some mental torture. The St. Simeon Stylites of one life may pass from racking his body for "the greater glory of God," to racking his mind, and with the same motive. He may now cry as then, though in different form:

"O my sons, my sons mortify

"Your flesh, like me, with scourges and with thorns;

"Smite, shrink not, spare not

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"O Jesus, if thou wilt not save my soul,

"Who may be saved? Who is it may be saved?

"Who may be made a saint, if I fail here?

"Show me the man hath suffer'd more than I."

But that is not Theosophy: nor is it Occultism. It is far removed from either. Once more we see that growth does not depend upon the amount of pain or pleasure that is endured, but upon our attitude of mind towards all that may meet us on life's journey. "It is not *what* is done, but the spirit in which the least thing is done that is counted." Extremes are always dangerous. To follow "the Middle Path" requires a broad mind that can recognize the duality running throughout the whole of nature and that can adapt itself to either mode of force with lightning-like acceptance, meeting the pleasure and the pain,

the failure and the success, with unmoved centre. It is not an easy path to travel, but those who try to follow it and who continue trying *shall succeed*.

JULIUS.

CORRESPONDENCE.

DEAR SIR AND BROTHER:—The *Vahan* states that the American Section has *seceded from the main body* of the T.S. This is not true in my opinion. I know of no other T.S. than the one started in America. My diploma (dated December 29, 1882) is signed by General Doubleday, President *pro tem.*, and William Q. Judge, Secretary. Colonel Olcott was at that time absent in India as a Delegate of the American T.S. I acted as the Delegate of the *Parent body of the T.S.* to the Indian division at Adyar in 1883 at their anniversary meeting, and I reported back to New York. Thus the real T.S. in America has merely reasserted its original independence and refused to surrender its freedom to the foreign elements which have crept into the outside Branches.

I have often been tempted to write to . . . , but my inner conviction tells me that it is useless to reason with the unreasonable. It is also useless to use persuasion; for the "crisis," which is now over, was intended as a test for the separation of the black sheep from the white ones—the unspiritual from the spiritual;—to change a man's mind by argument would be only to spoil the test, and keep the person in a place to which he does not belong and for which he is not fitted. The law of Karma will soon straighten out things and put them into that shape in which they ought to be.

Yours,
F. HARTMANN.

HALLEIN, June 2 1895.

LITERARY NOTES.

LOTUSBLÜTEN for June (German) is an interesting number. The three topics of last month are continued, and a new Department called "Trifles" makes mention of the Boston Convention, and other matters of current interest.—[G.]

THEOSOPHICAL FORUM No. 2 gives answers by competent persons to many pertinent questions. Chief among these perhaps are the answers to the old question of whether we should look to India and Indian teachers for spiritual guidance and help. The number contains the four analysed subjects for Branch discussion and the current T.S. news and notices.—[G.]

PACIFIC THEOSOPHIST for July, has "The Nature and Aim of Self-consciousness" by A. E. Gibson; "Christ and Theosophy" by Alice Leveque; "Skandhas" by F. Varian; "The Heart Doctrine of Brotherhood" by Eleanor Bromley Shell; various notes and activities. The "Editorial" reviews the present situation in the Society with just, but uncompromising frankness.—[G.]

ORIENTAL DEPARTMENT PAPER No. 24. The great value of these papers is not appreciated as generally as it should be. This number contains a translation of the "Taïtīriya Upanishad," followed by a most instructive and interesting Commentary thereon. A translation of the "Vayu Purana" gives some facts about the early races, and the number ends with a short essay on the work of Mr. Henry Thomas Colebrooke.—[G.]

THE NORTHERN THEOSOPHIST for July. We have had occasion a number of times before to commend the editor of this magazine for his strong common sense, but rarely has his special faculty shown with greater clearness than in this admirable number. It seems a pity that more of the English members did not take to heart "The Editor's Remarks." The views set forth in "The Coming Convention," were more than justified by that Convention, while

"Notes upon the President's Executive Notice" points out a few of the absurdities of that document. The letter of greeting from the T.S. in America to the European Convention is printed.—[G.]

STUDIES IN OCCULTISM Nos. I, II, III and IV issued by the New England Theosophical Corporation are reprints from the magazine writings of H.P.B. Opportunity is thus afforded to all of studying H.P.B.'s writings at a nominal cost, and many of her most occult articles were written for the magazines. (*For sale by the PATH, price 35 cts. Student's edition, interleaved, 50 cts.*)

INDIAN PALMISTRY by Mrs. J. B. Dale. Students of Palmistry will find much of interest in this little book. It is simply and clearly written, and easy to understand. Apparently the Eastern system of palmistry very closely approximates the Western, yet there are some notable differences, as for instance the reading of some of the most important lines in the hand (like the life line) is reversed. In computing the length of life the wrist is the starting point. The right hand is the important one in woman, and the left in men.—[G.] (*For sale by the PATH, price 40 cents.*)

LUCIFER for June. To review this magazine now-a-days, is no easy task from a theosophical standpoint. "On The Watch Tower" suggests *Punch* in its elephantine attempts to be funny. The scholarly research and clear diction of G. R. S. Mead appear in "Orpheus." Bertram Keightley writes on "The Purpose of the Theosophical Society," but it is somewhat confusing to have the "love of Truth" preached by those who at other times appear to ignore its existence. "Brotherhood, True and False" by Mrs. Besant, is covered by the old French adage "*Qui s'excuse, s'accuse.*" "A Lay Sermon" is a finished piece of work, with its covert sneer and pompous hypocrisy; it is just such a sermon as Dickens might have put in the mouth of Mr. Pecksniff. As the work of a professed Theosophist it is harder to characterize. We have in addition a poem by Mary Kendall, the continued articles, "Activities," "Reviews," etc.—[G.]

THEOSOPHIST for June. "Old Diary Leaves" opens with an interesting account of the impression first made by India upon the travellers. Some phenomena of H.P.B.'s are described, particularly one or two which produced a most comical effect upon a German *savant* who witnessed them. An account of a native play is given and we are told of a meeting with one of the Masters while H.P.B., Olcott and Damodar were out driving. "Theosophy is an Idea" by Dvivedi has some good thoughts, and remarkable extracts are given from a rare book called *Healing of the Nations* by "an obscure American blacksmith." "The Radhaswami Society of Agra," and "The Bramho Samaj," portray two interesting phases of contemporary Indian religious thought. Richard Harte contributes an able criticism of Tolstoï's teachings. Captain W. Beale writes of an Adept he has found in the heart of India, who will answer any question put to him without a moment's thought; this walking (or posturing) *Encyclopædia Britannica* could doubtless obtain a large salary in the new Chicago library.—[G.]

IRISH THEOSOPHIST for June. In this month's "Letters to a Lodge," Jasper Niemand discourses delightfully of the Mahâtma and His relation to our plane. The latter part, which deals with "probing things of the spirit and soul by the things of sense," will be best appreciated by the deeper students, those who can find in their own experience some clue to the explanations given; but valuable ideas may be gleaned by all. Part of the thirteenth chapter of Corinthians is translated anew under the heading, "A 'Master Builder' to the Society in Korinthos." Much of the mystic language being preserved, it is easier to read between the lines. The extracts from H.P.B.'s letters read at the Boston Convention are printed, as is also Mr. Judge's letter to Colonel Olcott. Letters from Mrs. Keightley and E. T. Hargrove contain information as to further mistatements by Mrs. Besant. Mrs. Keightley's allusion to Mrs. Besant's "constant forgetfulness" and "characteristic inability to admit herself to be mistaken" is a charitable view, but unfortunately hardly covers every case. Another interesting communication is Roger Hall's testimony to William Q. Judge, and what H.P.B. said of him. "Reviews" and "Notes by the Way" end an admirable number.—[G.]

MIRROR OF THE MOVEMENT.

AMERICA.

NEWARK T.S. has been reading steadily on Monday evenings for the past six months. Its members have studied the *Key to Theosophy* and are now at the last section. This study is preparatory to active public work. It is proposed to take up the *Ocean* next. One member says these meetings are his hours of rest after the week's toil. Mr. H. T. Patterson is largely responsible for the work done in Newark.

BULWER LYTTON T.S. has secured an active worker in Dr. Carr. He has lectured in the "Hills" during July. On Sunday 14th in the morning he spoke in the Episcopal Church at Deadwood and at night in the Episcopal Church at Lead City. He was cordially received at both places, and the papers gave good notices. This is the first time to our knowledge that the Episcopalians have opened their churches to Theosophy.

ORIENT BRANCH is the new name of the Branch in the Eastern District of Brooklyn, N. Y. This Branch was originally chartered under the name of the St. John Theosophical Society, but for various reasons the members have desired to change the title. A new Charter has been issued to them under the Constitution of the Theosophical Society in America. This Branch has grown considerably, the members in it being all hard-workers.

"H.P.B." BRANCH, Harlem, is taking no vacation. Regular meetings have been held up to date and are well attended. At our Sunday evening meeting July 14th the subject was "*Judaism and Theosophy*." There were sixty present. The Lotus Circle is progressing. Why do not all the Branches make an earnest effort to organize and conduct Circles for children? It is a most important part of the work and the results will always prove satisfactory. If the children are taught Theosophy, the coming years will see peace and hope instead of trouble and despair in the hearts of men. How can the Branches better promote the cause of Brotherhood than by teaching the children!

INCREASE OF BRANCHES.

SINCE THE adjournment of the April Convention the Theosophical Society in America has had seven new Branches added to its roll. They are: *Loyalty T.S.*, Chicago, Ill.; *Beaver T.S.*, Toronto, Canada; *Hartington T.S.*, Hartington, Neb.; *Prometheus T.S.*, Portland, Ore.; *Mánasa T.S.*, Toledo, O.; *Newark T.S.*, Newark, N.J.; *Minneapolis T.S.*, Minneapolis, Minn. Prometheus T.S. starts out with thirty members. Close on a hundred new members have been added to the roll, which is an increase over the number added in this same period last year.

NEW ENGLAND STATES.

A WAVE of deep interest in Theosophy has reached Malden. During the month of June the hall of the T.S. has been well filled at its public meetings, while an afternoon class of inquirers has been formed for study during the summer months; in the fall the society will transfer its quarters to a larger hall in a new building and entirely new furnishings will be purchased. The Lynn Branch is continuing its good work in propaganda. The weekly meetings at the Labor Church are still largely attended and the lecturer of each evening, after his address, subjected to a steady fire of questions. The people who come are in dead earnest. They are *thinkers*, and are in search of a solution of the problems of life. The outlook for the Lynn Branch is increasing strength and steady growth.

CENTRAL STATES.

A TERRITORIAL COMMITTEE for the Central States, to be composed of the Cincinnati, Columbus, Dayton, Englewood, Fort Wayne, Indianapolis, Loyalty (Chicago), Milwaukee, Manasa, Sioux City, Wachtmeister, and such other Branches in the Middle States as may cooperate, under the provision of the By-laws, Section 21, has been formed by the consent of the Executive Committee. It is to be known as "The Central States Committee for Theosophical Work." Brother Burcham Harding is at present working under its administration, circulating literature and tracts through the Central States, and flooding the district with Theosophy. It is intended to maintain a lecturer permanently; any members-at-large, or Branches in this territory wishing to have such work done in their neighborhood, will please communicate with the Secretary, Room 20, 15 Washington street, Chicago, Ill.

BURCHAM HARDING remained in Chicago until June 25th, engaged in work for the Central States Committee, and in securing insertion of articles into the Chicago newspapers. On the 23d he lectured before "Loyalty" Branch. On the 25th he began a lecture tour in Indiana. At South Bend he spoke in Royal Arcanum Hall two evenings, and formed a class for study. At Elkhart he addressed two meetings in Odd Fellows Hall, forming a class afterwards. The Unitarian Church at La Porte was used for two lectures; an address was given at Weller's Grove on *Reincarnation* and a class organized. At Plymouth the educational authorities arranged for lectures on *Reincarnation* and *Human Perfection* at the Normal School, June 15th and 16th; the County Superintendent of Schools presided and introduced the speaker. The students, who are preparing to graduate as teachers, listened with the greatest interest, a protracted discussion following each lecture. The 17th, a parlor talk and discussion was well attended. The Fort Wayne members have done good work in preparing Indiana for Theosophy. In spite of hot weather the meetings have been large and many people interested. Halls and churches in every case were lent without charge, and much local help by newspapers and individuals given to secure audiences. Everywhere are fields ready for the Theosophical seed.

PACIFIC COAST ITEMS.

AURORA BRANCH, Oakland, is quite active and has good attendance both at Branch meetings and Sunday evening lectures.

TRIANGLE BRANCH, Alameda, California, has taken a holiday until September, as many of the members are out of the city for the summer.

THE PACIFIC COAST THEOSOPHICAL CORPORATION has changed its name to the Pacific Coast Theosophical Committee, so as to leave no room for people to charge it with being "soulless," as corporations are generally supposed to be.

MINNEAPOLIS BRANCH was chartered on the 4th of July. This Branch is one formed by members of the old Ishwara Branch approving the action of the Convention in April last. Brother Slafter is the President and Mrs. Greeley the Secretary. The good work done in Minneapolis by Brother Slafter and other workers during the past will now have an opportunity of continuing without disturbance.

H. A. GIBSON a few weeks back on his way from Los Angeles to Canada passed through Portland, Or., and gives an enthusiastic account of the condition of the new Prometheus Branch and the work there. In Tacoma he lectured on a Sunday evening on the subject of *Theosophy and Ethics* to a large and enthusiastic audience. In Tacoma and Portland matters seem to be arranging themselves for much work in the future.

SOQUEL T.S. is the new name of the old Pleiades Branch. When the Branch voted to enrol itself under the constitution of the T.S. in America. It also decided that a name indicative of its location would be more serviceable than its former title; hence the change. The old soothsayers held that every name had a power attached to it; we may be then assured that this christening means even greater progress for the Branch in the future.

BOTH SAN FRANCISCO BRANCHES are doing steady work. San Francisco Branch has for some time had very crowded meetings. Golden Gate Lodge has a somewhat smaller attendance, but is not less active than the former. This Lodge has decided to take up for Branch study the series of topics presented in the *Forum*. The Sunday lectures in Red Men's Hall are well attended, and during the last month the following lectures were given: June 16th, *Chelaship*, Abbott Clark; June 23d, *Karma*, Evan Williams; June 30th, *The Evolution of the Thinker*, Dr. Allen Griffiths; July 7th, *Reasons for the Theosophical Movement*, Mrs. M. M. Thirds; July 14th, *The Iron Age*, Amos J. Johnson.

PACIFIC COAST LECTURER'S MOVEMENTS.

DR. GRIFFITHS lectured upon *The Evolution of the Thinker* in San Francisco, June 30th. A lecture and quiz meeting was held in Santa Cruz, July 7th and 8th. Soquel was visited July 8th and a meeting had with Pleiades Branch. July 14th *Suicide* was the subject of a lecture given in San Quentin States Prison. Many Branch, Committee, and other meetings were attended in and about San Francisco. The Lecturer contemplates an extensive trip through the North West before long.

ENGLAND.

COL. H. S. OLCOTT ISSUES AN EXECUTIVE NOTICE.

The President of the T. S. in America having given Colonel Olcott information of the action of the Boston Convention with copies of the Resolutions there passed and the "Historical Sketch," the latter issued on June 5th what he termed an *Executive Notice*. The salient and important parts are as follows: (*italics ours*).

The only interpretation of the above acts and declaration which the undersigned, as one tolerably well acquainted with constitutional and parliamentary procedure, is able to arrive at, is that the American Section, *exercising its indisputable right, in lawful Convention assembled*—voted to constitute itself a separate and completely autonomous Society, etc. . . . ; to consider the Theosophical Society as a body existing *de facto* and not *de jure* etc.,

As President therefore, and official executive representative of the Constitution of the Theosophical Society, I do now declare and proclaim—*First*, That the Charter heretofore granted by the undersigned, *viz.*, in the year 1886, for the formation and maintenance of the American Section, is hereby abrogated by virtue of the power given in Art VII, Sec. 1, of the Rules, *and that from April 28, 1895, the Section ceases to exist.*

He then goes on, somewhat illogically and absurdly, to declare as annulled all charters and diplomas of those who voted in favor of autonomy; to appoint a committee to represent himself, and to ask that all archives and property be turned over to the committee, saying he will issue a charter for a new American Section. As in fact, admitted as above, the American Society became "The Theosophical Society in America" and legally turned over to its successor its archives and property; and as the Section ceased to exist on April 28th; and as neither Col. Olcott nor any other person has any right, title or interest in the property of the former Section, and never did have, his demand is ridiculous. We had hoped that Col. Olcott would—as he ought to—have seen that the American movement was for the same autonomy and unity as prevails in Freemasonry, wherein all the Grand Lodges are absolutely autonomous and yet exist in unity with a Head over all—as in the United States and in Great Britain. That Head could have been Col. Olcott; but it seems this was not to be. The counsels of those who care not if disintegration results, provided their aims are secure, have prevailed with him.

THE THEOSOPHICAL SOCIETY IN EUROPE.

In last month's issue we published a copy of the kindly and courteous letter of greeting from the Executive Committee of the Theosophical Society in America to the European Theosophists assembling in Convention on July 4th. We have now to inform our readers that by a majority vote of the delegates and proxies at that convention this letter was *laid on the table*,

after a speech by Mrs. Annie Besant in which she declared it a personal attack on herself and an insult to those upholding her. While strongly deprecating such an unfortunate action, and lamenting deeply that in the name of "Theosophy" any gathering of persons should ever have permitted personality and suspicion thus to override justice and judgment, nevertheless, to all upholders of high theosophic principles, it must be a source of reassurance that the inspiration of the unseen powers behind the Movement has not been entirely clouded in some quarters, when we add that fully half the hall arose and protested against the purblind and fanatical attitude that had brought about the repudiation of a document intended to draw harmoniously together for the greater advancement of our cause all workers in the Movement. Step by step have those who sacrifice the highest theosophical principles to personal attacks on their fellow students, descended the scale of discernment; hour by hour their position has been made more fatally clear; and now finally, in an unguarded moment, they stand self-confessed, their attitude made plain that all who have eyes to see can perceive the unveiled truth. Further comment is out of place; we would fain have made workers of all, have united all in the work, and made this great Movement an undivided Power—differing for different places in external organization, yet one and undivided in Spirit. But some have temporarily placed themselves outside its pale; though members of the "Theosophical Society," by this very vote they account themselves non-Theosophists.

THE "EUROPEAN SECTION T.S."

(Communicated.)

The convention was called to order at 10:15 a.m., Thursday, July 4th. Colonel Olcott took the chair without election, and began to rush through the business as fast as he could, evidently fearing obstruction. Mr. Jamieson (Bow) rose to a point of order and asked why Col. Olcott had not been elected to the chair according to the rules. Col. Olcott replied that it was customary for the President-Founder to take the chair as such at any meeting of the T.S. at which he might be present. Mr. Jamieson then proposed and Mr. Campbell seconded that Col. Olcott do take the chair. Mr. Mellis (Liverpool) opposed the President-Founder's taking the chair on the ground that the charges brought against him by Mrs. Besant had not been cleared up and that under such circumstances he was not a fit and proper person to occupy the chair. Mrs. Besant said: "I have brought no charges against Col. Olcott." (Astonished silence among the members acquainted with the facts.) Roll call of Branches. Reception of delegates from other Sections; Mr. Mead announced the presence of a "delegate from the new American Section." Mr. Campbell asked if it were correct to use the word "delegate," the said section being not as yet duly constituted. The Chairman said the point was well taken and that Mrs. Dr. Burnett was present merely as a representative of certain Branches in the United States. Mr. Mead (Secretary of Convention) proposed that the minutes of the last convention be taken as read. Mr. Jamieson moved that those portions be read referring to the recent troubles, but on motion of Mr. O. Firth it was decided that they should be taken as read.

The President-Founder then read his address. He said the past year had been one of bitter strife and that it had resulted in the loss of many good members in America who had seceded from the Society. ("No, No!") He compared the Constitution of the T.S. to the U.S. Government, which had autonomy of its various sections but had also a real federal solidarity that became very evident in times of trouble. He then went on to speak of the "Historical Sketch"; when he and H. P. B. went to India he was invested he said with power to do pretty much as he pleased, she taking little or no part in administrative affairs. He then paid a high tribute to Mr. Judge's splendid work in America, which was received with loud applause. He said that the "T.S. in America" had cut itself off from the parent body. The majority of the T.S. believed Mr. Judge to be guilty of the charges brought against him. ("Question!") He could not grant a charter to those who supported Mr. Judge in this country because there were not seven branches, nor could they affiliate with the "T.S. in America" as it had put itself outside the Society. There was much in the address of "Presidential authority," red-tape and mis-

representation. Dr. Coryn's resolution to have the convention resolve itself into a committee to consider its legal status, and its *de jure* and *de facto* connection, if any, with the T.S. formed in New York in 1875, was then moved for consideration. But the chairman ruled the resolution and all matter "pertaining to the Judge case" out of order.

Mrs. Burnett then read a letter of greeting from the "inchoate" American Section. She said the membership was not large but strong.¹ Chairman then said there was an address from the body calling itself the T.S. in America, but as it was not properly addressed, "The European Section T.S." being put in inverted commas, and as it contained personal allusions, no notice could be taken of it; it was printed in the *Northern Theosophist*, where all present doubtless had seen it. Mr. Dick asked that the address be read, urging that it would be a great discourtesy not to do so, but Col. Olcott said that as President-Founder (in which capacity he occupied the chair) he ruled that it be not read. This occasioned a great outcry among the majority present, at which Mrs. Besant rose and asked that it be read but not endorsed as it was clearly meant to insult and there was an evident reference to herself therein. The chairman then read it. Mr. Dick moved that it be accepted. Mr. Hargrove, in speaking to the motion, pleaded for a kindly answer; to decline to acknowledge it would amount to abandoning the foundations of the T.S. and the principles on which it was based. Mrs. Besant moved an amendment to lay it on the table; the endorsement of certain parts of it would amount, she said, to a condemnation not only of herself but of all those who did not support the action of the American Convention. The amendment was carried by 39 to 13. Mr. Hargrove then rose, asking all to rise who agreed with him. Half the meeting also rose while he formally protested against this rejection of the American address. He said this was the second time the Convention had repudiated the principles of Universal Brotherhood—it had refused to consider Dr. Coryn's resolutions and now it refused to recognize a fraternal greeting—the members had protested once, they now protested again and he believed he was right in saying that it was for the last time. Those standing then left the hall. Time 12:10 p.m.

THE THEOSOPHICAL SOCIETY IN EUROPE.

At 2:45 p.m. a large meeting was held by those holding to the principles of Theosophy at 23 Great Cumberland Place for the purpose of organizing the "T.S. in Europe." Dr. Coryn in the chair. D. N. Dunlop, Secretary. The Secretary read the preamble of the proposed Constitution and a committee was appointed to consider it. The name of the Theosophical Society in Europe was agreed on and a committee of three, consisting of Dr. Coryn, Dr. Keightley and Mr. Dunlop, was at once appointed to consider a Constitution.

SESSION OF JULY 5th, 2:30 p.m.

Mr. Hargrove in the chair. Mr. Dunlop read the proposed Constitution which he said had been drawn with the greatest care and consideration of every detail. It provided for a President who should ratify existing charters. Five members could start an autonomous body in any new country. The President would grant the first charter, and the power to grant subsequent charters, would be vested in the executive officer of the new body. With one or two trifling alterations the Constitution was passed *en bloc*. On the motion of Dr. Coryn, William O. Judge was unanimously and with acclamation elected President of the T.S. in Europe. The American address which had been rejected by the "European Section T.S." in Convention was received. A draft reply was read by Mr. Hargrove, which had been adopted by the H.B.P. Lodge, and Mr. Hargrove was elected to adapt the reply to the present circumstances and forward it to the brethren in U. S. A. The first Convention of the Theosophical Society in Europe then rose.

"The T.S. in Europe (English Branch)" then proceeded to elect its officers as follows:—*President*, Dr. A. Keightley, with power to appoint secretaries as required; *Vice-President*, W. A. Bulmer; *Treasurer*, H. T. Edge.

"The T.S. in Europe (Irish Branch)" also elected its officers as follows:—*President*, D. N. Dunlop; *Vice-President*, G. W. Russell; *Treasurer*, F. J. Dick.

¹ See Comment on page 167.

COMMENT ON CONDITION OF BRANCHES.

In regard to the statement made by the "delegate" of the incipient American Section T.S. that the membership therein was not large *but strong*, as we go to press we have received a copy of July *Lucifer* in which a report is made as to the Branches which are said to have united together in forming this Section. The statements both by Mrs. Burnett and by *Lucifer* being erroneous, are therefore misleading, and we add here a few words of comment as to the actual condition of these Branches, taken from a report which we have received from the President's office of the T.S.A. The Branches named by *Lucifer* are Chicago, Port Townsend, Willamette, Ishwara, Toledo, Muskegon, Boise City, Indra, Golden Gate, Toronto, and East Los Angeles. To these are added Narada, the Harmony Lodge at Los Angeles, San Diego Branches, and another new Branch said to have been formed at East Las Vegas. This seems formidable on paper. But what are the facts?

Chicago T.S. managed to hold its charter at the time the vote was taken by a majority of one, the others forming themselves at once into the *Loyalty T.S.* With one or two exceptions the latter represent entirely those who have done the work in Chicago. After the vote had been recorded, also, a number of members passed over into the *Loyalty T.S.*, leaving the minority in the Chicago Branch, which without its main spring is at the present moment doing scarcely anything at all. One member writes that the Branch is asleep. Other members propose to affiliate with *Loyalty T.S.*

Willamette T.S., Portland. Of this Branch the President, Secretary and the other officers, together with nearly all of the old members and thirty new ones, formed together on June 28th a large Branch in Portland called the *Prometheus Society*, under the constitution of the T.S.A. The Willamette charter was left to the remaining members, which are now but five in number.

Ishwara T.S. Here again the President and other officers of the Society formed themselves into the *Minneapolis T.S.* under the Constitution of the T.S.A. It was these members that did most of the work and kept the Branch alive.

Toledo T.S. has divided, the old members who had formed the Branch and paid for its hall having been forced to organize themselves as the *Mánasa T.S.* The remaining members are unable to work by themselves, and from reports will not be able to sustain their Society very long. This is not the fault of the workers, who are only too glad to welcome them into the *Mánasa T.S.*

Muskegon T.S. has not been in a satisfactory condition for some time past. Many of the working members have joined the T.S.A. however, and a new era of work is setting in. From reports we understand this Branch will unite with the T.S.A. eventually.

Boise City. This Branch has had some difficulty in keeping itself afloat for some time past, not being in good condition. As however no report has been received from it, and as *Lucifer* has proved itself wrong in the other cases it is quite possible that this Branch may eventually affiliate. It consists of only six persons.

Indra T.S., Clinton. Although the Branch formerly repudiated the action of the convention, nevertheless, one by one the members have been returning, and in a short while the Society will, we hope, be part of the T.S.A.

Golden Gate T.S. It is absolutely untrue to state that this Branch has become a part of the new American Section. Nearly all the members had their diplomas endorsed as valid under the Constitution of the T.S.A. and the charter was also so endorsed on the Fourth of July. To make such statements as these is merely to destroy confidence in those who make them, and we should recommend *Lucifer* to be somewhat more careful in accepting reports of this character.

Toronto T.S. The working members here formed themselves into the *Beaver Branch T.S.A.* Those members remaining in the old Toronto T.S. are interested mainly in socialism, and only in Theosophy to the extent that the latter chimes with the former. This had always been a bone of contention among the two factions, and it is perhaps as well that the division has come about.

Los Angeles Branches. There are three Branches in the city. The large one, that which is doing the work there, *i.e.*, the Los Angeles T.S., had its charter endorsed valid under our Constitution on June 6th. Of the other Branches, the East Los Angeles Branch never holds meetings or assists anybody to establish the work in that city; and as to the Harmony Lodge, one member writes that so far as its history is concerned the less said the better.

Narada T.S. had its charter endorsed as valid under the Constitution of the T.S.A. on May 28th.

San Diego T.S. There are two Branches here, the Point Loma T.S. and the San Diego T.S. and both had their charters endorsed as valid on May 24th by vote of the members. Why such unfounded statements as those in *Lucifer* should have been made is beyond comprehension.

The truth lies in a few words. With a very few and rare exceptions in members who have been misled by others and have not seen clearly the real situation of affairs, those members and Branches who have not come into the new organization are persons and Societies that have done little work, the majority of them not believing in H. P. Blavatsky as a leader, and devoting their time to socialism, to astrology, or to other

subjects not connected with the main theosophical thought and philosophy. Some of them have never done any public work at all.

There is no wish whatever to do otherwise than aid all theosophical workers, yet it is necessary sometimes, in order to avoid confusion and to prevent misguidance, to point out the facts as indicated here. The only value the Theosophical Society as a society can have is to give greater opportunity for work, and those who go against any organization on the ground of pure personality of course in that very fact show themselves incapable of continuing to labor for the Cause. Moreover, those who quarrel in one matter will tend to do so in others; the passion for fighting manifesting instead of that for work. While therefore every good must be wished to all workers, it is yet difficult to refrain from observing that, so far from the membership in the proposed American Section T.S. being strong, it is very, very weak.

FOLLOWING is a copy of the resolutions passed at the Convention of the "European Section of the T.S." in reply to the letter of greeting from our Executive Committee:

RESOLVED: That this Convention regrets that the Theosophical Society in America should have addressed to it a letter of greeting containing much contentious matter, and in a form which makes it impossible to accept it officially, yet the delegates wish to assure their late colleagues in America of their hearty sympathy in all matters pertaining to the true principles of Theosophy and Universal Brotherhood.

This Resolution means if it means anything (1) that the European Section Convention refused to accept the letter because it appeared to them untheosophical, and (2) that while the Convention stated its willingness to sympathise in matters pertaining to the *true* principles of Theosophy, yet it could not accept this letter because it was not of that nature. It depends then entirely upon one's view of the "true principles of Theosophy." That propositions intended to unite all theosophical workers should be rejected simply because the letter containing them refuses to approve the unwarranted slander of one member by another, seems to us the outcome of a very peculiar notion of the true principles of Theosophy. Of course everyone has the right to his own ideas of Brotherhood, only, under the circumstances, he should not expect to maintain any organization very long, much less a "theosophical" one. But then again resignations and reorganizations seem to be expected just now by such as hold these views, and we can quite imagine, when all the members but one have departed, that one still with due solemnity informing the world, as in the May *Lucifer* editorial, that "thus the society will go on intact, no more changed by the retirement of so many of its members than by any of the resignations, of which there have been plenty in the course of its stormy history."

NOTICES.

The Diplomas of members, in all cases possible, should be sent to Headquarters for Endorsement as valid under the Constitution of the Theosophical Society in America. Where this is not feasible, or in cases where diplomas have been lost, a letter to the office will ensure enrolment. The great majority of the members have now ratified the action of the Convention, but it is necessary that all should definitely inform the office so that the records may be complete, and that it may be known accurately what members are to be supplied with *Forum* and other papers issued by the Society.

ABSENCE OF WILLIAM Q. JUDGE.

I am compelled to absent myself from Headquarters because of the state of my health, as the great amount of overwork during the past few years, and the terrific strain I have been subjected to for over a year, added to a bad cold contracted in Chicago last December while visiting the Branches, have made great inroads on my physical health which must be repaired. All T.S. and other business will go on as usual at Headquarters *and in my name* as before. Members and correspondents will therefore *not address letters to other names*. I am officially there, and all important matter is forwarded to me for attention and signature. All remittances also should be made to my name; otherwise trouble and confusion will result.

WILLIAM Q. JUDGE.

If you shall stand unmoved while reviled for truth's sake, your strength will increase. — *Farewell Book*.

ÔM.

Æ U M

If the soul were essentially foul, or impure, or changeable, then its liberation could not take place even through hundreds of successive births.—*Ishwara-Gitā*.

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

X.

THE FOLLOWING letter belongs properly to an earlier part of the series. It was written from Bombay in the autumn of 1882:

“My blood is transformed into water; it oozes out and forms bags. For this I have to thank, *primo*, Bombay heat and dampness, and *secundo* my eternal irritations, bothers and troubles. I have become so nervous that the light step of Babula's bare feet gives me palpitations of the heart. I have forced Dudley (the Doctor) to tell me that I may die any moment from any kind of fright, without which I could live a year or two more. As if it were possible with the life I lead! I have twenty frights a day, not one. I have put the whole business into the hands of the Masters. M—— wants me to start at the end of September. He has sent me one of his Chelas from the Nilgiri, to take me with him. Where, I do not know exactly, but probably into some place in the Himalayas.”

After this there was a long lapse in the letters, and then

¹ Copyright, 1895.

H.P.B.'s sister got a few lines from her, dating from Darjeeling, saying that she had nearly died; that she certainly would not be among the living if it had not been for the miraculous intervention of her Master, who had taken her off to the mountains and brought her back to life again by means of a few passes, when she was to all intents and purposes a corpse. Madame Jelihovsky often asked H.P.B. in after days for further particulars of this mysterious episode in her life. "How did she happen to find herself unconscious and ill in some unreachable and perfectly impassible mountains in the Himalayas? Who took her there? Where did she spend the time of her convalescence? How, again, did she return to civilization?" She always answered that firstly she could not remember everything, and secondly she was not allowed to tell everything. Madame Jelihovsky writes, however, that, if not at this time then at some earlier epoch, she is perfectly certain that H.P.B. visited Lhasa, and that she had also been to the chief religious centre of Thibet, where among several hundred Lamas lives the Teshu Lama, the spiritual head of the Buddhists, whom they consider the reïncarnation of Buddha. Madame Jelihovsky is also certain that at some time or other her sister had been in the Kuen Lun mountains. H.P.B. always told her that the two Mahâtmâs whom she knew personally were very different, both in character and in their mode of living; that the Mahâtmâ K.H. was much more accessible, and lived with his sister and nephew in Kuen Lun; that Mahâtmâ M., her personal teacher, had no fixed residence, was much more serious and stern, was always on the move, going wherever he might be most needed at the moment. The former talked and laughed at times like any ordinary person; the latter never, being very laconic. He is the older of the two.

When H.P.B. returned she was almost perfectly healthy and strong, and, to the great astonishment of the doctors, began her work again. On the seventeenth of December, 1882, H.P.B., Col. Olcott and others moved to Adyar. She wrote to Mme. Fadeef:

"It is simply delightful. What air we have here; what nights! And what marvellous quiet! No more city noises and street yells. I am sitting quietly writing, and now and then gaze over the ocean sparkling all over as if a living thing—really. I am often under the impression that the sea breathes, or that it is angry, roaring and hurling itself about in wrath. But when it is quiet and caressing there can be nothing in the world as fascinating as its beauty, especially on a moonlit night. The moon here against

the deep dark-blue sky seems twice as big and ten times brighter than your European mother-of-pearl ball. Farewell."

Her sister and niece visited her at Ostende in 1886. This is what she wrote to them soon after they left:

"I shall take myself to task now that I am alone; and instead of a restless wandering Jew I shall turn myself into a 'hermit crab,' into a petrified sea monster, stranded on the shore. I shall write and write,—my only consolation! Alas, happy are the people who can walk. What a life to be always ill—and without legs, into the bargain. . . ."

After her great illness in Ostende in the Spring of 1887, she wrote to her sister:

"My darling, do not be frightened: once more I have disappointed the snub-nosed one.¹ Some people have pulled me through. Such wonderful things happen to me. You write, 'How can you be so careless!' As if I have caught cold through carelessness. I never rose from my armchair, never left the room, sitting as if chained to my *Secret Doctrine*; I have made everyone work at it: the Countess, Dr. Keightley, the cousin of the one you saw in Paris. He came as a delegate from London, to invite me to go there—and I put him to work! Don't you see how it was: about ten days before my illness the London Society began to call out vehemently for me—they wanted me, they said; could not do anything without me. They want to study occultism, and so burn with the desire of depriving Ostende of my beneficent presence. Before then I got heaps of imploring letters, but kept silent. Be off with you! I thought to myself, let me alone to write my book quietly. Not at all: they sent a deputation for me. Dr. Keightley tells me, 'We have taken a beautiful house with a garden, we have got everything ready for you and we shall transport you in our arms. Do be persuaded!' And so I was about to make up my mind. The Countess began packing; her intention was to pack me up first, then to go to Sweden and sell her property, in order to live with me, never leaving me—and all of a sudden I dropped down! Such is my planet of destiny, it appears. And besides, here is another wonder for you: On the 27th of March we were to start, and on the 17th I went to sleep in my armchair after dinner, without any reason. You know this never happens to me! I went into a very deep sleep, and suddenly spoke to her, as she told me afterwards, for I do not remember anything myself: 'Master says you must not go away

¹ Meaning death.

because I shall be mortally ill.' She shouted, 'What are you saying?' I awoke and also shouted with astonishment, 'What are you screaming about? What has happened?' *Tableau!* Two days after we nearly forgot all about it, when I received a letter from a certain London member, whom I never saw before in my life—Ashton Ellis, a doctor of the Westminster Dispensary, a mystic, a Wagnerian, great lover of music, still quite a young man, he also insisted on my coming for the simple reason, don't you know, of having seen me before him and having recognized me because of my portraits. I stood, he says, on the other side of the table on which he was writing, and gazed at him. I and Constance (the Countess Wachtmeister) were very much amused by his enthusiastic statement: 'My life seems strangely linked with yours,' he writes, 'with you and the Theosophical Society. I know I am bound to see you soon.' We were amused, but soon forgot all about it. Then I caught a cold in the throat, I really do not understand how, and then it grew still worse. When on the fifth day—after I had to go to bed, the Ostende doctors said there was no hope, as the poisoning of the blood had begun owing to the inaction of the kidneys, I dozing all the time and doomed to enter eternal sleep while thus dozing—the Countess remembered that this Ashton Ellis is a well-known doctor. She telegraphed to him, asking him to send her a good specialist. And lo!—this perfect stranger wires back: 'coming myself, shall arrive in the night.' Through my sleep I dimly remember someone coming into the room in the night, taking my hand and kissing it and giving me something to swallow; then he sat at the edge of my bed and started massaging my back. Just fancy, this man never went to bed during three days and three nights, rubbing and massaging me every hour."

Further Madame Blavatsky's letter narrates that she heard some one saying her body would not be allowed to be burned, were she to die not having signed her will.

"Here," she continues, "consciousness awoke in me, struck with horror at the thought of being buried, of lying here with catholics, and not in Adyar. . . . I called out to them and said: 'Quick, quick, a lawyer,' and, would you believe it, *I got up!* Arthur Gebhard, who had just returned from America and had come here with his mother, having heard about my illness, rushed out and brought a lawyer and the American Consul, and I really don't know how I could gather so much strength:—I dictated and signed the will. . . . Having done with it, I felt I could not keep up any longer. I went back to bed saying to myself.

'Well, good bye, now I shall die.' But Ashton Ellis was positively beside himself; the whole night he massaged me and continually gave me something nasty to drink. But I had no hope, for I saw my body was grey and covered with dark yellowish-blue spots, and loosing consciousness I was bidding good bye to you all in my thoughts"

But the cure had taken effect; she slept twenty-four hours and woke up to life again.

Concerning the same illness she writes to her aunt, Madame Fadeeff:

"*Sunday, Catholic Easter.*—My old comrade and friend, I wrote to you about my illness some ten days ago, when I was still in bed. So what reason have you to grumble at my *playing the dummy*¹ again? It is true, though, that I was nearly about to play the eternal dummy; once more I had a hair's breadth escape, and once more I have risen from the dead. When and how I caught cold, having never left my room,—is more than I can understand. It began with bronchitis, and ended with a complication of kidney disease. The Ostende doctors tortured me, with no result at all, robbing me of my money and nearly killing me, but I was saved by a Theosophist of ours, Dr. Ashton Ellis, who as a reward has lost a situation with good pay, having left the Westminster Dispensary without permission and having been the last nine days by my side (massaging my back) When all the local doctors gave me up, Countess remembered about Ashton Ellis, whom she knew by reputation, and asked him to give some advice or to send some doctor, and he answered, he was coming personally in the night. He dropped everything and came here. And mind you, he had not so much as seen me before, knowing of me only through my work and articles. I am simply tortured with remorse, he having lost so much for my sake. At least it is well he is a bachelor. . . . He has saved me with massage, rubbing me day and night, positively taking no rest whatever. Lately he has been to London and returned yesterday, informing me that he will not leave me until I am quite recovered and intends to take me to London personally, the first warm day. Madame Gebhard is still with me; instead of spending Easter with her family, she is nursing me, as if I was a baby, and seeing that I take my medicine, whilst the Countess has gone to Sweden, being compelled to do so, in order to sell her property. In future she proposes to live with me inseparably, to look after me and to take care of me.

¹ Not writing.

And what do you say about the attachment this Ashton Ellis has shown to me! Where could a man be found, who would give up a good position and work, all in order to be free to save from death an old woman, an unknown stranger to him? . . . And everything at his own expense,—he refuses to take a penny from me, treating me, into the bargain, to some very old Bordeaux, he has unearthed from somewhere. And all this from a stranger and an Englishman, moreover. People say: the 'English are cold, the English are soulless.' Evidently not all . . . You ask whether you should send me something, whether I want something? I do not want anything, darling, except yourself. Send me yourself. We have not seen each other for a year and a half, and when shall we meet again? Maybe, never. I am going to London, and in the autumn, if I don't die by that time, I want to go to Adyar. They persistently ask for me there Have you received our new Parisian magazine, *Le Lotus*? It is edited, as you will see on the title page, '*sous l'inspiration de H. P. Blavatsky*' (!?) What 'inspiration,' please, when I have no time to write a single word for them. . . . I have taken three subscriptions: one for you, one for Vera, and one for Katkoff. I simply adore Katkoff for his patriotism. I do not mind his not sending me any money again, God bless his soul. I deeply respect him, because he is a patriot and a brave man, speaking the truth at whatever cost! Such articles as his are a credit to Russia. I am sure that if darling uncle were still living he would find an echo of his own thoughts in them. . . . Oh, if only the Regents were hanged in Bulgaria, and Germany checkmated, I should die in peace."

MIND AS THE THEATRE OF HUMAN EVOLUTION.¹

MENTAL evolution is not the end nor the aim of man's existence. The human Ego endowed with self-consciousness evolves through the agency of the mind. The expansion and cultivation of the mind is, therefore, a means to an end, a method and not an ultimatum. Just here lies the fallacy and the failure of nearly all our modern methods of education. Mental experiences however varied or exact are but the steps by which we rise to the delectable Mountains of Truth; but when the summit is gained

¹ Concluded from August number.

the steps by which we climbed are lost in the cloudland below, while we are merged and lost in the grandeur of the above and the beyond. The knowledge that is of most worth is not the changing experiences, nor the transitory ideas of daily life, but that which is Eternal,—the Ideals where Nature and Divinity meet and mingle, and in the final comprehension of which the consciousness of the Ego becomes universal. Its environment is now boundless space and no longer the narrow bounds of the tabernacle of flesh. Its limited and limiting ideas have evolved into Divine and Universal Ideals, and man is at one with the Over-Soul. Evolution is a meaningless jargon if it comes short of this final consummation. Theosophy teaches this supreme realization as to the destiny of Man, the goal of Humanity. That which makes it possible is the Divinity in man ever evolving toward its source. That which retards it is the selfishness in man, the bondage of the personal equation, the outgrowth of his self-consciousness which he mistakes for the end, whereas it is but the beginning of his really human evolution.

It is thus through a clear apprehension of the nature of man as a complex and composite being that he may work, if he will, intelligently toward his goal. He need not drink to the last dregs the varied experiences of his lower nature, for he may unfold the wings of his spirit and soar in the empyrien. He who is born to Divinity need not end in despair. He will never become lost or bewildered if he will follow his highest ideals. If he will relinquish self he may gain all. He that would save his life—the personal and selfish—shall lose it, but he that will lose his life for My sake—the divine and eternal—shall find it. It is thus that the Divine and inspired teachers of men voice in another form the philosophy and the science of evolution as taught in Theosophy. The truth is within our grasp and if we reject it and suffer we have only ourselves to blame.

Man will never reach perfection through intellectual evolution. Brain-culture and soul-culture are by no means synonymous, nor does intellect comprise or bound the realms of knowledge. Even if to these we add Athletics and Moral Philosophy our curriculum is by no means complete. What the Gymnasium and field are to physical development, the mind is to range and power of thought; and as the athlete emerges from the one, so does the Ego from the other, armed and equipped for the real work of life.

Brain-culture, all that usually passes for education, only clears the ground for building of character and the real evolution of the

Ego. The materials are now within reach, and real discrimination begins. Ideas are now put into action, and from the moving panorama of events, and the varied experiences of life, Ideals are at last discerned. The brain is like a mirror in which the Higher Manas is reflected. The result of this reflection is human intelligence or self-consciousness. These are the terms of the human equation, the solution of which by the mathematics of experience will solve the riddle of life. The unknown quantity is the real man, the Divine Ego. Nor is the Higher Manas the final source of Man's potentiality. Itself impersonal, and yet the source of man's personality, it still shines by a reflected light. The real Logos lies far beyond. The "light of the Logos" is Divine Compassion, and this light it is in which the Higher Manas dwells, as the lower mind is fed from the higher. It is thus we may "enter the light, but never touch the flame." The real Logos, the Atmic ray serene, the "Father in Heaven" of the Christos, dwells in impenetrable darkness in the Great Unknown and forever unknowable. Evolution is not mere expansion and the broadening of experience, it is in the highest sense an ascension; born of aspiration; guided by intuition. To perceive this is to awaken into life from the sleep of the senses. To strive toward it is the real evolution of man. To attain to it is to complete the cycle of Necessity. This is the destiny of Humanity, the real meaning of life, the journey of the human soul; and the possibility of its realization lies in the Divine origin and nature of Man.

Selfishness, greed and lust forever defeat it. Divine Compassion alone assures it, and intellect alone also can never realize this Supreme Ideal. But when intellect opens the window of the mind to the light of truth, and the Higher Manas beams like the full-orbed moon upon the field of man's conscious life, then will the Sun of Truth expand man's vision and reveal to him his Divine Nature and destiny: A child of Earth imprisoned on a star; yet at home among the constellations: A clod, a word, a beast, a man; but destined to become a God. "All that I am is the result of what I have thought;" not of the mere *process* of thinking. Mind is the Theatre; but the goal is Perfection.

J. D. BUCK.

THE JEWEL WHICH HE WORE.

THE HIGH-PRIEST of the Temple, desiring to learn how and in what manner the members of the congregation regarded him and the teachings of the Wise Men (for the Wise Men preached from the texts of the Book of the Wisdom of the Ages) placed one of his most worthy servitors in the throng to work, to teach, to watch, and to report.

And this servitor was named Hiram, a man of thought and action; not despising, but with charity covering the errors of those who would learn, pointing out the Way on the Path, following the spirit rather than the material dead-letter of the law; for Hiram so regarded the World's Teachers, having faith and knowledge.

Now, among the congregation of the Temple were many seeking knowledge as one. Yet some of those who sought demanded a sign, else they would not believe, neither would they hearken to the word spoken by Hiram. Others, taking heed from the Book of the Wisdom of the Ages, and with much thought dwelling on the under meaning of the texts and discourses, said: "Here, have we not with us an upright man and worthy observer of the spirit of the precepts?" This they voiced, having meaning to the servitor, for Hiram. "The High-Priest speaketh to the congregation in the Temple one day in seven; Hiram speaketh from hour to hour, never wearying and with the voice of knowledge. Hath he not ability and action? Doth he not speak the truths as from the Teacher? Behold, he is a pupil of the High-Priest and a most worthy servitor."

And the High-Priest, observing the favor in the manner with which Hiram was received, was pleased; and he invested the servitor with a Jewel.

Now this Jewel *was* a sign. Yet those who demanded a sign as a pledge of the stewardship of the High-Priest's servitor were blinded with desire and beheld not the Jewel. For it is written:

"He who attendeth to the inclinations of the senses, in them hath a concern; from this concern is created passion, from passion anger, from anger is produced delusion, from delusion a loss of memory, from loss of memory loss of discrimination, and from loss of discrimination loss of all."¹

So they beheld not the Jewel, and said: "This Hiram, tho' he speaketh with the wisdom of the sages; tho' he teacheth the

¹ *Bhagavad-Gitā.*

spirit of the law, even as doth the High-Priest, is no expounder of the Very Truth, for *we* see not the Jewel as a sign. Delusion!"

And they, attenders upon the inclinations of the senses, stood aside in the Temple and would not fellowship with those who regarded Hiram, but remained in the North, wherein is darkness. For they beheld not the Jewel which he wore.

So it came to pass that Hiram, a servitor of the High-Priest, gave wisdom to the understanding; and those who received were brought to light, and *they* beheld the Jewel. Their knowledge was increased an hundredfold and that which they learned they likewise gave to others.

For the precepts were good and the teachings Truth. So, also, was Hiram a faithful pupil of the High-Priest.

WALTER BURTON, F.T.S. ["Exeter."]

NOTES ON THE BHAGAVAD-GITA.

WE ASSUME, quite justifiably, I think, that the *Bhagavad-Gitā* sets forth Aryan philosophy. The Aryan is white and noble in contradistinction to the black and ignoble. This book then, if Aryan, must give us a noble system of philosophy and ethics, useful not only for speculative minds but also in daily life. Whoever was the author, he, or they, compressed into a short conversation—that is, short for Indians—the essence of religion and philosophy.

The singular manner in which this conversation or lecturing or teaching came about should be first noted. It is after the very beginning of a battle, for the arrows had already begun to fly from side to side. A rain of arrows would first be thrown in before the hand-to-hand encounter began. Arjuna and Krishna are in Arjuna's great chariot. And there, between the two armies, Arjuna asks for advice and receives it through eighteen chapters. All of this has significance.

Arjuna is man or the soul struggling to the light, and while Krishna was one of the Avatars or manifestations of God among men, he is also the Higher Self. Arjuna as man in this world of sense and matter is of necessity either always in a battle or about to begin one, and is also ever in need of advice. This he can get only in a valuable way from his Higher Self. So the singular manner of placing the conversation where it is, and of beginning it as it begins, is the only way it ought to be done.

Arjuna is the man in the life his Karma has produced, and he must fight out the battle he himself invited. Arjuna's object was to regain a kingdom, and so each one of us may know that our fight is for a kingdom gainable only by individual effort and not by anyone's favor.

From the remarks by Arjuna to Krishna we can perceive that the kingdom he—like ourselves—wishes to regain is the one he had in some former age upon this planet or upon some far more ancient one. He has too much insight, too much evident soul-power and wisdom to be an Ego who only for the first, or second, or third time had visited this earth. We likewise are not new. We have been here so many times that we ought to be beginning to learn. And we have not only been here, but beyond doubt those of us who are inwardly and outwardly engaged in the Theosophical movement for the good of others, have been in a similar movement before this life.

This being so, and there being yet many more lives to come, what is the reason we should in any way be downcast? The first chapter of the Book is really not only the survey of the armies, but also the despondency of the principal person—Arjuna. He grows downcast after looking over all the regiments and seeing that he had, on both sides, friends, teachers, relatives, as well as enemies. He falters because want of knowledge prevents him from seeing that the conflict and many apparent deaths are inevitable. And Krishna then proceeds to give him the true philosophy of man and the universe so that he can either fight or refrain from fighting, whichever he sees at any time the best.

Krishna leads him gradually. He plays upon his pride by telling him that if he backs out all men will say he is the most ignoble of all cowards; then he plays upon his Hindû religious teaching, telling him that a warrior must obey the rules of his caste, and fight. He does not plunge at once into high metaphysical speculation or show him occult wonders. And herein it seems to me is a good lesson for all working Theosophists. Too many of us when trying to spread forth the theosophical teaching drag the poor Arjunas we have caught right into obscure realms where Theosophists themselves know nothing at all but terminology. Krishna's wise, practical and simple method should be followed, and much better results will be obtained. Our object is to spread theosophical philosophy as widely and quickly as possible. This cannot be done if we indulge in words and phrases far removed from daily life. What good does it do to talk about the Absolute, Parabrahm and Alaya, and to say *manas* when we

mean mind, and *kama* when desire and passion are the English equivalents? It only puzzles the new enquirer, who feels that he has to learn a new language before he will be able to do anything with Theosophy. It is a good deal easier to show that the new terms can be learned afterwards.

The first chapter having introduced the practical question of life, the second is equally practical, for it directs attention at the outset to the larger and eternal life of which each incarnation is a day or a moment. For Krishna says:

"I myself never was not, nor thou, nor all the princes of the earth; nor shall we ever hereafter cease to be. As the Lord of this mortal frame experienceth therein infancy, youth and old age, so in future incarnations will it meet the same. One who is confirmed in this belief is not disturbed by anything that may come to pass."

Thus, continued *practical* existence as opposed to continued theoretical and so-called heavenly existence, and as opposed to materialistic annihilation, is declared at once. This is true immortality. The Christian Bible has no word in the original, teaching immortality such as this; and the preaching of the priests does not lean to an unselfish view of continued existence. And it is very certain that if one is fully confirmed in the knowledge of eternal life through reïncarnation he is quite unlikely to be disturbed by things that disturb other people. So at the very outset the teachings of Krishna open up a tremendous vista of life, and confer a calmness most necessary for us in the fight.

The generality of men have many and widely branching objects for mental devotion. It is a devotion to sense, or to self, or to wrong belief or to improper practice. But the follower of the *Bhagavad-Gîtâ* gradually comes to see that the true devotion is that which has but one object through all changes of scene, of thought, or of companionship. That object is the Self which is all in all. The Self, as object, is immovable, whereas the objects taken up by the unwise are movable and transitory.

Equal mindedness and skill in the right performance of duty are the true rules—this is yoga. This right performance of duty means the mental state, for the mere performance of an act has no moral quality in it, since even a machine may be made to perform acts usually done by men. The moral quality resides in the person inside and in his presence or absence. If a human body, asleep or devoid of a soul, raised its hand and took the life of another, that would not be a crime. And oppositely the performance of a good act is no virtue unless the person within is in

the right attitude of mind. Many an apparently good act is done from selfish, hypocritical, crafty or other wrong motives. These are only outwardly good. So we must attain to a proper state of mind, or mental devotion, in order to know how to skilfully perform our actions without doing so for the sake of the result; doing them because they ought to be done, because they are our duties.

Krishna warns Arjuna also against inactivity from a false view of the philosophy. This warning necessary then is so still. On hearing this teaching for the first time many say that it teaches inaction, sitting still, silence. And in India great numbers taking that view, retired from life and its duties, going into the caves and jungles away from men. Krishna says:—

“Firmly persisting in yoga perform thy duty.”

To endeavor to follow these rules empirically, without understanding the philosophy and without making the fundamental doctrines a part of oneself, will lead to nothing but disgust and failure. Hence the philosophy must be understood. It is the philosophy of Oneness or Unity. The Supreme Self is one and includes all apparent others. We delude ourselves with the idea that we are separate. We must admit that we and every other person are the Self. From this we will begin to see that we may cease to be the actor although outwardly doing every act that is right. We can cease to be the actor when we know we can withdraw ourselves from the act. Attachment to the act arises from a self-interest in the result that is to follow. It is possible for us to do these things without that self-interest, and if we are trying to follow the rule of doing our actions because they ought to be done we will at last do only that which is right to be done.

A great deal of the unhappiness of life comes from having a number of interests in results which do not come out as expected. We find people pretending to believe in Providence and to rely on the Almighty but who are continually laying down plans for those powers to follow. They are not followed, and as the poor mortal fixed his mind and heart on the result, unhappiness follows.

But there is a greater unhappiness and misery caused by acting, as is the usual way, for the sake of results. It is this that causes rebirth over and over again unendingly. It is by this that the great humdrum mass of men and women are whirled around the wheel of rebirth for ages, always suffering, because they do not know what is happening to them, and only by an accident altering the poor character of births incessantly repeated.

The mind is the actor, the person who is attached. When it

is deluded it is not able to throw off the subtle chains that bind it to reïncarnation. Having spent an incarnation in looking after results it is full of earthly impressions, and has made the outer skandhas very powerful. So when its stay in Devachan is at its end the old images, impressions and the powerful skandhas drag it back to another life. At the time of bodily death the mind is temporarily almost altered into the image of the dominant thought of life, and so is beside itself or insane by comparison with the sage and with what ought to be its proper state. Being so it is impossible for it either to prevent rebirth or to select and take up an incarnation with a definite end and work in the world in view.

The bearing of the teaching upon ethics is in my opinion very important. It gives a vital system as opposed to a mechanical one. We are to do our duty with the thought that we are acting for and as the Supreme Being, because that Being acts only by and through the creatures. If this be our real rule it would in time be impossible for us to do wrong, for constantly thinking thus we grow careful as to what acts we commit and are always clearing up our view of duty as we proceed.

On the other hand a mechanical code of ethics leads to error. It is convenient because any fixed code is more convenient to follow than the application of broad principles in brotherly spirit. Mechanical codes are conventional and for that reason they lead to hypocrisy. They have led people to mistake etiquette for morality. They cause the follower of them to unrighteously judge his neighbor who does not come up to his conventional code which is part of his ethics. It was a mechanical system of ethics that permitted and encouraged the Inquisition, and similar ethics in our later days permit men professing the highest altruism to persecute their brothers in the same way in intention. If the law and liberty of the times were not opposed they would slay and torture too.

But I have only time to touch lightly upon some of the many valuable points found in the first two chapters. If but those two chapters were preserved and the others lost, we would still have enough.

The remaining chapters deal with universal cosmical truths as well as with philosophy and ethics. They all enforce the great doctrine of unity or non-separateness. In going over them we find such references as require us to know and to believe in the Wisdom-Religion. The rise and destruction of races is given, the obscurities and darkness between evolutionary periods, the uni-

versal great destructions and the minor ones are there. Through all these the Self sits calmly looking on as the spectator, the witness, the receptacle.

Where Arjuna the Archer is, he who was taught by Krishna, with him is glory, honor, fortune and success. He who knows Arjuna knows himself.

WILLIAM BREHON.

THE NATURE AND PURPOSE OF DEVACHAN.¹

WE HAVE called the mind an instrument of the soul, and like any instrument it may be well or ill-used, it may be under complete control or be unmanageable. It is very important to realize that the soul or real man is above the mind and that it has this power to control it. The mind has been well compared to a boat and the soul to the boatman. A good sailor will guide his boat whithersoever he wishes, but one who does not know how to manage rudder and sails is at the mercy of every tide and every wind and, drifting hither and thither, can keep no certain course. Nearly every thoughtful person realizes to some extent that the mind is an instrument; yet few fully realize that it can be *completely* controlled. Those whose chief object is the gratification of the senses come to identify themselves with the physical body and those whose life is centered in the things of the mind often identify themselves to a greater or less degree with the mind. Entire control of the mind is impossible so long as there is any identification of the soul with it.

We take hold of physical things with our hands. *i.e.*, we grasp them physically. We also take hold of things with our minds and grasp them, metaphysically, with the understanding. It was held by some of the ancient philosophers that the mind takes on the form of that to which it is applied and becomes modified thereby, *i.e.*, it becomes conformed, to a degree depending on the intensity of the thought, to the idea underlying the object of its attention. If, therefore, the mind be the subtle vesture of the soul, its form will correspond in the main to the general character of the thoughts which occupy it, and will be continually modified thereby, reacting more slowly on the physical, external vesture until that also represents and corresponds to the inner character or thought.

¹Continued from August number.

The mind may be made to take conscious hold of a thing, with intent and deliberately, or a thought or idea may enter and occupy the mind subtly and almost unnoticed and become firmly established before we are well aware of its presence. Every thought is a seed, and once it has gained entrance to the mind will either begin to grow, or else remain dormant until favorable conditions shall permit its growth and ripening. If a bad thought is permitted to enter it will stay as a seed unless immediately expelled by the conscious thinking of the opposite thought, but if not expelled it will remain until later it may be aroused into activity by another thought of kindred nature, and then once again comes the opportunity of expulsion. So too good thoughts may remain unconsciously in the mind as seeds ready to give their added strength to new good thoughts. Whatever thought has been permitted to enter will at some time present itself either for rejection or to gain further strength. So long however as our minds are occupied with thoughts which are not allied to one of these latent seeds of thought and also so long as no awakening suggestion comes from without the seed will lie dormant.

Now, our actions do not spring from our occasional thoughts but from our character. We may define character as the—relatively—permanent mass of thoughts, the involuntary and unconscious bent of the mind which shows itself throughout the whole life. It is said that when a man is himself, when he is under no restraint, then his innate character is most evident. To some extent character is expressed externally in the physical form, but could we see the inner form, the mental vesture, we should find that it exactly represented the character in every particular. The mental vesture is the exact counterpart, in form, of the character, and the building up and changing of this vesture goes on step by step with the building up and changing of character.

But the character is not changed by a passing thought, it can be changed only by persistent thinking and by the constant endeavor to express the thought in action. Just as it is with difficulty that the ordinary child learns to play on a musical instrument or to draw, every motion requiring a conscious effort of the will; but after long practice, attention having no longer to be paid to the individual motions, the hand and the eye become trained and immediately responsive to the mind and will; so it is with modes of thought and with the practice of ethics. We may realize, whether intellectually or intuitionally, that we ought to cultivate a certain habit of thought or follow a certain line of conduct and yet at the beginning it may be almost impossible for us

to carry this out. It is however a matter of general experience that by persisting in any certain course of thought or action the difficulties gradually grow less until conscious effort is no longer needed and a habit is formed, which becomes a "second nature." But what becomes of the great mass of thoughts which in any man's life will generally show a tendency in some particular direction, but which are never persistently and consciously followed out or cultivated? What happens in the case of a man who more or less *drifts* through life, at least so far as his relation to his higher nature is concerned? What also happens in the case of a man with an intense love of art, or an intense desire to help humanity or to follow some ideal, but who is unable to carry out his desires or to accomplish save in very slight degree that which he has set his heart upon, though he may give his whole life to the work? Surely in the latter case the life is not wasted. The mind of the man who drifts is like a field into which all kinds of seeds, good and bad, flowers and weeds, are blown by the wind, but the ground of which is not cultivated or tilled. The mind of the other is like a field the soil of which needs breaking up before the seed can grow. Other parts of the field may be well tilled and other seeds be grown to flowers and fruit but in this one corner the field is barren.

In the *Bhagavad-Gîtâ* occurs this passage: "Whoso in consequence of constant meditation on any particular form thinketh upon it when quitting his mortal shape, even to that doth he go."

This gives us the key-note to the whole matter, for a man at the moment of death reviews the whole of his past life and that "particular form" which he "thinketh upon" is the dominant form of the past life, is the trend and aim—unconscious perhaps—of all his thoughts and acts. A man is *forced* to think at the moment of death that which he thought during life, he has no choice in the matter and cannot will it otherwise.

According to this philosophy then, the earth-life strikes the key-note to the life after death, that is, to the devachanic life.

The devachanic state is essentially one for the assimilation of all those thoughts and aspirations of the preceding state that relate in any way to the higher nature, and is for the transforming of these into character. Those thoughts which had been ours in earth-life and which may have remained little more than dormant seeds, or which on the other hand we may have tended carefully but yet could never bring to full perfection—all these will take root and grow in the devachanic state. They may not take deep root, or grow luxuriantly, for this depends on

the intensity of the thought and the effort exerted in its direction at the moment of death. But every thought-seed which relates to the soul will there blossom forth. For the devachanic plane is the plane of thought, of dream—but remember such dreams are real experiences, they are not *mere dreams* or idle visions—and there the soul is clothed only in the mental vesture, the garment of thought, and is no more hampered and confined in the physical vesture—it is entirely freed for the time from the earth plane.

In earth-life we spin the threads of thought and aspiration which in Devachan are woven into the inner vesture of the soul; we prepare the bricks and mortar in earth-life and in Devachan these are fitted into place and used in the edifice of thought which the soul is building for itself. So we go on spinning and weaving and building, often undoing what we have done and so having to weave and build again and again until a perfect vesture without seam, a perfect dwelling-place, is prepared for the true man, the soul.

One purpose of earth-life is to express the inner nature in the outer external act; this we cannot help doing, it is the law of our being, and as said in the *Bhagavad-Gîtâ*:

“All creatures act according to their natures; what then will restraint effect?”

The purpose of Devachan is to build up this inner nature—the character. Let us consider again the cases above mentioned; of the man ever striving to express himself in art or music, or to reach his ideal in whatever direction it may lie, but who apparently fails because his external nature and his environments are not suited to the carrying out of his ideals. In Devachan when freed entirely from the limitations of external physical life, the thought has free scope and can express itself in the thought vesture which responds immediately and coincidentally with the thought. So it is said that man in Devachan achieves to the full all that he desires. This must be so. It is not unreasonable that it should be so, nor is it illusionary. Man simply rises to the plane of his ideal and has a foretaste of what he will in part some day accomplish in earth-life. I say he *will* accomplish it, maybe at first only in part, but ultimately in its perfection; for he builds this ideal into his character and nature and will act according to his nature, and if we accept the doctrine of the perfectibility of man all powers must ultimately be his. That which may now prevent the full exercise of his powers in their perfection is the other side of his nature, the lower nature which wars

ever against the higher and according to which man is also constrained to act until by *self*-restraint and devotion to the higher nature he entirely subdues the lower. In the next earth-life the devotee who has given his life to music or art will, it is held, come back with the power to express his ideal in its completeness, all other things being equal. The philanthropist, unable to carry out his plans for the good of his fellowmen though devoting all his energies to the work, will come back into conditions where his energies will find full play. This is because in Devachan the thoughts, desires and efforts of the past life have woven themselves into his character, and become part of his own nature, so that the artist, the musician or the philanthropist cannot help but express this nature in outward act. But then comes a test, the test that all who have genius, all who have great powers, must meet. Will they use these powers for self or for others, will ambition find entrance into their hearts, or will each be able to say: "When the Master reads my heart He shall find it clean utterly"?

And the man who drifts, who has no definite purpose in life, who has good thoughts at times and high resolves but does not persist in them; *his* Devachan will correspond to his life. His good thoughts and resolves will blossom and bear fruit and will mould and transform his inner vesture, but only to the extent of the thought energy and the endeavor to express them in act during life. Still his character will be to this extent modified and strengthened so that in the succeeding life there will be a greater ability to give them outer expression.

This assimilation and transformation of thought into character form, in the writer's opinion, the great purpose of Devachan. For the great majority of people, Devachan is necessary, and if the above view be a correct one it is not a state of selfishness as has been held by some, any more than it is a form of selfishness for us to digest our food so that it may give us strength to continue our work,—it is a necessity in nature.

The points we have yet to consider in connection with this subject are the so-called illusion of Devachan and the possibility of rising above the necessity of Devachan or shortening its period.

JOSEPH H. FUSSELL.

(*To be concluded.*)

THEOSOPHY AND CAPITAL PUNISHMENT.

FROM ignorance of the truth about man's real nature and faculties and their action and condition after bodily death, a number of evils flow. The effect of such want of knowledge is much wider than the concerns of one or several persons. Government and the administration of human justice under man-made laws will improve in proportion as there exist a greater amount of information on this all-important subject. When a wide and deep knowledge and belief in respect to the occult side of nature and of man shall have become the property of the people then may we expect a great change in the matter of capital punishment.

The killing of a human being by the authority of the state is morally wrong and also an injury to all the people; no criminal should be executed no matter what the offence. If the administration of the law is so faulty as to permit the release of the hardened criminal before the term of his sentence has expired, that has nothing to do with the question of killing him.

Under Christianity this killing is contrary to the law supposed to have emanated from the Supreme Lawgiver. The commandment is: "Thou shalt not kill!" No exception is made for states or governments; it does not even except the animal kingdom. Under this law therefore it is not right to kill a dog, to say nothing of human beings. But the commandment has always been and still is ignored. The Theology of man is always able to argue away any regulation whatever; and the Christian nations once rioted in executions. At one time for stealing a loaf of bread or a few nails a man might be hanged. This, however, has been so altered that death at the hands of the law is imposed for murder only,—omitting some unimportant exceptions.

We can safely divide the criminals who have been or will be killed under our laws into two classes: *i.e.*, those persons who are hardened, vicious, murderous in nature; and those who are not so, but who, in a moment of passion, fear, or anger, have slain another. The last may be again divided into those who are sorry for what they did, and those who are not. But even though those of the second class are not by intention enemies of Society, as are the others, they too before their execution may have their anger, resentment, desire for revenge and other feelings besides remorse, all aroused against Society which persecutes them and against those who directly take part in their trial and execution. The

nature, passions, state of mind and bitterness of the criminal have, hence, to be taken into account in considering the question. For the condition which he is in when cut off from mundane life has much to do with the whole subject.

All the modes of execution are violent, whether by the knife, the sword, the bullet, by poison, rope, or electricity. And for the Theosophist the term *violent* as applied to death must mean more than it does to those who do not hold theosophical views. For the latter, a violent death is distinguished from an easy natural one solely by the violence used against the victim. But for us such a death is the violent separation of the man from his body, and is a serious matter, of interest to the whole state. It creates in fact a paradox, for such persons are not dead; they remain with us as unseen criminals, able to do harm to the living and to cause damage to the whole of Society.

What happens? All the onlooker sees is that the sudden cutting off is accomplished; but what of the reality? A natural death is like the falling of a leaf near the winter time. The time is fully ripe, all the powers of the leaf having separated; those acting no longer, its stem has but a slight hold on the branch and the slightest wind takes it away. So with us; we begin to separate our different inner powers and parts one from the other because their full term has ended, and when the final tremor comes the various inner component parts of the man fall away from each other and let the soul go free. But the poor criminal has not come to the natural end of his life. His astral body is not ready to separate from his physical body, nor is the vital, nervous energy ready to leave. The entire inner man is closely knit together, and he is the reality. I have said these parts are not ready to separate—they are in fact not able to separate because they are bound together by law and a force over which only great Nature has control.

When then the mere physical body is so treated that a sudden, premature separation from the real man is effected, he is merely dazed for a time, after which he wakes up in the atmosphere of the earth, fully a sentient living being save for the body. He sees the people, he sees and feels again the pursuit of him by the law. His passions are alive. He has become a raging fire, a mass of hate; the victim of his fellows and of his own crime. Few of us are able, even under favorable circumstances, to admit ourselves as wholly wrong and to say that punishment inflicted on us by man is right and just, and the criminal has only hate and desire for revenge.

If now we remember that his state of mind was made worse by his trial and execution, we can see that he has become a menace to the living. Even if he be not so bad and full of revenge as said, he is himself the repository of his own deeds; he carries with him into the astral realm surrounding us the pictures of his crimes, and these are ever living creatures, as it were. In any case he is dangerous. Floating, as he does in the very realm in which our mind and senses operate, he is forever coming in contact with the mind and senses of the living. More people than we suspect are nervous and sensitive. If these sensitives are touched by this invisible criminal they have injected into them at once the pictures of his crime and punishment, the vibrations from his hate, malice and revenge. Like creates like, and thus these vibrations create their like. Many a person has been impelled by some unknown force to commit crime; and that force came from such an inhabitant of our sphere.

And even with those not called "sensitive" these floating criminals have an effect, arousing evil thoughts where any basis for such exist in those individuals. We cannot argue away the immense force of hate, revenge, fear, vanity, all combined. Take the case of Guiteau, who shot President Garfield. He went through many days of trial. His hate, anger and vanity were aroused to the highest pitch everyday and until the last, and he died full of curses for every one who had anything to do with his troubles. Can we be so foolish as to say that all the force he thus generated was at once dissipated? Of course it was not. In time it will be transformed into other forces, but during the long time before that takes place the living Guiteau will float through our mind and senses carrying with him and dragging over us the awful pictures drawn and frightful passions engendered.

The Theosophist who believes in the multiple nature of man and in the complexity of his inner nature, and knows that that is governed by law and not by mere chance or by the fancy of those who prate of the need for protecting society when they do not know the right way to do it, relying only on the punitive and retaliatory Mosaic law—will oppose capital punishment. He sees it is unjust to the living, a danger to the state, and that it allows no chance whatever for any reformation of the criminal.

WILLIAM Q. JUDGE.

CORRESPONDENCE.

DR. HARTMANN AND MASTER'S SEAL.

Dear Judge:—My attention has been called to an article in the *Lotus Bleu* (June) in which it is said that the letters of Mahâtma M. used to bear no seal at the time of H.P.B. If any one will look at page 25 of my *Report of Observations*, he will find it stated, that on February 5, 1884 I received a long letter bearing the seal of the Master, in Tibetan characters.

Yours very sincerely,

F. HARTMANN.

HALLEIN, July 27, 1895.

BRIXTON LODGE T.S.E.

EDITOR PATH:—I have pleasure in announcing that at a specially convened meeting of members of the "Brixton Lodge of the European Section of the Theosophical Society," the following resolution was proposed and unanimously carried:

That this "Brixton Lodge of the European Section of the Theosophical Society," ratifies the action of its delegate and declares its existence and perfect autonomy under the new constitution of the T.S. and assumes henceforth the name of the "Brixton Branch of the Theosophical Society in Europe (England)."

PHILIP G. TOVEY.

28 Trothy Road, Southward Park Road,
LONDON, S.E., July 23, 1895.*Special Secretary to Meeting.*

KARMA LODGE T.S.A.

EDITOR PATH, *Dear Sir:*—The existence and purpose of this Lodge is a fact which does not seem to be so well known among Theosophists as it should be and as its members desire it to be. I have been a visitor here for some time and would like Theosophists in all parts of the country to become acquainted with this centre through the columns of the PATH since there is hardly any other way satisfactorily to spread the information.

"Karma Lodge" was organized in October 1894, on the coöperative plan. Somewhere the impression was gained that the members of the Lodge had formed a new Branch or one to take the place of the Pittsburg T.S. This was an error, and I desire to make it very distinct that it was simply formed as a *centre*, for furthering propaganda work, holding question meetings, and entertaining travelling Theosophists. The question meetings are held every Friday evening and will be kept up during the entire year. Several of the T.S. members from New York have been entertained at the Lodge and have done what they could to make it known in their own immediate vicinity. I have been asked to extend to Theosophists all over the United States the most cordial invitation to consider this as their home for any length of stay they may make in the locality and we who have already been entertained under the hospitable roof can vouch for the hearty welcome every Theosophist will receive, and the pleasant memoirs which his visit here will always call to mind. Any further information regarding the Lodge can be obtained by addressing H. E. Holbrook, 407 Swissvale Avenue, Wilkinsburg, Pa.

Fraternally,

J. BRAND.

EDGEWOOD PARK, PA. July 24, 1895.

Member H.P.B. Branch, N.Y.

UNFOUNDED CHARGES.

EDITOR PATH, *Dear Sir:*—Having been informed by members of the Society in London that my good name and character are being attacked, and charges made against me by persons who have not as yet even informed me of their intention of so doing, I would like you to make room for the following in your September issue:

Mr. Alfred Faulding states that on a letter received by him from me some weeks ago, were written some words in another handwriting from my own. He therefore accuses me (to others, not to myself,) of having written

the sentence or sentences in that other handwriting and of trying to make him believe these were written by the Master. As I did not put the writing there, and as I did not cause anyone else to put the writing there, and as I was not aware until I thus heard through a third party of its existence on my letter, I have written to Mr. Faulding denying such charge and make this public statement in order that all friends may know of the actual facts in the case.

Whether the writing has emanated from the Master, or whether it was put there by Mr. Faulding himself, or whether he handed the letter to somebody else who put it there or caused it to be put there, has not been made clear. Certain it is that I did not put it on, and certain it is that Mr. Faulding has stated that the writing is there.

It seems to me that all have had lessons enough in accusing brothers of misdeeds. To suspect another of an act of evil is often quite as bad from an occult point of view as to have done the act yourself. I could wish Mr. Faulding, whom I always believed to be a friend, for his own sake to be less anxious of thus trying to hurt the characters of those who have done him no injury.

Yours truly,

CLAUDE FALLS WRIGHT.

LITERARY NOTES.

THE VAHAN for July contains Colonel Olcott's Executive Notice. Further information and controversy on the "Chew-Yew-Tsang" matter, and "Activities."—[G.]

THE OCEAN OF THEOSOPHY has been translated into Spanish by Sr. A. Blanco of Cuautla, Mexico. Sr. Blanco is now engaged in putting other works into Spanish.

STUDIES IN OCCULTISM. The PATH notice of this series in August number omitted one word which makes a good deal of difference in the correspondence of the office. The concluding portion of the notice should read "Price 35 cents *each*. Student's edition, 50 cents *each*."

LOTUSBLÜTEN for July (German) continues "The Gospel of Buddha," and H. P. B.'s biography, while there is a translation from the Upanishads by the indefatigable Charles Johnston, entitled "The Self," and the "Theosophical Catechism for Children," translated from *Mercury*.—[G.]

SPHINX for July and August (German) open with articles by Annie Besant entitled "Symbols" and "Yoga" respectively. Dr. Hübbe-Schleiden prints his copious notes of travel and there are articles on "Vampirism," "Magnetism *versus* Hypnotism," "The Medicine Man of the Red Indians," etc., while there is an admirable article by Deinhard, a "Short Explanation of the fundamental Principles of Theosophy," and Dr. Hartmann and Deinhard collaborate in a short glossary of theosophical terms.—[G.]

THE PACIFIC THEOSOPHIST for August. The first article is an able and interesting one by Dr. Anderson entitled "Modern Adepts," wherein the nature and functions of the Masters in evolution are set forth, ending with an eloquent description of the Boston Convention. Other papers are: "The Process of Death and Reincarnation," by Dr. J. S. Cook, and "When Did Man first Acquire Form?" by Ann Bryce; in addition there is a "Letter to a Student" from one Panchajanya which will well repay perusal.—[G.]

INDEX TO THE SECRET DOCTRINE. By the time this number of the PATH reaches subscribers the long-promised *Index to the Secret Doctrine* will be in the hands of all subscribers for it. It is uniform with the *Secret Doctrine*

and forms a book of 335 pages. The press-work and paper are excellent and if the indexing is thorough and reliable this most recent contribution to our bibliography should be most valuable. While the page-reference is to the revised edition, a key is given which will make it readily usable with the first edition.—[G.]

LUCIFER for July. The most notable article this month is one entitled "The Prayag Letter," under which heading the Editor publishes three admirable letters of Mr. Judge on the subject. Exactly *why Lucifer* makes these public we do not understand. Certainly the prefatory note gives no clue, merely showing the ingenuity with which individual opinions can be read into a thing. Karma is the first instalment of a series of articles by Mrs. Besant which will later constitute *Theosophical Manual Number IV*, and which promises to be of equal value with the others. In "Activities" we have one side of the picture of the recent European Convention, and a most interesting account of the doings of the new "American Section," which only those conversant with American affairs can truly appreciate.—[G.]

BHAGAVAD-GĪTĀ. Another translation of this is out. It is by Mrs. Besant. There is no excuse for it. It pretends to be literal; it is half and half. Some years ago Mohini Chatterji brought out a closely literal translation much better of course than this, as he is a Brāhman, well educated in Sanskrit and English, while Mrs. Besant began to learn the Sanskrit alphabet in about 1891. In chapter II the mistake is made of speaking of "great car-warriors," instead of "warriors of great-car." By virtue of their greatness they were allowed a very large chariot; they were not warriors merely great in a car. Chapter V is called "Yoga of renouncal of action." The word Yoga is used instead of *Devotion*. The 21st verse in the Sixteenth Chapter is wrongly translated. The 1st sentence of the 41st verse of the 18th Chapter is an absurdity. The fly leaf shows the new boycott of T.S. in America. The cover has the name and then, as large, the legend: "SIXPENCE NET."

THEOSOPHIST for July. "Old Diary Leaves" gives further accounts of the Coulombs, notes the beginning of the acquaintance with Mr. Tookram Tatyā and the break with Swami Dyanand, and describes a visit to Ceylon made by H.P.B., Mr. Winbridge and the author, and many interesting phenomena performed by H.P.B. on the voyage there and after arrival, the most notable being the change of names embroidered on a handkerchief. Every attention and hospitality was lavished upon the visitors. A short but very well written article is "The Land of Vedantism" by Kerala Varma, following which is another of interest, "Ordeals and Mysteries of Ancient Egypt," which is full of most suggestive symbolism, well worked out in the main; we gladly see that it will be continued. Somewhat is said on the action of American Theosophists, all founded on misconception. This is doubtless due, however, to the great distance of India from the scene of action which has prevented the receipt of reliable information.—[G.]

IRISH THEOSOPHIST for July is principally devoted to Brotherhood, the best article being one by Charles Johnston entitled "Uncomfortable Brothers." Herein is beautifully set forth the truth that Brotherhood is a great essential fact in Nature, not to be overcome by our dislike or disregard. Be the brothers pleasing or displeasing, our brothers they still remain, and their acceptance will be forced upon us. A way out of our difficulty is shown which, like the solution of most problems, lies in a patient recognition of the fact, and this first step taken, we see that love and sympathy will enable us to take the others. There is great poetic feeling in the poem on "Brotherhood." The imagery is lovely. An occasional halt in rhythm is a serious flaw in something so near perfection, for the exquisite cadence of the opening line, "Twilight a blossom grey in shadowy valleys dwells," spoils us for any verse less musical. "A Dream" is a poem too, though told in prose—full of the living poetry of truth and life. The other side of the picture of the European Convention is given, as well as a notice of the First Annual Convention of the Theosophical Society in Europe. The "Proclamation" both in spirit and wording, could not be improved upon. "Letters To A Lodge" are always missed when absent.—[G.]

Mirror of the Movement.

AMERICA.

NEWARK T.S. has a new activity in the shape of a contribution box. This box is put in a convenient place on the meeting nights so that any member who is so disposed may put into it whatever amount he desires. When the sum reaches \$1.00 it is directly forwarded by the Secretary to the New York Headquarters for the General Fund.

AT WILKINSBURG, Pa., attempts are being made to form a Branch and many persons are interested. A class for the "study and investigation of Theosophy" was formed August 25th with six members. The *Theosophical Manuals* and the *Ocean of Theosophy* are being studied. Mrs. Ida M. Holbrook writes enthusiastically, and says that she thinks in a short while a Branch will be formed.

LOTUS CIRCLE members will be interested in knowing that Mr. A. Tregina of the Marine Band, Washington, has just completed the score of music for Mr. Robert Downing's production of *Helena*, by Sardou, to be given for the first time at the Grand Opera House in Washington, September 2d. Mr. Downing considers this play to be the greatest he has ever had anything to do with. Mr. Tregina is well known to all members as the composer of many Lotus Circle songs and the arranger of the book just issued, *Songs of the Lotus Circle*.

THE ARYAN THEOSOPHICAL SOCIETY is about to begin work for the Fall and Winter. The increase in attendance at the meetings recently and the further great increase which is anticipated in the coming months has made the Trustees think it wise to consider plans for pushing forward the work in every direction. It has therefore been decided to recommence the methods of admitting visitors by ticket, and of associateship. The Tuesday and Sunday evening meetings from henceforth will be more efficiently conducted so far as the reception of visitors is concerned. Mr. Harry Steele Budd has been appointed doorkeeper and he has a small staff of assistants. It is further proposed to have monthly reunions and every member is invited and asked to take part in them. Cards of admission to the meetings can be obtained from every member of the Branch.

NEW ENGLAND STATES.

BEACON THEOSOPHICAL SOCIETY is the name of a new Society to be organized in Boston. Full particulars will appear next month.

THE LYNN BRANCH has resumed study at 176 Washington Street, the home of its President. It has one Associate member and many others are coming in. The seven principles of man are being studied, with diagrams from the *Secret Doctrine* by Mrs. Smith. The effort of the Branch will now be to train its individual members as speakers and to thoroughly inform each one as to the basic principles of Theosophy, so they may be able to present an intelligent front to the world in a short while.

CENTRAL STATES.

DAYTON BRANCH never takes a vacation. Meetings are held every Wednesday evening, are well attended, and interest is growing. We never have a dull meeting. Have added one member and others are in sight. The chain is unbroken here.

LOYALTY T.S. has been busy in proposing and carrying out schemes for the increase of its membership and the purchase of books and a library to carry on its work. Under the able supervision of Mrs. Florence Pratt, the originator of many ideas in this connection, the Loyalty members individually

obtained a little money which they presented to the Society for the formation of a library. Each lady member was required to hand to the Treasurer some money which she herself had earned apart from her ordinary work, and then to write a short description of her experiences. These descriptions have been bound together and form a very delightful book, capably illustrated by Col. Steward. This book, again, was for sale to the highest bidder on the night of the reception. It is called "Stray Leaves from Loyalty Library." It sold for \$11.50, Mrs. Bertie Du Bois Peters being the purchaser. Altogether the Loyalty Branch succeeded in getting \$70.00 and about 75 books donated, including sets of *Isis Unveiled* and the *Secret Doctrine*. This is all the outcome of one month's labor by a few ladies aided by a few gentlemen of the Branch, and goes to show what spirit and determination for the good of the cause will accomplish.

BURCHAM HARDING is still working in Indiana under the auspices of the Fort Wayne Branch. July 22d and 23d two lectures were given at Warsaw in a public hall. At the close the audience enthusiastically demanded a third, which was delivered July 25th. The advanced classes in the Normal School were addressed on *Evolution*. A study-class was formed which promises well. Columbia City was next visited. The county Superintendent of Schools agreed to two public lectures being given in the schoolhouse; later on he withdrew his consent, and the engagements as advertised could not be filled. A citizen, Dr. D. G. Linvill, feeling that Theosophy had been badly treated, offered the free use of his opera-house. July 26th, 27th and 29th three lectures were given there to good audiences, and on the 30th a class met to study. August 1st he lectured before the Fort Wayne Branch on *Human Brotherhood*; the 2d and 3d he met the members for class work; on the 4th addressed a public meeting on *Reincarnation*; the 5th met a workmen's class, which is doing good work under the superintendence of Brother Henry Cohen. The Fort Wayne Branch is boiling over with devotion and zeal: it must find vent in carrying on an active propaganda crusade throughout Indiana. The training class recently organized will soon put some into the saddle. August 6th and 7th Mr. Harding lectured at Kendallville to full audiences. Mrs. Laura B. Hill, for two years the only local F.T.S., has now realized her aspiration in having a class to care for. Scattered members might all be nuclei for new centres. August 12th and 13th at Angola he spoke in Armory Hall. Audiences were good, showing much intelligent interest. Brother Joseph Butler worked well to make the lectures a success. August 16th he attended a Branch-meeting at Fort Wayne, and on the 18th lectured in their public hall.

PACIFIC COAST NEWS.

AURORA BRANCH in Oakland reports their seating capacity fully utilized at Sunday lectures. The Branch meeting draws an attendance of twenty.

SAN DIEGO BRANCH has Headquarters and Library open daily at "Theosophical Hall," Seventh and E streets. It is centrally located and within one block of the Postoffice. Lectures are held on Sunday evenings, Branch meetings on Wednesdays, *Secret Doctrine* Class on Thursdays, and a Training Class is proposed for Tuesday evenings.

SIRIUS BRANCH of the T.S.A. is the name of a new Branch to be chartered at North Yamhill, Oregon. This is partly the work of members of the Prometheus T.S., who are very closely in sympathy with the new Society. Dr. E. O. Svenson was elected President and Miss Barbara Hanswirth Secretary. The new Branch has already had several lectures by Brother Scotford of Prometheus T.S. and Brother J. S. David, with large audiences. The Sirius Branch is the eleventh Branch chartered since the formation of the T.S.A.

SAN FRANCISCO BRANCH and Golden Gate Lodge each have an average attendance of about thirty at their meetings. The latter Branch notes an addition of five members during the month. The Sunday evening meetings in Red Men's Hall, San Francisco, have a greatly increased attendance, the audiences now running from 120 to 140, as compared with about seventy a month ago. Lectures have been delivered as follows: July 21st, *Gods, Men*

and Devils, Dr. J. A. Anderson; July 28th, *Thoughts in Life, Sleep and Death*, Dr. Allen Griffiths; August 4th, *Individuality and Unity*, R. H. Gay; August 11th, *The Man that Reincarnates*, Mrs. M. M. Thirds.

SANTA CRUZ T.S. holds meetings every Wednesday evening. It has now taken up the study of the subjects for discussion as given in the *Forum*, and systematically goes to work thereupon. The Branch has rented a hall and holds lectures every Sunday evening with a constantly increasing attendance. This hall is the A.O.U.W. Hall, Pacific Ave. The method of study is to take up the *Forum* subjects and thoroughly analyze and make entire research into them at each of the regular Wednesday meetings. Then the Sunday following the speaker of the evening gives a public lecture on the subject, and when the time comes for questioning by the audience each member of the Branch is well prepared to reply. The Santa Cruz Branch recommends this procedure to any band of workers as bringing excellent results.

THE RESIGNATION OF MRS. V. S. BEANE.

It is with feelings of sincere regret that Pacific Coast Theosophists learn of Mrs. V. S. Beane's resignation from the office of Secretary of the Pacific Coast Committee for T.S. Work, which she has so long held and the duties of which she has so ably discharged. These feelings are not confined to the Pacific Coast alone, but are shared by very many members of the whole Society who have received evidence of her untiring zeal and self-sacrificing efforts for the success of the T.S.

Mrs. Beane's retirement is caused solely by temporary ill-health, and she deeply regrets the necessity for her resignation for she declares that her heart is still in the work. She also expresses the hope that she may soon again resume active work, which is also the sincere hope of all who know of her devotion to the Theosophical movement, and her loyalty to her fellow-workers in a common cause.

ALLEN GRIFFITHS.

SEATTLE, August. 12, 1895.

ABBOTT CLARK'S TOUR.

At the request of Southern California Branches the Pacific Coast Theosophical Corporation sent Mr. Abbott Clark to that district to lecture. Mr. Clark arrived at San Diego just at the close of the Sunday evening lecture, June 30th, and gave a short talk on the Theosophical Movement and Work. Work was immediately begun and 10,000 folders containing part of the first paragraph from the *Ocean of Theosophy*, the Gâyatri and H.P.B.'s "A clean life," and the following lecture list, were printed and distributed among interested persons: "July 7th, *What is Theosophy? a simple outline*; 14th, *Universal Brotherhood: its scientific basis*; 21st, *Karma and Reincarnation, or the causes and effects of each man's many lives on earth*; 28th *Proofs of Reincarnation*; August 4th, *Mahâtmas: who and what are They; or Man, his nature and destiny*." After the first lecture the hall was packed each night and people were turned away. The three leading papers of San Diego gave good reports of all lectures. Mr. Clark organized a Tuesday night's Beginner's Class for study of the *Ocean*, assisted at the Wednesday Branch meetings, where Anderson's *Reincarnation* is being studied, and held Thursday night classes in the L. & T. Company's Addition to San Diego. On Friday, July 26th, a meeting was held at the residence of Mrs. E. M. Deane on Coronado Beach. On Thursday, August 8th, a lecture was delivered on *Theosophy, Brotherhood and Coöperation* at Longshoremen's Union Hall on the Waterfront. About thirty were present. Many more would have been out but Theosophy was not yet popular. Much interest was manifested and the President of the Union offered the Hall for future use. Friday, August 9th, a reception was held at the residence of Mrs. H. M. Wright. Sunday, August 11th, Mr. Clark lectured at 3 p.m. to a semi-political meeting of about 500 people, dwelling at length upon the theosophical teachings of the One Life, Karma and Reincarnation, as enforcing Brotherhood. At 7:45 p.m. he gave his last lecture in San Diego to a crowded house—although there were three other popular lectures in town—on *The Seven Principles in Man, or the Six Sheaths of Spirit*. On the following Tuesday Mr. Clark left for Santa Ana, where he will lecture during his visit to his parents at Villa Park, until September 1st, when a course of lectures will be begun in Los Angeles.

PACIFIC COAST LECTURER'S MOVEMENTS.

Dr. Griffiths visited Stockton, Calif., July 20th, and on the 21st lectured on *Suicide* to one of the largest and most interested audiences ever assembled in that city to hear a Theosophical lecture. On the next evening a Quiz was held, also largely attended. A Branch and consultation-meeting took place July 23d. The Stockton Branch has done excellent T.S. work during the past year and public interest has increased as a result. Branch committee-meetings were attended in San Francisco and Oakland, and on July 28th a lecture on *Thought in Life, Sleep and Death* was given before a large audience in San Francisco. On July 29th he sailed for Victoria, B. C., and lectured there August 2d on *Suicide*, and the 4th on *The Evolution of the Thinker*. Both lectures, given in T.S. Headquarters, 28 Broad street, were largely attended. The Victoria Branch had for months past been conducting T.S. meetings in the Provincial Jail and awakening interest among the prisoners in that institution. Dr. Griffiths lectured in the prison Sunday morning, August 4th, upon *Theosophy, Karma and Reincarnation*, and on the 5th and 6th Quiz meetings were held in Headquarters. A strong and growing interest in Victoria on the part of the public has been awakened by the persistent work of Kshanti Branch which holds regular Branch and Sunday open meetings. At the latter papers and lectures are given, and meetings are well attended. The local press is supplied with reports of lectures given and prints from one to three-column reports. This may serve as a cue for other Branches, for the local press rarely refuses to accept and print good reports of lectures given at Theosophical meetings provided these are well gotten up. Many Pacific Coast Branches throw all meetings open to the public, and better results follow than when Branch meetings are held only for members. Branches grow and do better work when all meetings are made accessible to the public. August 7th Port Townsend was visited. Mrs. John Trumbull expressed determination to resume active T.S. work there and under more favorable auspices than ever before. It was published in *Lucifer* and elsewhere that Port Townsend had joined Mrs. Besant's faction. That was not a statement of fact, for no such action has been taken. One member who was an ardent admirer of Countess Wachtmeister and Mrs. Besant, and who evidently opposed the T.S. in America, has repudiated everyone in any way connected with any Theosophical organization. Other members send their diplomas for re-registration. Dr. Griffiths while at Port Townsend was entertained at the residence of Mr. and Mrs. Trumbull, F.T.S. Seattle was the next city visited. August 11th a lecture on *The Evolution of the Thinker* was given to an overflowing house; on the 13th, *Thought in Life, Sleep and Death* was the subject; on the 14th and 16th Quiz meetings, largely attended, were also held; the 15th a large Branch-meeting was held, and August 18th the last lecture was given upon *Satan, Good and Evil*. The Seattle Branch Headquarters is still maintained, where Sunday lectures are given and open Branch-meetings held. Never before have such large numbers attended Theosophical meetings and so frequently in Seattle. A strong interest was aroused by these meetings. Activity and earnestness in the way of public and Branch-meeting, steady and telling work, was never so great as at present on the Pacific Coast. The whole Coast seems imbued with an intense desire to know more of Theosophy, and the Branches are striving to meet the demand by more active work.

SPANISH AMERICA.

CENTRO TEOSÓFICO DE VENEZUELA was chartered August 3d. Application was made some time since for this charter, but changes in the American organization necessitated a re-voting on the question of affiliation. The Centro Teosófico de Venezuela has unanimously decided to unite with us.

FOREIGN NEWS.

ENGLAND.

MR. W. A. BULMER in a circular states that owing to different views taken by the proprietors of the *Northern Theosophist* in reference to the facts and

events relating to the formation of the T.S. in Europe it is found impossible to continue that magazine as before. It is his intention to publish, early in September, a new periodical under the title *The English Theosophist*, in which he will continue to give his views of things connected with the Theosophical Movement. It will be about the same in size and style as the *Northern Theosophist* and the subscription will be the same.

ENGLISH LETTER.

Events are moving swiftly. The action we took at Convention has been promptly followed by the printing of the draft for our new Constitution (ratified by Convention assembled on July 5, 1895), with the addition of the "By-Laws of the T.S. in Europe (England)." These were most carefully drawn up by the Committee appointed for the work, and embody some noteworthy reforms: abolition of fees and dues for one thing, members being asked to give what help they can in time, money, and work. Then a much more democratic representation of members at Convention has been provided for than has hitherto been the case: one delegate for the first five members of every Branch, and one for every ten after.

Another point is the provision for those members who have hitherto been known as "at large," or "unattached," which we all think has been met in a most successful manner. The country will be cut up into territorial districts, and the Branch for each will be called the Territorial Lodge. Members living at a distance from these Lodges may apply to become "attached," for the purpose of representation merely. This will give them a voice at the Convention.

We have found very suitable rooms for a Central Office in Great Portland street, and by the time this reaches you I hope we may be in possession. The H. P. B. intends to hold its weekly meetings there, and also to use the rooms for classes, etc., at other times, paying half the rent for the use of them.

Dr. Keightley has already granted his first Charter, under the new Constitution, to the Liverpool people, under the name of the "Arjuna" Lodge.

Dublin reports steam at full pressure, and the greatest harmony and enthusiasm at all meetings. Southport, Brixton, Bow, Earl's Court, Charleroi (Belgium), and Croyden Lodges are with us; and a small group at Bristol; also the Yarm-on-Tees Lodge, including of course our Vice-President, Brother W. A. Bulmer.

The *Vahan* for August contains a notice signed by Mr. Mead pronouncing all the above-mentioned Lodges to be "no longer Lodges of the Theosophical Society." The same issue also tells of a charter having been granted to the fourteen existing Swedish Lodges to form a Section to be known as the "Scandinavian Section of the T.S.," with Dr. Zander as General Secretary.

The bright little T.S. magazine hitherto known as the *Northern Theosophist* will henceforth appear as the *English Theosophist*, Bro. Bulmer having found it impossible—owing to difference of opinion in regard to the action taken at the recent Convention—to carry on the magazine under its old title and proprietorship.

ALICE CLEATHER.

RUSSIA.

IN RUSSIA matters Theosophical seem to be coming more to the fore; three applications for membership and theosophical information have come from different parts of that country in the last few weeks.

CEYLON.

CEYLON LETTER.

It affords us great pleasure to state that the work of Mrs. Higgins and her devoted assistants is progressing rapidly in the Musaeus School and Orphanage for Buddhist girls. A kind friend in Mr. Wilton Hack of Australia has founded a scholarship for the education of a destitute girl in the Institution. Every endeavor is being made to build permanent quarters for this deserving educational establishment. The meetings of the Hope Lodge are held regularly here. The members although few in number are earnest

students and workers. They have now taken up the study of the *Secret Doctrine*, after having gone through the *Key* and the *Bhagavat Gītā*.

Dr. English has gone to Madras with his daughter for a short while, to look after the publication of the *Theosophist* in the absence of Colonel-Olcott, who is away in Europe.

White Lotus Day was celebrated by the members of the Hope Lodge.

Mr. P. D. Khan, one of the members, has gone to Australia on a short visit. A.

INDIA.

The Executive Committee T.S.A. in closing up the accounts of the late American Section T.S. remitted on July 31st the following amount to the Adyar Society on account of admission and charter-fees coming in before the April 28th; thus completing the account to that date. The amount was \$42.50, for 57 members, two charters, and an addition of \$4.00 to the Adyar Defalcation Fund by a member of the Society.

AUSTRALIA.

AUSTRALIAN THEOSOPHISTS have organized and asked for a charter as a Section of the Theosophical Society in America. It has not yet been fully decided as to how this will be arranged. The probability is that a Theosophical Society in Australia will be properly constituted, as in Europe. The Sydney members are almost unanimous in upholding this constitution.

FOLLOWING is an extract from a letter by a member in Sydney, Australia: "We in Australia have been accused (?) of being 'a joint in Mr. Judge's tail.' Very well, I say, let it be so, and the more joints there are to the tail the longer and the stronger it will be and the further it will reach until eventually as it grows, it may perhaps stretch over the world and double round it, so making Theosophy—which it represents—the strong power of the age. And I am proud of being a small portion of that which makes the joint."

NEW ZEALAND.

AUCKLAND, New Zealand, July 9th.—During the past month the following public efforts have been made to advance the movement: On June 14th S. Stuart read a paper upon *The Manifest and the Occult, being a Study of the Fire Philosophy*; on June 21st W. Swinnerton read a paper upon *Karma and Social Improvement*; on June 23d, Sunday evening, in the Masonic Institute Hall, Miss L. Edger, M.A., lectured upon *Karma and Reincarnation*; on June 28th S. Stuart, W. H. Draffin and C. W. Sanders read *Evolution and Involution of the Divine Idea* and other printed papers; on July 5th short papers upon *Reincarnation* were read by S. Stuart, Mrs. S. E. Hughes and W. Bevan; and on Sunday evening, July 7th, in the Masonic Institute Hall, S. Stuart lectured upon *The Other Self, a Study of Consciousness*.

VISIT OF E. T. HARGROVE.

Mr. Ernest T. Hargrove arrived on the *St. Louis* from England on the 30th of August. Mr. Hargrove is coming to this country to lecture and aid in other fields of labor for the Cause. No definite tour has been mapped out for Mr. Hargrove so far, but further particulars of his work will appear in the PATH.

STAMP COLLECTION FOR THE T.S.

Members from all parts of the world have responded to the suggestion made in the March number of the PATH about making a Stamp Collection, and the collection has grown very rapidly—a large number of good stamps have been sent from England, Ceylon (unused), New South Wales, New Zealand, Hawaiian Islands (unused), Sweden, and U.S.A.

The two great needs at present are—(a) books to keep them in, which will cost \$12.00; and (b) complete unused sets of the stamps in *present* use in the different countries. We have not as yet a set of the unused U.S.A. stamps, and there have been two new sets issued within the past six months.

Among the stamps sent in is a set of U.S.A. newspaper stamps, from the \$1.00 value to the \$60.00 value.

One member in England sent a number of old English and Victorian stamps, and an odd one in the shape of a one shilling stamp on a card to be used to send a telegram—this is an English one. More has to be found out about it as regards its value, as it is not catalogued.

Members are asked to look up old letters, to ask their relatives and friends to allow them to look through boxes and in garrets for old letters. Every day we read in the Stamp Journals (of which there are over ten in the U.S.A. alone) of old and valuable stamps being found in this way.

Stamped envelopes (that is, those envelopes that have the stamp stamped on) should not be cut. And if the stamp that is placed on the envelope is over thirty years old, it had better be left on, and the whole envelope sent in.

Mexico is rich in Revenue stamps, but as yet we have not received any.

Members should write to their friends in foreign countries for used and unused stamps.

Specific directions will be furnished to those who desire them.

Though we have done well in the past six months, we can do more in the next six, if every member in every land will help.

T. P. HYATT.
Collector.

147 Hancock street, BROOKLYN, N. Y., U. S. A.

SUPPORT OF THE T.S.A.

MORE ABOUT THE "FUND."

Since the appearance of the July *Forum* I have had several inquiries as to the workings of the plan, and as I have not time to write each a personal letter, I take this method of replying to all.

Remittances are made direct to me. I return my receipt as Trustee. Remittances are not to be sent to the President or to Headquarters. I remit to Headquarters monthly, or as often as there is a sufficient amount on hand to make it advisable. All money is deposited in bank subject to my order as Trustee. Also, subject to the order of the President W. Q. Judge.

Pledges are welcome for any amount from ten cents per month upward. I have several as high as ten dollars per month, and dozens at ten cents per month. Remittances may be made monthly, quarterly, half-yearly, or yearly as pledgers desire, but should be made in advance. Then you are sure it is paid up to date at all times.

Pledges are not made to me, but to your own self. No one can release you from a pledge but your own self. If you pledge an amount and find you cannot pay it—that is, really *cannot*, not that it becomes inconvenient to pay it—then you are of course absolved, as no one is expected to keep the weeds out of a larger plot of ground than he can work over.

I am glad to acknowledge the receipt of four new pledges since the issue of the July *Forum*, and also to state that several in arrears have found it possible to pay up. The Fund is bound to grow if each of us does all that he can.

G. E. HARTER.

51 Huffman Avenue, DAYTON, OHIO, August 6, 1895. *Trustee.*

August 15th. Received from George E. Harter the sum of one hundred dollars (\$100.00), making a total of \$345.00 received since January 16th.

WILLIAM Q. JUDGE.
President.

Karmic consequences seem sometimes slow, but they are sure.—*Farewell Book.*

ÔM.

Ā Ṃ

Wealth and beauty, scented flowers and ornaments like these, are not to be compared for grace with moral rectitude.—*Fo-sho-king-tzan-King*, v.

Whosoever harms living beings, and in whom there is no compassion for them, let us know such as "base-born."—*Vasala sutta*, v. 2.

THE PATH.

VOL. X.

OCTOBER, 1895.

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.

EACH MEMBER A CENTRE.

SOME YEARS ago one of those Masters in whom so many of our members believe directed H.P.B. to write a letter for him to a certain body of Theosophists. In this he said that each member could become, in his own town or city, if earnest, sincere and unselfish, an active centre from which would radiate unseen powerful forces able to influence men and women in the vicinity for good; and that soon enquirers would appear, a Branch in time be organized, and thus the whole neighborhood would receive benefit. This seems just and reasonable in addition to its being stated by such high authority. Members ought to consider and think over it so that action may follow.

Too many who think themselves theosophically alone in their own town, have folded their hands and shut up their minds, saying to themselves that they could do nothing, that no one was near who could possibly care for Theosophy, and that that particular town was the "most difficult for the work."

The great mistake in these cases is forgetting the law indi-

cated in what H. P. B. wrote. It is one that every member ought to know—that the mind of man is capable of bringing about results through means of other minds about him. If we sit and think that nothing can be done, then our subtle mind meets other minds within the radius of our sphere—not small—and shouts into them: “Nothing can be done.” Of course then nothing is done. But if unselfishly and earnestly we think *Theosophy*, and desire that others should, like us, be benefited by it, then to the minds we meet in stray moments of the day and in many hours of the night we cry “Theosophy,” and “Help and hope for thee.” The result must be an awakening of interest upon the slightest provocative occasion.

Such an inner attitude, added to every sort of attempt at promulgation, will disclose many unsuspected persons who are thinking along this very line. Thus will the opportunity of the hour be taken advantage of.

Our last Convention marked an era: the dying away of strife and opening of greater chances, the enlargement and extension of inquiry and interest on the part of the great public. This is a very great opportunity. Branches and members alike ought to rise to meet and use all that this will afford. Remember that we are not fighting for any form of organization, nor for badges, nor for petty personal ends, but for Theosophy; for the benefit, the advantage and the good of our fellow-men. As was said not long ago, those of us who follow after and worship a mere organization are making fetishes and worshipping a shell. Unselfishness is the real keynote.

Those of us who still, after years and after much instruction, are seeking and wishing for personal progress or preferment in the occult side of life, are destroying that quality first referred to—of being a living, breathing centre of light and hope for others. And the self-seekers thus also lessen their possible chances in the next life here.

Close up the ranks! Each member a centre; each Branch a centre; the whole a vast, whirling centre of light and force and energy for the benefit of the nation and of the race.

WILLIAM Q. JUDGE.

LETTERS OF H. P. BLAVATSKY.¹

XI.

IN LETTERS and conversation alike, H.P.B. often referred to the debt of gratitude she owed to the Countess Wachtmeister, Madame Gebhard, and especially Doctor Ashton Ellis, for their devotion and self-abnegation during her illness. In one of the last letters she wrote to Madame Jelihovsky from Ostende, she spoke as follows:

“I really do not know what to think! What am I to them? Why should the Countess be so devoted to me, as to be ready to give her life for mine? What am I to Ellis, who never saw me before, that he should think nothing of the risk, when leaving the hospital without permission, for a whole week for my sake; now he has lost his place, his handsome pay, and his rooms at the Westminster Dispensary. He went home and returned here laughing: he does not care a bit, he says! He will have more time to spend on Theosophy, with his practise alone. . . . Well, what does all this mean? What do they find in me? Why should it be my fate to influence the destinies of other people? I tell you seriously, *I feel frightened!* I cease understanding causes and feel lost. The only thing I know is that I have called forth an unknown power which ties the destinies of other people to my destiny, to my life. . . . I know also to my great relief, that many amongst those devoted to me look up to me as to their rescuer. Many were heartless egotists, faithless materialists, worldly, lightheaded sensualists, and many have become serious people, working indefatigably, sacrificing everything to the work: position, time, money, and thinking but of one thing: their spiritual and intellectual development. They have become in a way the victims of self-sacrifice, and live only for the good of others, seeing their salvation and light in me. And what am I? I am what I always was. At least so far as they are concerned, seriously. I am ready to give the last drop of my blood for Theosophy, but as for Theosophists I hardly love anyone amongst them personally. I cannot love anyone personally, but you of my own blood. . . . What a blind tool I am, I must own, in the hands of the one whom I call my Master! . . . I do not know, *I do not know, I do not know.* For me, as for anyone else, the phenomenal birth of our Society, on *my* initiative, its daily and

¹ Copyright, 1895.

hourly growth, its indestructibility, in spite of the many blows from its enemies—are an unsolved riddle. I do not know any logical cause for it, but I see, I know, that the Theosophical Society is preordained to have a world-wide importance. It will become one of the events of the world! It possesses a moral and psychical power, the weight of which, like the ninth wave, will submerge, sweep away and drown all that the lesser waves of human thought have left on the shore; all foreign sediments, all shreds and patches of systems and philosophies. I am its blind motor, but a great power rests with it.”

When finally settled in London Madame Blavatsky wrote to her sister:

“Here I am planted among the fogs of Albion. Literally *planted*, because I did not come here of my own free will. I have been dragged over by my *admirers*, nearly in my bed or in their arms. They make a regular hobby of me. To their mind, they won't be able to find their way to the Kingdom of Heaven without me. They sent a deputation with a petition from seventy-two Theosophists who have firmly made up their minds to deprive poor Ostende of my ‘ennobling’ presence and ‘beneficent magnetic fluid’—*excuse du peu!* I grumble at them, I drive them away, I shut myself off from all these *mystical vampires*, who suck all the moral strength out of me—no! all the same they rush to me, like flies to honey. ‘We have become aware,’ they say, ‘of the spirit of holiness and moral perfection in your *atmosphere*. You alone can enlighten us and give life to the hybernating and inactive London Society.’ Well, now they have got what they wanted; I have come and thrown more fuel into the furnace—I hope they won't repent it. I sit at my table and write, whilst they all jump about and dance to my music. Yesterday we had a meeting at which was formed a new branch of the Theosophical Society, and—just fancy that—they unanimously called it ‘The Blavatsky Lodge of the T.S.’! . . . This I call hitting the Psychological Research Society straight in the face; let them learn of what stuff we are made! . . . We are about to found a magazine of our own, *Lucifer*. Don't allow yourself to be frightened: it is not the devil, into which the Catholics have falsified the name of the Morning Star, sacred to all the ancient world, of the ‘bringer of light,’ Phosphoros, as the Romans often called the Mother of God and Christ. And in St. John's *Revelation* does it not say, ‘I, Jesus, the morning star?’ I wish people would take this to mind, at least. It is possible that the rebellious angel

was called Lucifer *before his fall*, but after his transformation he must not be called so. . . . It is simply frightful what a lot of work I have. They write from Paris that the Society is also divided there. They refuse to acknowledge the Branch under the presidency of Lady Caithness, Duchesse de Pomar, and ask for a representative of mine; just like those here, who want me to take the place of Sinnett. . . . They insisted upon my tearing myself to pieces for them! I am to play at being a kind of 'omnipresent' General Booth with his Salvation Army! Thank you very much! And a new magazine—*Le Lotus*—they intend to start too. I have refused the editorship point blank; and so look at the title page—I enclose the specimen copy—'*Sous l'inspiration de Mme. H. P. Blavatsky.*' How do you like that now? And, please, how am I to inspire them? Am I to send magnetic fluids to Gaboriau, its editor, and to his collaborators? It appears that your sister is getting to be the fashion in Europe also. Look at Hartmann dedicating his book to '*my genius.*' But how I am to get time for everything—magazines, lessons in occultism, the *Secret Doctrine*, the first part of which is not yet ready—I do not know myself!"

During this eventful time Madame Blavatsky was in excellent spirits and very hopeful as to the future of her Society, as is shown by the following letter to her sister:

"A whole Society of Catholic clergy and High-Church fanatics has been formed here against your sister. They already have had three meetings. During the first they tried to prove that I am no more and no less than the very Devil in petticoats. But my Theosophists protested, and having asked for the right of speech proved very neatly on the spot that these Catholics were Jesuits, sorry Christians, worshippers of Baal and Mammon. During the second, they tried to take up the old story: she is a spy, an agent of the Russian government and is dangerous to British interests. . . . Here arose Lane Fox, Sinnett and Sir W. Grove and proved to the public that the enemies of Theosophy, who fear my Russian patriotism, are near relatives to Balaam's ass, though it saw an angel, at least, and could talk, and they see only small blue devils everywhere, in their bigotry, and can't speak, into the bargain. At the third meeting was discussed the question: can it be that I am Antichrist? Here the young Lord P. got up and read out my answer, in which I laconically but clearly inform the world, that if twice two equals four, all these people are blank ignoramuses and calumniators. . . .

The effect exceeded expectation as you will see from the reports, so great was the enthusiasm of my friends. . . . Now they are going to cry still louder: *Lucifer* will kill our opposers! Even my personal enemies are full of praises for it. . . . And yet I feel sad, oh so sad! Oh, if I only could see you."

THE NATURE AND PURPOSE OF DEVACHAN.

(*Concluded from September number.*)

IT is very generally held that Devachan is mostly a state of illusion and of the imagination and that the soul is simply surrounded by pictures of its own making. It is said, for instance, that in Devachan we are not really with our friends or those whom we love but that we only *imagine* this to be the case.

Let us consider what constitutes nearness and recognition. There are the nearness and recognition that are due to physical sense perception and those that are due to inner perceptions. They may belong to the outer or the inner planes of being. Usually we say we are near another when we can see, hear and touch that other. But our physical senses reveal to us only the external physical man, and a little thought will show that something else is needed to constitute nearness and recognition in any true sense. Take the case of one we have loved becoming insane, or simply falling asleep or being absorbed in a train of thought in which we have no part. We may see, hear and touch but because of the absence of *soul*-response are not in any true sense near that one. In normal cases, however, we infer from the outward manifestations what the inner nature may be, but unfortunately the latter is too often concealed by the former instead of shining through it. We live so much on the outer plane, and place so much confidence in our sense perceptions that the inner perceptions have become dull, and we persuade ourselves into believing that what we see, hear and touch is the real man. We know inwardly that the real man is not to be known in this way, but yet, to a very large extent, we govern our lives according to outward seemings instead of making them conform to inner verities.

A very slight consideration forces us to a belief in the illusory nature of physical, sensuous life, but it needs a strong purpose to turn away from it and make it wholly subservient to the higher

life. Instead of this we cling to it as the real life and the thought of physical separation and physical death is the one we shrink from the most. If we hold to the idea that sensuous life is the true one then it is inevitable that Devachan will appear as a state of illusion, but once we begin to realize the inner life then it becomes possible to take a new view of the life after death.

All true love and friendship have their roots in the inner planes and belong, in the measure that they are true, to the soul and to the inner nature. It is however possible for the strongest ties of love and friendship to exist on the soul plane without being manifested in this or any earth life. It is also possible where there is this inner friendship between two persons for it to be obscured in the case of one but not in that of the other. It depends upon the person's Karma and his will whether the personal life is able to faithfully reflect and work harmoniously with the inner life. This view affords an explanation of cases in which there is the desire for love and friendship on one side only, which is not reciprocated. Ultimately we are all linked together by the same ties which have their basis in the essential unity and divinity of man. But we do not at all attain to the full realization of this, though it is not ultimately unattainable; we only realize it in part and too often only as a theory or as a philosophical proposition.

All that we are capable of, so long as we do not rise above this sphere of limitation, is to experience in some small degree one or other of the varied manifestations of the essential unity. We fail to see the pure white light and catch only a faint glimmer of one or other of the prismatic rays into which it is divided on this plane of illusion. Both the mental vesture and the physical vesture act as the prisms which separate the colored rays one from another, and according to the nature of the prisms will the rays be transmitted more or less faithfully or some perhaps not transmitted at all. It is evident therefore that if we place our reliance on the physical senses for the discovery of truth we lay ourselves open to error and delusion. In earth life we use both the physical and the mental prisms—though we rarely use either in the best way possible—and these are the instruments through which shines the light of our own souls, and through which also we perceive the light which shines through the mental and physical vestures of others. In Devachan we use only the mental vesture or prism and because of its being freed from all connection with the physical vesture it transmits more easily and faithfully the rays of light which have their source in the soul. There may still be barriers to the passage of the light owing to one's development

and Karma but the barriers of merely personal life are removed. We do not necessarily experience in Devachan that which the *personality* desires but only to the extent that the desires of the personality are in conformity with those of the soul. We touch more nearly the soul plane and all the things which belong only to the personal life are left behind.

If many of those barriers which prevent us from knowing our true relations to others are in Devachan broken down, we cannot call it an illusion. On earth we interchange with those whom we love the vibrations of sight, hearing and touch and also of thought, but it is only the last named that make true recognition and nearness possible; it is the others, the sense vibrations, that deceive and mislead us. In Devachan these sense vibrations do not exist, but the higher vibrations and the perceptions that belong thereto have fuller scope and wider range, and we enter into a realm of truer recognition and knowledge. There is nothing really lost by our leaving behind the physical sense perceptions, for the soul has its own powers of sight which far transcend anything that can be experienced on the physical plane. Whatever true love and recognition there may have been on earth, whether between friend and friend, lover and loved one, mother and child, that love and recognition will be increased a hundredfold in Devachan.

Our conceptions of Devachan and of this life would be much clearer if we could view these as related to consciousness and not to place, time, and matter. We may, if we will, rise to the Devachanic plane while on earth and may even rise above the necessity of a Devachan between earth lives. To the extent that we assimilate the experiences of our lives and put into action our ideals and resolves, to that extent do we shorten the Devachanic period. In the case of the mass of men, their stay in Devachan is of such long duration because they do not put into practice their ideals or live according to inner convictions. We dream so much that is noble and high and pure but are not able to put it into practice. No doubt external conditions have much to do with this but the will is a much more important factor. The fact is that we do not use our wills and have not the courage to live according to the light of our inner nature. We know we are tied down by conventionality but lack the will and the courage to break loose from it. Yet the will is ours if we but knew it and would use it. The mere desire to escape Devachan is not enough to cause us to reincarnate immediately. The Devachanic state is a necessity, the assimilation of experiences and the building up of character are essentials to progress, and also life on the soul

plane is necessary. We cannot escape from these if we are to progress along the line of evolution; but nature gives us a choice and a power in the matter. It is not a choice to escape Devachan but either to have our Devachan while on earth or after earth life. It is only in regard to those who know of this power but refuse to exercise it by not living a spiritual life and not making their Devachan here that we can speak of the Devachan after earth life as selfish. For the ordinary man Devachan is not a selfish but a necessary state. Yet we have little need to concern ourselves with shortening the period of or escaping Devachan if we but act up to the highest within us. Our part is to do our duty now, to live the highest life possible; Nature and the Law take care of the rest, and they always give to each the greatest opportunity that is possible and place each in those conditions which are most favorable to progress.

JOSEPH H. FUSSELL.

THE BODILY SEATS OF CONSCIOUSNESS.

TO SIMPLIFY the difficult study of the bodily Headquarters of consciousness, a study nevertheless upon which each of us can immediately enter, we will take the three leading and quite obvious grades, namely, (*a*) the physiological, organic, animal consciousness resident in the animal organs, (*b*) the intellectual or human consciousness of the brain, (*c*) the spiritual or essential and permanent consciousness of the heart.

Every cell in the body as also every particle of any kind of matter is a life, a centre of conscious Force. Every such point of consciousness is capable of acting upon our human consciousness and of giving rise to some kind of sensation on some plane. That sensation constitutes partial knowledge of it. Some of such centres of conscious life produce in our consciousness the sense of solidity and from that notion of solidity arises our chief conceptions of matter as a solid something. But in nature is really only the conscious life; the solidity is of our own addition. But the particles or points of consciousness in nature and our own body, physical, astral, or subtler still, act on our consciousness in many other ways. Some of them awake passions; others awake pictures belonging to our own past, and this constitutes memory; some awake pictures of places and scenes belonging to remote areas of time and space; some engender spiritual ideation in our

consciousness. Both we ourselves and all these are points of consciousness in the Universal Mind. These monads exist severally on the various planes of that Mind, and they act upon that level of our consciousness to which they correspond, for man belongs to all the levels of nature. And we in our turn react upon them, color them, train them. The many millions of points of consciousness of which the body is composed, from the physical plane upward, pass and repass through our own consciousness, acting and reacting; and it is thus easy to see that about us is an epitome of the universe, and that the body may be the temple of all the consciousnesses. A few facts as to the relation of consciousness to the body are known to all, and a few more are well known in medicine. Going beyond such scraps of knowledge into a generalization, we can see the probability of the truth that every bodily organ, by means of the nerve plexuses that surround and penetrate it, is connected with our brain and consciousness, and that each modifies consciousness in a peculiar way. Every cell of each organ has a consciousness of its own; a group of many cells thus combined into an organ has also, as a group, a complex consciousness of its own; the whole body composed of all the organs, has also an animal consciousness of *its* own as a whole, and this consciousness is *our* consciousness to the extent that we are animals. In fact many of us are but roughly reasoning animals. Well then, this total bodily consciousness of ours has a certain character or flavor which is its usual one, and it is a blend of the several flavors of consciousness contributed by the organs and their cells. So unless we take ourselves in hand we are at the mercy of the organs. Let a few nerve fibres lose a little of their proper sheath of oily material and neuralgia arises, also probably an altered view of life as a whole. Malposition or inflammation of an important group of organs will or may so alter consciousness as to produce hallucinations, melancholia, or insanity. The general color of consciousness may, as is well known and proverbialised, be altered by a sluggish liver. Life then seems not worth living: immortality is very doubtful, at any rate for you, and your sins acquire a very menacing aspect. Your new business venture is certain to fail. You take with more or less wisdom a blue pill. To-morrow you get up cheerful; your business venture is a certain success; your sins, if any, are few and little detrimental; life is a splendid possession. That represents what the liver can do in consciousness.

You do too much bicycling and strain your heart, so that it beats weakly and irregularly. While it does so, you feel an inde-

finable sense of impending disaster, you walk about under the oppression of a gloomy forevision which really foresees nothing. You acquire a belief in portents and the sight of a black cat fills you with foreboding. With a wisdom derived from your success with the blue pill, you take a heart tonic. The disasters disappear over the edge of the horizon; your scepticism as to portents returns. Analogously patients with advanced lung disease are often singularly hopeful. The general consciousness can also react on the organs. Prolonged grief, or a piece of very bad news may produce jaundice or totally stop all the powers of digestion. A fear of coming calamity or an anxiety may weaken the heart, make it irregular, or stop it altogether. Let these suffice as examples. The general flavor of consciousness, then, made up by the blended flavors contributed by the organs, constitutes what we call temperament; and men differ in temperament because the emanations from the organs differ in proportion to each other for different men. And that proportion is in its turn due mainly to the trend of the last life; is karmic. It was not for nothing that what we now call "the blues" was last century called "the spleen," for the spleen *is* one of the organs whose influence, if not quite healthy, makes us moody and depressed. We may also note the relation of the liver to gout and rheumatism, and the temper of the gouty man. All this may sound very materialistic, but it is not so in reality. The distemper of the organs to-day is the physical register and effect of the unbalanced mind of yesterday. It occasionally happens that a periodically due attack of epilepsy is replaced by an ungovernable outburst of rage, and it seems reasonable to assume that in such case the epilepsy of this life is karmic effect of ungoverned rage in the last. Continued alcoholism will deprave the liver, and many cases of congenitally depraved liver with a resulting morbid, gloomy, passionate, or suicidal temperament, may well be karmic result of alcoholism in the last birth, in its turn due to unregulated desire for the sensation of physical luxury. In a sentence, the bodily mechanism of this life with its disturbing action upon the mind, is the result, in its unbalance, of the unbalanced mind of last life. It must be true that diseases primarily arise in consciousness, as unrulèd desire.

(a) We have been laying the foundation for a closer study of the sensuous consciousness, the first of our three degrees. With your sensuous consciousness you hear what is being said; with your intellectual consciousness you understand it; with your spiritual consciousness you may have an intuition that it is right or

wrong, elevating or otherwise. The sensuous consciousness is the consciousness of the body and senses. As you sit wrapped in thought your eye wanders round the room and reads the title of a book. After you have done thinking, the title of the book floats across your mental consciousness and you wonder how it got there and where you saw the book. You, the self, become conscious of what was at first only in the consciousness of the eye.

Or you wake up gradually and become at last aware that for the past hour you have had a toothache. The nerve has known of it all that hour, and at last you partake yourself of the same pleasing knowledge. The hysterical patient with an anæsthetic arm and hand is not herself aware (if the arm is out of her sight through a hole in a screen) that you have guided her fingers holding a pencil to write the word London. The hand will nevertheless of itself automatically rewrite the word.

The sensuous consciousness is of the body and senses. It is always there, but the mind does not necessarily attend to it. When the mind does attend to it, it passes into the sensuous state, by far the most usual, the densest and grossest state. The sensuous consciousness is the being aware of what the body and senses are saying; by it we relate ourselves by many avenues of communication to the outer world, and this consciousness is calm or muddled, happy or irritable, acute or dull, according to the condition of the organs. It has in the organs its proper seat, and in *their* consciousness resides its primary memory. For example, the stomach and palate remember the meal of yesterday, or rather remember the set of sensations they experienced during the eating of the meal, which was all they knew about it. Hunger reawakens this memory and from this springs the wider memory of other organs; that of the nose, giving the anticipated smell of the dishes; that of the eye, their appearance; that of the organic nerves, the pleasant sensation following repletion. All these memories of the body reside therein, and therein alone. When they wake up, each organ of memory flashes a series of sparks into the mental consciousness, awakening it, throwing it vividly into the sensuous state, and causing it to set about preparations for dinner that involve thought. But if we were engaged in deep meditation about something, the whole set of bodily memories regarding dinner could arise in the organs without affecting the mind, except perhaps with a sense of vague discomfort. The proper memory of the mind has nothing to do with these, and if the mind desires to remember the sensations of dining it must do so by awakening the memory of these sensations in their appro-

priate organs and then attend thereto. But there is no need to take so much trouble, for in an hour or two the organs will take the matter into their own hands. The killing out of any particular bodily desire is to be done by the steady exclusion from the mind of the pictures that radiate from the memory and nascent activity of the organ particularly concerned. Thus the organ is deprived of the mental reactive force which alone keeps it in an unduly active state, and it starves down to the proper degree of subordination. This inevitably, however slow the process.

HERBERT CORYN.

(To be continued.)

THE FOURFOLD LOWER MAN.

THE ASTRAL BODY AND ITS FUNCTIONS, ETC.

YEARS AGO, long before I had even heard of Theosophy, Dr. J. R. Buchanan told me about his discovery of Psychometry. I did not believe a word of the seemingly preposterous things he claimed as within the scope of his new science, and would have found his affirmations amusing if my mind had not been pre-occupied with saddened contemplation of him as a mental wreck. While we were talking, a member of his class came in—a dainty little lady with a handsome intellectual face and charming manners—and the old man said to her, “I have been telling my friend about our new science, but can see that he does not believe in it. Have you any objection to giving him a demonstration of what it can do?” “None whatever,” she replied smilingly. He requested that I should give her a piece of paper bearing writing, or marks of any sort, made by one whom I knew well. I did, and she held it in her right hand probably twenty minutes, while taking part brightly in a general conversation upon a variety of topics. Then she described the writer of that letter, who was one of the most prominent and brainiest of New York journalists, told first how he looked, his height, figure, complexion, the colors of his eyes and hair, and so on: then reviewed his habits, the bent of his mind, preferences, prejudices and ambitions; analyzed his character; even admirably defined the peculiarities of his literary work. All was clear, definite, detailed, and exceedingly accurate, as I either knew at the time or ascertained by subsequent inquiry. The man could not have done himself more exact justice, and in some matters would not, I think, have done so much.

Amazement almost paralyzed me. I had watched her closely, and she had not seen a stroke of the writing (could not, indeed, if she had wished to): I had been careful to give no hint of the writer's identity and she did not know *who* the man was, any more than I know the name of the political boss in the chief city on Mars,—but she knew *what* he was, as if she had been his conscience. When she took her departure the doctor increased my perplexity by his explanation of the phenomenon. He said a great deal about the astral essence, or spirit of things, and I listened, but my mental attitude was that of the old sailor regarding a tough yarn, that he "might hoist it aboard, but couldn't stow it away in the hold."

That experience worried me a long time; it seemed so utterly inexplicable. Thought-transference I knew something about, but psychometry went altogether beyond that into regions not merely unexplored but actually unsuspected. Either the doctor had not been sufficiently clear and explicit for me to understand him, or my personal evolution had not yet reached the point where I could assimilate his information—the latter most probably—and it was all hazy to me. It would have been soothing if I had been able to treat it in the scientific materialist's way of dealing with supersensuous things, which is simply to deny their existence; or that of the parson's, who put up a sign at the entrance of every unexplored path—"No Thoroughfare," or "Closed, by order of the Commissioners." or something of the sort. As I said, it worried me, until Theosophy taught me the septenate composition of man, what his astral principle is, whence it is derived, its functions and importance as the link between the plane of gross matter and the higher realms of mind and soul. I say Theosophy taught me; but, to be explicit, the exponent was William Q. Judge, which is, after all, the same thing to me, since the philosophy and he—the wisest and best teacher we have since H. P. B. is gone—are inseparable in my mind.

Recapitulation, to an assemblage of Theosophists, of what we all have been able to learn concerning the astral being would, it seems to me, be a waste of time, if not actually bordering upon impertinence. But I may be permitted to suggest, simply as an unauthorized and wholly personal notion of my own, a mild protest against getting into a habit of being misled by the common use of the words "lower" and "higher" as applied to the principles of man. Of course the permanencies—spirit, soul and mind—are of more ultimate importance than the transient personal principles; but while we are in the corporeal phase of our evolu-

tion, it is not wise to even affect to look down upon the latter, or assume that they are to be regarded as regrettable clogs upon our ineffable remainders. The principles are not disposed like the steps of a stairway, but interblended, mutually introactive and reciprocal in their action, like the atoms of the akasa, differentiated into distinct gradations, yet one and the same in ultimate essence of being. Our development of the "higher" principles depends upon our employment of them as forces upon the "lower," which are requisite as the field of such exercise, and the good and evil of the "lower" are dependent upon circumstances and susceptible of adjustment by ourselves. Do not let us forget that the only essential, unqualified and avitchi-deserving evil is that which may be developed in the manasic principle. Such development may seem to be from kamic incitement, but the kamic impulse then is only a reflection of the baleful light from the wicked manas. Properly controlled, the kamic influence is simply one of energy, forceful for good, inspiring and sustaining the loftiest endeavors of the human soul. The kama-rupa, man's self-created embodiment from the akasa, of his most intense desires, dominant thoughts, and habitual impulses, is not necessarily a thing of horror, but may be deva or demon just as he wills it. And as for the intellectual side of manas as distinguished from the spiritual—the "lower manas" as it is styled—it may be purified, elevated, strengthened, but must always be an inseparable adjunct in even the highest states of consciousness. I don't think I could respect an angel who had not a finely developed lower manas—if such a being were possible, which I do not believe—and am very sure I have no confidence in the compatibility of lofty spirituality with low intellectuality in humanity. Exceedingly stupid and grossly ignorant persons are sometimes very pious Christians, but that is quite in "the eternal order of the fitness of things," and does not at all disturb my views of the general principle involved. They may be even conspicuously moral persons—which is quite another thing—but their quality as such is surely not a resultant from their lack of intelligence. An oyster has probably as few vices as any other creature living, but that is simply because it is an oyster, not by reason of its spirituality. As for the astral principle, which binds together all personal entities in one common humanity, through which we are first made conscious of our one-ness with the universe, (manifested God) and by the right use of which we may pass the veil of the Unknown, still as mortals, and win knowledge and power commensurate with our aspirations; the Magical Agent of sensation and action! the Lib-

erator from the trammels of corporeality! the Enlightener!—is it not worthy of our profound interest and tireless endeavors for its comprehension and control? Nothing is more apparent than that the most advanced races of humanity have, at this time, reached the point in evolution where development of the astral consciousness is a natural and inevitable step in their progress. Whether so recognized or not, its manifestations are the dominant interest of the seriously thinking world of to-day. Advanced scientists already accept the astral body of man as a logical necessity, arriving at perception of its existence through a process of reasoning analogous to that which compelled recognition of the akasa—finding it indispensable to explanation of certain indisputable phenomena. No force can produce effects without an adequate medium of transmission to its objective point of manifestation. This is as true of the mental energies as of those of light, heat, or motion. The astral principle of man is the adequate medium between his own mind and his gross body; the converter of the intensely rapid vibrations of the former to the low rate of the latter for the phenomena of action, and the converter of the lower rate to the higher for phenomena of sensation. Furthermore, it is the sensitive medium by which the vibrations of one mind are communicated directly to another in the now familiar phenomena of telepathy and hypnotism—neither of which would be possible without it—through the continuous vibrations of the astral matter of the akasa in unison with those of the active entities impelling and sensing them. One school of hypnotists affirm a magnetic aura as a prime factor in the production of phenomena, which another school deny, but that is a detail at present unimportant, particularly as that aura is not comprehended as the astral principle and is only under discussion between them with reference to its possible influence in inducing the trance state. The hypnotization of a sensitive is, primarily, domination of the physical forces through mastery of the astral, upon which they are dependent; secondarily, subjugation of the mental forces of the hypnotee, likewise through control of the astral consciousness, by the hypnotizer. The abnormal state thus induced might properly, so far as the subject is concerned, be characterised as one of astralization, since in it consciousness is confined to the astral plane, through inhibition of the normal mental control belonging to the personality. And it is interesting, and highly significant, to observe that under the operation of this inhibition the newly awakened, or liberated, faculty of perceptivity becomes, in some cases, so intense that it extends to vestiges of impression

from precedent incarnations, in the sub-conscious mind.

It is not at all surprising that the experiments of the hypnotists opening the door to an illimitable field of recondite knowledge, should have fascinated and filled them with wonder and awe at the revelations of the mysteries of the personality which they have been able to penetrate, and the powers of which they find themselves possessed; but it is strange that so few of them seem yet to have remembered the scientific law already referred to—that requiring an adequate medium for the transmission of every force as a condition to its manifestation. As the vibrations of light would stop short at an exhausted receiver, did not the akasic atoms transmit them through the atmospheric vacuum, so, were there not something of synchronous vibrational rate to carry the mentally impelled astral vibrations of the hypnotizer to the astral percipient of the hypnotee, there could be no transmission of the former's energy for control of the latter. That something is the semi-material gradation of the akasa which we refer to as the "astral current," or "astral light," or "astral plane," and the next important step science will be compelled to take is its recognition. That step cannot now be long delayed, and, when taken, will be, by virtue of its enforced admission of akasic differentiation and consequently of the supersensuous planes, the death-blow to materialism. The limit of knowledge our occidental scientists may attain in this new field of study, without adoption of the methods of the occultists, may be an interesting subject for speculation. Already they have handled and thrown aside, without suspicion of their use, the keys to doors confronting them. In no branch of science dealing with gross matter would have been overlooked such plain indications and suggestions for more exhaustive knowledge, as have been afforded in hypnotism's tentative touch of the supersensuous world. Here is one conspicuous illustration.

Oriental philosophies affirm the practicability of evolving material forms from semi-material astral matter by the intelligently directed force of will. They say that by properly applied mental effort one can cause to appear objectively to him any form or color which is first a clear subjective concept and upon which he with concentrated attention fixes his will; furthermore, that by continued application of such will-force he will be able to eventually cause a condensation and agglomeration of the tenuous astral matter to such an extent that the form or color will appear objectively to the sensuous perceptions of others, and even attain enduring materiality in conformity with his creative concept. All

that simply amuses our wise men, who do not believe a word of it. Yet some of them, without seeming to know it, have done something toward proving the oriental claims, which it is strange they do not realize.

During some experiments at Nancy, a woman in hypnotic trance was shown a perfectly blank white card and told there was a picture of Napoleon upon it. She recognized the portrait at once, criticised and admired it. The imaginary picture in the mind of the hypnotiser was clearly transferred to her astral consciousness, and she saw it on the card in every detail of uniform, expression, and so on. After a little time, her attention being momentarily withdrawn, the card was reversed and turned over. Then she was told to look at it again. She said, "It is on the other side. Now you are holding it upside down." Evidently it was objective to her astral perception, not merely a subjective reflection from her master's mentality. Then the card was placed in a pack of others, in every way exactly similar to it, except that it had on one edge, for the purpose of identification, a minute mark which she could not have known anything about, since it was made by another person than the hypnotizer, who did not draw her consciousness to it. The pack was thoroughly shuffled and placed in a drawer, and she, having been told that after awakening she should remember and pick out that particular card bearing the picture, was restored to normal conditions. This instruction as to what the sensitive shall, or shall not, do or remember upon awakening, seems necessary to establish an available connection between the astral consciousness and the normal faculties. Without it there is no memory of anything occurring in the trance state. When the woman was fully awake, she was told to look among the cards in the drawer for one bearing a picture. She did so, and quickly picked out the marked card, saying, "Here is one with a portrait of Napoleon on it." When other persons were unable to see anything on the smooth white surface, she became indignant, thinking some trick was being played upon her. The cards were then photographed together, spread out on a plain surface. To corporeal sight they were just so many blank spaces, but care had been taken to locate the one representing the marked card, and when they were put before the sensitive, though she was, to all seeming, in perfectly normal condition, at once she pointed out that particular card as bearing the portrait of Napoleon. She believed that she saw it with her physical eyes, the illusion of sense being fully established, but the perception was of course by her sensitized astral

consciousness. She saw it just as various persons I know see elementals and "spooks"—and sometimes deem them "angel visitors from the summer land." Would the camera make record of conditions of matter beyond the range of our most highly developed and aided sensuous perceptions? Why not? In enlargements of siderial photographs, discovery of stars is made where no telescope, however powerful, could reveal anything. She believed that she saw the portrait with her normal sight, as if it had been a photograph or engraving, and yet she was wide awake. Now, what did she see? It is by no means a violent assumption that the will-force of the operator and her thorough conviction, directed to the card with considerable definiteness of attention, had operated to make a deposit of astral matter there in conformity with the concept in their imaginations—a portrait of Napoleon—and that her perception of it was by no means the mere interesting illusion her hypnotizer supposed, but veritable sight, by the extremely sensitized astral vision, of what was as real on the astral plane as an *alto-relievo* in bronze would have been on the material plane. The experiment is not reported as having been carried beyond that point. No attempt seems to have been made to test if that astral picture would be visible to the astral consciousness of another sensitive, or if, by further and yet more intense concentration of attention upon it, a deposit of astral matter sufficient for sensuous perception could have been procured. Yet both those things, it would seem, should have suggested themselves; could not have failed to do so, I am sure, if the experimenters had been Theosophists.

While man's body was still composed of astral matter, up to the time when the third root-race began to approximate in materiality to their environment of gross matter, he needed, and had, but three senses, *hearing, touch, and sight*. The third race began to acquire the additional sense of *taste*, which was the normal possession of the fourth. In like manner of gradual development, the fifth sense, *smell*, possessed only by the more advanced of the fourth, toward the completion of their period became common—with all previously possessed—to the fifth root-race, ours. And again "coming events cast their shadows before," as we of the fifth race are growing conscious of a sixth sense, which will be the birth-right of the sixth root-race, for whom the way is now being prepared. The arcane wisdom teaches that perfected humanity will be endowed with seven senses, but what the seventh will be we can hardly even imagine, as it must necessarily transcend our present powers of comprehension. The

sixth, that of *Astral Perception*, which challenges our attention now, is as much as we are able to deal with understandingly. As we know, each of our five senses is but the responding of astral matter, slightly differentiated for special service in different organs, to the tatwic vibrations in the akasa. Hardly anybody has them all equally developed, and, so slight are the distinctions between their service, frequently when one is lost another takes its place. All are but means of perception to one synthesizing cause, that of knowledge by the astral consciousness, for transmission of correct cognition to the mind. That superior sense, capable of grasping knowledge without employment of the five intermediary senses, the exercise of which is limited by the physical organs, is what is now demonstrated, by exceptional organism and under abnormal conditions. Already sensitives in hypnotic trance *hear* what is far beyond the range of physical ears, *see* that which is shut from them by walls, and—when not by extraneous mental control compelled to err—are accurately conscious of the qualities of *materiality*, *odor*, and *sapidity* possessed by remote objects. The man of the sixth root-race will possess those capabilities, in his normal condition, as an attribute of his conscious waking life, without susceptibility to its perversion at another's will.

By the way, that most common of hypnotic experiments, the betrayal of the senses of the hypnotee, is a noteworthy proof of the astral body and demonstration of its being the real receiver of all sense impressions. At the will of the hypnotizer the sensitive finds sweet sour or bitter, is deaf to loudest noises, insensible to vilest smells, experiences pain as pleasure, sees things that are not or does not see those which are, and so on,—all without any impairment of the physical organs. This seems wonderful to those who view things from a materialistic stand-point only, but is very simple.

The physical eyes do not see, or the physical ears hear, or the physical brain think. The mechanism of sensation and impulsion to voluntary action is altogether in the astral being, which is controlled by the mind capable of exerting will-force upon it. One may gain such command over his astral organs as to be, at will, deaf, blind, insensible to heat or cold or pain, and this while his physical organs are in normal condition. Of itself, the gross body can, in none of its parts, do or experience anything. Even those editors who, when writing about Theosophy, seem to think with their feet, are not even capable of that.

The change of state called "death" is the first step of the

Ego in its periodical change of vestments. The corporeal body is abandoned. Its component myriad lives, drawn from the material elements and held together until then by the superior force of the jivic differentiation of the universal pranic wave of life, are set free and, animated by the life-principle infusing each according to its special laws, all return to their respective affiliations with gross matter. All the rest of the man remains, but in what may be scientifically characterized as a "critical" state, one of change. Enough of the jivic principle is retained in the entity to hold together the semi-material astral body, or *linga sarira*, constituting it still a vehicle for the yet more ethereal principles of both the personality and the individuality. It is now in what we know as the *kama-lokic* state. The lower *manas* yet inhabits the entity, endowing it with powers of reflection, giving direction to *kamic* incitements, and, under the impulsion of the higher *manas*, enhancing recollection. At the same time, the instrument of action and sensation—the corporeal body—exists no longer; hence the desires of the *kamic* principle—or animal soul—vivified and spurred to the utmost, are starved and made tortures instead of gratifications. From these conditions it would seem natural to deem the *kama-lokic* state, while awaiting the second death, one of retrospective agony and horrible illusions of present experience, the legitimate products of evil life; not very far removed from the Christian's hell, except that the high temperature and brimstone of the latter would be subjective to the former, realized only by those ill-advised enough to have expected them.

How long the *kama-lokic* state continues is a question. I have somewhere read, or heard affirmed, that it lasts until the second death, that of the astral body, and that cannot occur until the corporeal body has been resolved back to its elements. But I find no reason for believing anything of the sort. I do not see how the abandoned material particles can have any influence at all in determining conditions for the now wholly disconnected entity upon another plane. If that were so, the most infamously vile rich man could practically assure himself against having to endure more than a few minutes of *kama loka* at the utmost. He would simply need to make inheritance of his wealth conditional upon his body being promptly cremated and proper chemical treatment being given to his ashes. And, on the other hand, the purest, tenderest and saintliest soul that lived on earth in the days of the Pharaohs and, according to the custom of her people, had the ill-luck to be embalmed, would be suffering unspeakable

tortures yet, through that unfortunate circumstance only. It is a notion which so little commends itself to my reason and sense of justice that I could almost as soon believe in the vicarious atonement. The truth no doubt is that the duration of the kama-lokic state is a matter of karmic adjustment, to meet with absolute justice the deserts and requirements of each individual case, and is even less subject to estimate of time limitation than the duration of the devachanic state. All that can be said positively is that it ends with the "second death," the withdrawal of the manasic triad to devachan, which is beyond the field of our present consideration.

The linga sarira thenceforth exists only as an unconscious form, a "shell" in semblance of its departed personality, gradually disintegrating and dissipating, soon restoring its atoms to the astral current whence they had been temporarily withdrawn. Until wholly dissipated, it is a convenience for elementals seeking to effect impersonations of the dead, in obedience to mediumistic invocations. The last spark of jiva left it when the manasic triad went out, and thereafter its process of decay is analogous to that of the corporeal body.

But one principle strictly belonging to the personality is still left, the kama rupa or animal soul, which preserves a specialized consciousness confined to its dominant faculties, *memory*—through vestiges of sensuous impression made during life—and *desire*, the product of such memory impelling to recurrent experience. The power of ratiocination it has lost with the lower manas; a vehicle for action and sensation it no longer possesses, since deprived of the linga sarira. It can only wait and suffer until the karmic hour strikes for its return to the world of causes and effects. And, with exceptions which will be noted, it does return, for it, the self-created Self of the man, the embodiment of all characteristics of his personality, is the germ upon which is formed the astral body of a "new-springing life." It is the karmic link between incarnations. Through it the heredity of ancestral physical features and mental traits and the latencies from which atavismic phenomena spring are preserved. It is the seed from which grow the distinctive conformations of body and the cerebral developments that limit and modify the faculties and tendencies of the lower or personal mind. In it inhereth the taints of evil, the accursing skandhas, of an unworthy past. In short, it is the architect of the corporeal house that will exactly meet the requirements for experience of some Ego returning to reincarnation. And it should not be understood as wholly evil.

Good also inheres in this abstract remnant of personality. It returns to life through the energy of its desire for existence, which is its dominant quality, but the purpose of such desire is not necessarily altogether bad. Where it is, the current of karmic retribution carries it steadily downward, from one incarnation to another, through a succession of beings devoid of the higher principles, under increasing weight of woe resultant from continuous evil, until the desire for life fades out and the wretched entity reaches extinction. Who but the All-Wise shall say at what point in that descent return for the miserable animal soul is no longer possible—where must be abandoned the hope that the energy of its nature may not be helpful to evolutionary ascent by the human soul to union with the spiritual if the right influences can be brought to bear upon it?

I am well aware that this view of the functions of the kama-rupa may be regarded by some of my brethren as—to say the least—not explicitly set forth in such teachings as we have received. Indeed, if I remember aright, somewhere there is a statement from which the assumption may be drawn that the kama-rupa in some mysterious way becomes responsible for the existences of animals, or incarnates in animals, or something of the sort. As a figurative affirmation that may be all right. I have no doubt some reincarnated human beings possess the characteristics of lions, many more those of foxes and wolves, and an infinite number are much like asses. But as a literal statement of fact I find nothing in reason to support it. And I have too much respect for the animals to believe it, anyway. I sympathize with good Walt Whitman who wrote:

“I think I could turn and live with animals, they are so placid and self-contained.

I stand and look at them long and long.

They do not sweat and whine about their condition,

They do not lie awake in the dark and weep for their sins,

They do not make me sick discussing their duty to God,

Not one is dissatisfied, not one is demented with the mania of owning things,

Not one kneels to another, nor to his kind that lived thousands of years ago,

Not one is respectable or unhappy, over the whole earth.”

To return from this gruesome digression to the more engaging theme of astral consciousness: What a magnificent vista of possibilities opens before the imagination in contemplation of the conditions of existence in a community where everybody shall be

endowed with that sixth sense and, beyond it, have fully developed astral sensitiveness to the mental vibrations of those surrounding him; where each will not simply live in a glass house but himself be transparent. Professional reformers would have there no excuse for continuing in business; selfish financiering, corrupt "practical politics," hypocrisy, treachery and crime would no longer pay, indeed would not even be practicable; and vice would die a natural death. There is no wild improbability in such an imagining, unless we utterly refuse to believe in a coming millenium when everybody shall "eschew sack and live cleanly." If evolution is eventually to bring man to perfection, as we all hopefully believe, a very long stride in that direction would certainly result from the universal conscious utilization of the full powers of the astral body.

J. H. CONNELLY.

LITERARY NOTES.

THE THEOSOPHICAL FORUM for August has answers by various students to several questions, particularly interesting being a reply by Dr. Allen Griffiths on the subject of astral experiences.—[G.]

A MODERN PANARION. An English friend writes that this work, which has just been issued by the Theosophical Publishing Society is hardly worth the large price charged for it. "A large portion of the volume is taken up with mere newspaper controversy at a time when H.P.B. had as yet no audience and dealt the first blows of the pick-axe wherever she could get them in. Interesting as a record of her work (they are useless otherwise to students) as in the whole volume there are not half a dozen things which she has not done better later on."—[G.]

LOTUSBLÜTEN for August (German) contains two admirable translations: of Herbert Coryn's "Heavenworld" and of the articles by Mme. Jelihovsky on "Helena Petrovna Blavatsky." The latter gives several of the letters from H.P.B. which have lately appeared in the PATH. The editor (Dr. Hartmann) writes on the symbolism of the Cross, dealing in the most interesting way with the different stages on "The Path of the Cross." He gives fourteen of these, beginning with Pilate's condemnation of Jesus to death, and concluding with the burial of the crucified body.—[G.]

OURSELVES for August. The editorial deals with true and false conceptions of Liberty. "A Confession" tells the experience of a soul which found in the doctrine of Reincarnation a long sought peace. "Expansion of Thought" by Arthur E. Massey, urges a return to nature by which we will be enabled "to become one with that life which is at the centre of nature," and best of all, advises the immediate undertaking of the work. This is followed by a description of Bow Lodge, and "Three Great Ideas" by W. Q. Judge, copied from the *Irish Theosophist*. A pretty child's story ends the number.—[G.]

LUCIFER for August. "On the Watch Tower" contains a further defense of Madame Blavatsky, a declaration of non-sectarianism, and a righteous condemnation of certain principles regarding our treatment of animals incul-

cated by some Roman Catholic text book. "Theosophical Morals as Applied to Education" is a sensible paper on a most important subject. Under the heading, "Recurrent Questions," several metaphysical problems are explained. The remaining articles are the continued ones, that on "Karma" maintaining its interest, and "The Doctrine of the Heart" being still as extraordinary reading as in former issues. Those conversant with American affairs will find the "Activities of the American Section" very entertaining. — [G.]

THE IRISH THEOSOPHIST for August. "Yes, And Hope," the opening article, has the impassioned eloquence we have learned to expect from the pen of Æ, and it bears the burden of a mighty message, faith and hope and courage, and the power of work which through these shall be ours. "Letters to a Lodge" is this month resumed and with added force. It deals with the mysteries, and speaking the one language possible on such a subject, is not to be translated. The knowledge of the Master by the soul is told here to those who have the ability to read. It is written for the Occultist, not the theorist, no matter how great or high this last may be, and the truer the Occultist, the more profound his understanding of it. A further instalment of "The World Knoweth Us Not" is also given, and these extracts quite equal in value those previously printed. An able and vigorous article by Mrs. Cleather is entitled "The Sweet-Tongued Voices of Illusion," in which is clearly and succinctly set forth the dangerous and enervating nature of the teaching inculcated by "The Doctrine of the Heart," now appearing in *Lucifer*, which bears the poisoned perfume of the modern East, and lulls the senses of the unwary into false repose. "The Constitution of Man," and "Words to Remember" are the remaining papers. A new feature is the pictures, said in "Notes by the Way" to be due to experiments with the process communicated to William Blake. — [G.]

Mirror of the Movement.

AMERICA.

CINCINNATI T.S. opened its Fall meetings September 17th. Dr. Buck and Mr. Judge spoke on Theosophy and the T.S. Great interest was shown. Many strangers were present, and some new members joined at the close of the meeting.

WASHINGTON CITY. Mrs. Marian F. Gitt has been doing good work. She has written articles for one of the Sunday papers on Reincarnation, Karma, Masters, etc., and they were inserted just as they were written. The Managing Editor asked for more articles. This shows the attitude of the papers in Washington to Theosophy.

BUFFALO T.S. has issued its winter syllabus of discussions. The meetings are held Sunday afternoons at 3.30 o'clock in the Colonial Parlors at the Genesee Hotel. On Tuesday evening a study class is taught in the same building. The Buffalo Society extends invitation to all strangers. The programme for the coming season is an excellent one and members visiting Buffalo on those evenings will be well repaid.

SALT LAKE CITY T.S. members are at work in various ways. Some are sending leaflets all over the territory; others have formed a Lotus Circle; others have succeeded in obtaining permission to meet and talk with the inmates of the Penitentiary in Salt Lake City. The numbers in attendance at the meetings have grown so in the last year that it will become necessary soon to have larger rooms.

OBITUARY NOTICES. It is with great regret that we have to announce the death of three good workers in the Society. Mr. George F. Robie, one of the most active members of the Loyalty Branch, was found in the Calumet River,

South side of Chicago, a short while since. Mr. Nathan Platt, a most energetic worker well-known to very many members, continually writing for the newspapers and periodicals in the West, died of consumption on August 18th in Pomona, Calif. Mrs. Hattie Brand, wife of Eric Brand, one of the oldest workers and members in the Society, died suddenly on September 2d at her residence in New Orleans.

MILWAUKEE BRANCH T.S.A. on September 8th held their first public meeting in their new Headquarters, Hathaway Building, corner Broadway and Mason street, Room 28. At the Tuesday evening meeting two new members were taken in and one associate membership granted. Tickets of admission to the number of seven will be given to those interested, after which number they will be expected to drop out or become associate members. The topics outlined in the FORUM will be the subject of study, and, in the latter part of the evening, readings from *Modern Theosophy*, and discussions on that work. This Branch feels embued with new purpose to get the living theosophical truths before the public this fall and winter, and the time seems ripe for such an effort.

ARYAN T. S. has begun its winter course of meetings. The new syllabus took effect on September 3d. The Society has recommenced the system of introducing visitors by cards, of associate membership, and of monthly reunions. Ushers have been appointed and a full set of books has been purchased to keep records of the attending visitors. A large board is placed in a conspicuous place in the hall of the building for notices of the Aryan and other meetings. The result has been in a few weeks a great increase of attendance. At the last few meetings there has been an average of a little over a hundred present. At last meeting seats had to be brought from other parts of the house to supply seating room. Several new members already have come in. The season promises to be the most active in the history of the Aryan Society and the meetings are likely to be crowded during the whole winter. The syllabus is a very entertaining one and excellent speakers are at all meetings.

THE WAYFARE of Buffalo, N.Y., (a temporary shelter for women which is one branch of the work of the Theosophical League of that city) in its quarterly report gives the sum of its work for the first three months as 255 night's lodgings and 419 meals. The house accommodated from one to six women each night, and work has been found for all desiring it. The preventive character of its mission is manifest in the fact that many travellers, some of them young women, who, for various unforeseen reasons, found themselves midway on their journey, delayed at Buffalo, without a penny, and with no place of refuge, have been sheltered over night and refreshed with baths and meals. That this work is being done for the helpless and moneyless makes it impossible that "The Wayfare" should ever become a self-supporting institution: its appeal has, therefore, a double force for those recognizing the universal brotherhood of mankind. The League has its headquarters in the same building, and has projected other branches of theosophical work in addition to the present enthusiastic labors of its members in the field already opened. The scheme of planting vacant land with potatoes for the poor was inaugurated in Buffalo by Theosophists, who devoted one plot to the "Wayfare," the present prospect from which is that there will be enough for winter's consumption with some sixty bushels to sell.

NEW ENGLAND STATES.

EVER SINCE the Cambridge T.S. secured its present headquarters, there has been a marked increase in attendance and public interest. Throughout the summer the Branch has gathered together every Wednesday evening for the study of Patanjali's Yoga Aphorisms. One feature of these Branch meetings has been the self-imposed obligation on each one in attendance to contribute to the good of the evening by the expression of some beneficial thought that has been suggested during the week by study or intercourse with others. Besides this, a meeting has been held every Sunday evening for the benefit of the public and short addresses delivered at each meeting by several members of the T.S. These meetings have been well attended, much interest evinced

and several new members gained by the summer's work. The work of the Lynn Branch among the workmen has inspired some Theosophists in Boston with the desire to follow their example. Seven members of the T.S. have banded together that they may devote their energies to giving a practical presentation of Theosophy to the working classes. The charter for which they have applied will make them known as the Beacon Branch. The Branch meetings will take the form of a training class, in which questions of the day will be discussed in the light of Theosophy. Socialism, nationalism and all other solutions of social evils which have been offered the public will be considered as well as their limitations. Opportunities will be sought to lecture on Theosophy before labor organizations of all kinds.

CENTRAL STATES.

DANA, Rapid City, and Lincoln, Nebraska, have issued a joint syllabus for the months from September, 1895, to June, 1896. The same subjects are discussed by the three Branches. On alternate evenings there are papers and readings from Theosophical literature. The programme is an excellent one.

THE BRANCHES now working with the Central States' Committee are: Cincinnati, Columbus, Englewood, Fort Wayne, Indianapolis, Loyalty, Milwaukee, Rapid City, Sioux City, Toledo, and Wachtmeister. All but three or four of these adjourned during the summer, but will soon recommence their regular meetings. Those who did not adjourn report steady work and progress. The Indiana Branches have been very energetic, having contributed the greater part of the Central States Lecturer's expenses. The Central States show great promise as a field for theosophical work. A "Campfire" of Theosophists held in Chicago September 7th, was in every way a success.

MISS BANDUSIA WAKEFIELD, Secretary of the Sioux City T.S., paid a visit to the Hartington, Neb., T.S. on Sunday, the twenty-fifth of August, and gave a lecture in the afternoon on "Theosophy and its relation to Christianity." The ministers of the city all warned their congregations against attending this lecture, and the Roman Catholic priest plainly told his congregation that those who attended would be excommunicated. Notwithstanding this showing of bigotry and intolerance a very large audience greeted Miss Wakefield. Over 200 persons were present, and after the meeting the speaker met the members of the Society and gave them many valuable hints on their work. Among those present at the lecture were teachers from various parts of the country who were in the town to attend the Teachers' Institute. One woman came fourteen miles under difficulties for the express purpose of hearing about Theosophy.

CENTRAL STATES LECTURER'S MOVEMENTS.

Burcham Harding is still engaged in Indiana. The central cities visited this month have exhibited the greatest interest. Public halls, court-rooms, or council-chambers have everywhere been lent gratuitously, and the newspapers have done great work in disseminating Theosophy. Audiences have averaged from 100 to 200 in spite of the tropical heat, and the leading thinkers of each place were usually present. August 20th, 21st, and 22d, he lectured in Temple Hall, Rochester, Ind. This is a spiritualist centre, but the more advanced among them formed a class for Theosophy, which met August 23d. At Peru, the lectures were withdrawn, a street-fair being a stronger attraction. August 28th and 29th he lectured in the Council Chamber, Kokomo, and on the 30th formed a class. September 2d and 3d he lectured in the Council Chamber at Wabash. Arrangements had been made for lectures to be given before the Teachers' Institute at Wabash, but were cancelled on the allegation that Theosophy was "sectarian." Correspondence in the newspapers gave much prominence to the unsectarian nature of Theosophy and the necessity for it in schools, where there is no system of ethical teaching. September 5th and 6th he spoke at Marion, in the Courtroom, and on the 7th formed a class. An Episcopal minister challenged the statement that the "Jews believed in reincarnation," and that "the Christian Church anathematized it in the sixth Century." Gibbons' *Decline and Fall of the Roman Empire* and I. L. Mosheim's *History of the Early Christian Church* were pro-

duced as evidence, and the newspapers published it in extenso, under the heading "Startling Revelations." September 9th and 10th he lectured at Logansport, and the Courtroom was crowded. The 11th a class met to study. September 12th, 13th and 14th he addressed meetings at Frankfort, in the Council Chamber. Also on the 14th he met the Shakespeare Club in Prof. Wood's parlors, and on the 15th a class for study was formed. The 16th, 17th and 18th he lectured in the Courtroom at Crawfordsville, and a class met on the 19th at Brother Reed's residence. One of the prominent features this month is the interest aroused among the public school authorities and teachers, presaging the day when it will be taught in all schools.

PACIFIC COAST NEWS.

SEATTLE BRANCH No. 1 reports that since it has taken up the subjects for discussion as given in the FORUM, renewed interest has been manifested by the members. The Sunday evening meetings are well attended and the carefully prepared lectures of the students are accomplishing much work in an effective way.

AURORA BRANCH, Oakland, Calif., has given the following Sunday lectures to fair audiences: August 11th, *What is Karma?* Evan Williams; 18th, *Theosophy Applied*, Mrs. J. D. Hassfurth; 25th, *Individuality and Unity*, Robert H. Gay; September 1st, *Evolution of Bodily Form*, A. J. Johnson; 8th, *Lynch Law*, Julius Oettl.

MRS. MERCIE M. THIRDS, formerly of Chicago Headquarters, has been elected Secretary of the Pacific Coast Theosophical Committee to fill the vacancy caused by the resignation of Mrs. Vera S. Beane, who retired on the advice of her physician that she must take rest. The Branches generally throughout the Coast have passed resolutions acknowledging the able services rendered by Mrs. Beane.

TRIANGLE BRANCH has obtained a room on the principle business street of Alameda and its members have furnished the room with bookcases, chairs, table, stove and necessary lighting arrangements. This room is used as the Headquarters for all Branch work. The Triangle Branch has certainly to be congratulated on its activity, and especially as this is not the result of the work of one member, but of nearly all.

SAN FRANCISCO BRANCH held its annual meeting September 3d. Dr. J. A. Anderson was reelected President, and Evan Williams was reelected Vice-President, Miss Ann Bryce was chosen as Secretary, and Mrs. McKaig as Treasurer. Sunday evening lectures have been given as follows in Red Men's Hall, San Francisco: August 18th, *Where Hell is*, Dr. J. A. Anderson; 25th, *The Theory of Cycles*, L. D. Nerwin; September 1st, *The Three Objects of the Theosophical Society*, T. H. Slater; 8th, *Is Theosophy a Vagary?* Evan Williams. The attendance has been very good. Anna Funcke, an eight-year-old member of the San Francisco Lotus Circle, took the steamer September 3d for Yokahama, Japan, where she goes to join her parents. She makes the trip alone, and is brimful of enthusiasm over the prospect of talking Theosophy to the Japanese.

ABBOTT CLARK'S TOUR.

Abbott B. Clark arrived in Santa Ana August 13th, on his tour through Southern California. Unity Hall was immediately secured and the following course of lectures advertised: "Sunday, August 18th, *Discontent in Society, Politics and Religion. A Theosophical Solution*; Wednesday, 21st, *Universal Brotherhood: its Scientific Basis*; Sunday, 25th, *The Evolution and Perfectibility of the Soul, or Karma. Reincarnation and its Proofs*; Wednesday, 28th, *Mahatmas, Who and What are They? or Man, his Nature and Destiny*." Though a town of only about 3000 inhabitants the audiences averaged thirty-five. Eleven half-column reports were printed by the county papers. Two lectures were also given to friends and neighbors, at the residence of Mr. Clark's parents in Villa Park. On September 4th Mr. Clark arrived in Los Angeles. With the aid of the local committee a Hall was secured in the centre of town and lectures advertised. The Branch meeting was attended in the evening and a talk given on the theosophical movement,

Masters and the work. Long interviews were printed in two of the leading papers. On Sunday, September 8th, *A Simple Outline of Theosophy* was the subject of the first of a series of seven Sunday lectures. The Hall was well filled, extra chairs being required. Reports were printed in all papers.

PACIFIC COAST LECTURER'S MOVEMENTS.

In 1892 Dr. Griffiths visited and lectured in Whatcom and Fairhaven, Washington. A small audience attended the lecture in Whatcom, and the daily paper ridiculed Theosophy in an editorial. He revisited that city and lectured August 22d, 23d and 25th to large audiences. August 26th a quiz was held attended by a larger audience than came out to the lectures. Two informal meetings were also held. Very great interest was shown, leaflets were distributed, and the paper that formerly ridiculed Theosophy commented as follows: "If Theosophy affects people at all, it will make them wiser and better." A class for study was formed, conducted by Mrs. E. G. Wilson, F.T.S., of Fairhaven, and meets weekly. No doubt there will soon be a branch at that point. Dr. Griffiths' lecture in Fairhaven in 1892 was very well attended. By the generosity of a New York member he was able to place a copy of the "Key" in the public library. A lady resident of the town—at that time a church-member, but dissatisfied—found the *Key* and upon its perusal becoming convinced of the truth and value of Theosophy, joined the T.S. and began local T.S. work. She purchased theosophical books, loaned them freely, and classes for study were formed in Fairhaven and Whatcom. On invitation of that lady, Mrs. Anna L. Blodgett, who has for years past devoted himself to T.S. work on Puget Sound, visited both cities and gave lectures. Some time since Brother E. O. Schwagerl and wife, of the Seattle Branch, were called to Fairhaven on business, and while there Brother Schwagerl gave a lecture in the Pavillion which was largely attended. Mrs. Schwagerl also held a number of meetings. As a result of all this work by different people Fairhaven Branch was formed. Dr. Griffiths lectured there in the Pavillion, August 21st and 24th, before large audiences. He was introduced by the Mayor of the city, who is interested in Theosophy. The President of the Fairhaven Branch is the editor of the leading paper of the city. The zeal and devotion of the oldest local worker has drawn about her a number of earnest members by whom the work will be continued with unabated activity.

Reports from the Victoria Branch state that larger attendance at branch and public meetings is the rule since Dr. Griffiths' visit there. Everett was next visited and a lecture given August 30th before a fair audience, and a number remained after the lecture. One resident had accumulated quite a theosophical library, which he lends, and had been a subscriber to the PATH. He applied for membership and will arrange for future lectures to be given by members of the Seattle Branch. August 31st and September 1st lectures were given in Snohomish. The interest and attendance at the first lecture showed that another was advisable, and this was attended by double the number.

The Lecturer had a busy time in Tacoma. Narada Branch has increased its membership since the last Convention, its commodious headquarters are nicely situated and furnished, and the branch and public meetings and classes for study are held there. Increased interest and attendance at all meetings is the rule on the part of the most desirable class—the studious and thinking people. A strong nucleus of theosophical workers exists in Tacoma, as the steady and telling work, past and present, demonstrates. Dr. Griffiths gave three lectures and one quiz while there, beside attending branch and other meetings, which filled the time from September 4th to 10th. Although there exists some business rivalry between the cities of Seattle and Tacoma, there are the most fraternal relations between the branches of both places, the members of which cooperate in T.S. work. Lecturers from one city visit the other, and other mutual work is done. All meetings of Narada Branch are open. This is the plan followed by nearly all of the Pacific Coast branches, and is in keeping with the principle of T.S. work, which is to make Theosophy accessible to all.

Olympia, Wash., was reached September 10th. Brother F. I. Blodgett accompanied the Lecturer, presided at one of the public meetings and rend-

ered other valuable assistance. Since the Boston Convention Olympia has had accessions to its roll, and also established local headquarters in cozy rooms at 416 Adams street, where branch and regular Sunday public meetings are held and which are very well attended. Quite a large lending library is located in the headquarters. Olympia also falls into line with the other branches and holds all its meetings open. A few devoted members have succeeded in making a live centre at that point. The Branch prospects are auspicious, in fact the whole Pacific Coast T.S. was never in better condition nor the outlook brighter. Whatever differences of opinion may exist as to minor matters, the Coast as a whole is united upon the main issue; namely, to carry on the work of the T.S. and spread Theosophy broadcast, so that it may become a household word and a potent factor for good in the daily life and conduct of the whole people. Two lectures and a quiz, also branch and other meetings, held in Olympia, were very well attended, a Justice of the Supreme Court, professional and newspaper men, and some of the leading minds of the city having been present at the public meetings. Dr. Griffiths left for Portland, Oregon, September 16th. Arrangements had already been made there for a series of lectures.

FOREIGN NEWS.

ENGLAND.

ENGLISH LETTER.

Since I last wrote, another charter for a Lodge in the newly-formed Society has been applied for. Some members of the Bristol Lodge who were outvoted when the old Lodge was called upon to ratify the Convention decision have now applied to Dr. Keightley for a charter to form a Lodge, to be known as the Clifton Lodge. Mrs. Clayton, late president of the Bristol Lodge, will probably resume her office under the new and happier conditions.

The rooms I spoke of as likely to be taken for the offices of the T.S. in Europe (England) are now leased by us, and in process of preparation for immediate habitation; the necessary funds having been most generously guaranteed. We naturally hope great things both for, and from, our new centre; this last month, however, so many members have been away for their annual holiday that there is not much actual news to give.

The report of Convention is out and a copy will probably be in your hands by the time this reaches you. As you will see, we have remained faithful to the pale yellow color for binding which was chosen for the first pamphlet we issued ("we" being the "Committee for Theosophical Propaganda").

The T.S. in Europe (Holland) is now *un fait accompli*; those indefatigable workers, Madame de Neuville and Miss Immerzeel, having kept together a faithful little band, who are now duly enrolled in the new Society. I hear, too, that M. Opperman, in Belgium, hopes soon to be able to follow suit on the same lines.

Alice Cleather.

CEYLON.

CEYLON LETTER.

It will interest the friends of Mrs. Higgins in America to learn that she has begun to build five small solid rooms for the Musæus School and Orphanage at the Cinnamon Gardens. Early this month the foundation stone was laid by Mrs. Higgins, assisted by Mrs. W. de Abrew. The work is now going on and will be completed in a few weeks. These rooms will be used as dormitories, until such time when the proposed main building is put up. It is sincerely hoped that Mrs. Higgins will receive material aid to carry on her excellent work in Ceylon.

The meetings of the Hope Lodge T.S. are regularly held on Sunday afternoons; the members are now studying the *Secret Doctrine*.—(Communicated.)

AUSTRALIA.

A NEW LODGE was formed here under the name of the Sydney N.S.W. Centre of the T.S. in America, and has at present thirty members. Brother T. W. Willans was elected President, Brother Fred Strafford Vice-President,

Brother A. A. Smith, Secretary, Brother E. Redman, Treasurer, and Sisters M. A. Minchen and Smart, and Brother E. Minchen completed the Executive Council. All our members are enthusiastic and earnest workers. Our public meetings on Sundays and Wednesdays are well attended and good discussions follow the reading of papers. The *Secret Doctrine* Class, conducted by the Secretary, is splendidly attended. The H. P. B. Class is blessed with the same spirit, life and force. The *Key* Class, conducted by Brother E. Minchen is in the same healthy condition. The Sewing Class, conducted by Sisters E. and M. A. Minchen has given much needed assistance during our trying winter months. We have got together an excellent library and during our enforced pralalyic state of apparent silence we have furnished and fitted our Lodge-room, and hope now to have a long and glorious spell of activity and usefulness.

NEW ZEALAND.

During the past month the following public efforts have been made to advance the Theosophical cause in this district: On July 12th at the weekly Lodge meeting S. E. Hughes read Dr. Hartmann's paper upon *Theosophy or Divine Wisdom*; on the 19th Mrs. Davy read a short paper on the *The Astral Light*, and Dr. Sanders read a portion of Mrs. Besant's paper upon *The Building of the Kosmos*; on Sunday evening, the 21st, in the Masonic Institute, Miss L. Edger, M.A., lectured upon *The Possibilities of Brotherhood*; on July 26th W. H. Draffin read a paper upon *The Purpose of Theosophy*; on August 2d a series of short papers were read upon *Heredity and Reincarnation*, by W. H. Draffin, S. Stuart, Miss L. G. Brqwnne, W. Will and Dr. Sanders; on Sunday evening, the 4th, in the Masonic Institute, Mrs. Sara Draffin lectured upon *There is no Death*.

GREETING FROM T.S. IN EUROPE.

In July we sent to the Convention of the European Section, in compliance with the proclamation made by our April Convention, a letter of brotherly greeting which was published in the *PATH*. The formalists there, also partisans of Mrs. Besant, rejected the address without the slightest cause save her request, and then the members who since formed the Theosophical Society in Europe retired, and in their meeting accepted our greeting. Their acceptance and response to us were delayed through inadvertence and pressure of time and affairs. It was received not long ago and is now published. [See p. 135, *PATH* of July, 1895, for the American letter to Europe.]

From the Theosophical Society in Europe, in Convention assembled, to the Theosophical Society in America.—W. Q. Judge, President; Elliott B. Page, A. P. Buchman, C. A. Griscom, Jr., and H. T. Patterson, Eastern Members of the Executive Committee; Jerome A. Anderson and Frank I. Blodgett, Western Members of the Executive Committee.

BROTHERS:—We cordially thank you, and the many Theosophists whom you officially represent, for the words of greeting and fraternal sympathy expressed in your address to us when assembled with others in Convention as the "European Section of the Theosophical Society." The hand of fellowship which you thus extend to us across the ocean we gladly grasp in the spirit of good feeling and kindness in which it is offered. Workers in the same movement and for the same cause, sharing the same hopes and aspirations, inspired by the same ideal, we feel no separateness from you because of distance, differences in organization, or for any other reason. Holding as we do that the outer organization of any society exists for the benefit of its members, and not the members for the organization, we agree that the true unity of the Theosophical Movement throughout the world "does not consist in the existence and action of any single organization, but depends upon the similarity of work and aspiration of those in the world who are working for it." Forms of organization, like all other forms, must change as their ever-living spirit breaks through the limitations which are no longer able to contain it; they must be changed as the mind discovers by experience that improvement is possible and necessary.

But no change of organisation or of form can affect the interior, real and permanent relationship between Theosophists wherever and however situated. It is clear that identity in outer constitution is no guarantee of inner unity; but it is also clear that inner unity can and should prevail irrespective of all differences in forms of government. Forms of government must vary as men and women differ in language, race and character; but as we have all proclaimed on many previous occasions, no such differences should be a barrier to Universal Brotherhood.

Therefore we face the future side by side with you as comrades, as coöperators in an ancient but never-dying Cause. Fellows in a movement which is the child of the ages and of our continued hopes, we must mutually share the responsibility for the future success or failure of that movement in this century. May we, therefore, work together as brothers, and in a spirit worthy of the work to which all of us are pledged; and may this corporate and official answer to your address, which we hereby welcome, stand as a lasting promise and memorial between us throughout the years that are yet to come.

Fraternally yours,

(Signed) ARCHIBALD KEIGHTLEY.

*Chairman First Annual Convention of the Theosophical Society in Europe
(organized as such.)*

LONDON, July 6, 1895.

REPLY TO THE T.S. IN EUROPE.

*Archibald Keightley, Esq., M.D., Chairman First Annual Convention of
the Theosophical Society in Europe (organized as such).*

DEAR SIR AND BROTHER:—I have just received the official announcement of the action taken last July by so many European Theosophists in refusing to coincide with those who rejected in a most unbrotherly manner the address sent to the European Section, T.S., you then forming an autonomous Society and inviting me to be its President. Having at the time received telegraphic information of these matters I then in the same manner sent my acceptance of the office. I now formally and officially accept, and send you also my congratulations. I beg to ask that the letter to the European Section may be considered as to you. I can only add that I am sure you will now be able to push forward the attempt begun by our beloved H.P.B. to break down the solid walls of formalism and conventionality which now in Europe stand opposed to the truths and benefits of true Theosophy. This is your mission, and whatever be the outward apparent result your earnestness and sincerity will determine the reality of your success.

Fraternally yours,

WILLIAM Q. JUDGE.

Sept. 13, 1895.

NOTICES.

BRANCH SECRETARIES are requested to report to Headquarters the nights and hours of meeting of their societies, so that visiting lecturers and others desiring to attend may be able to obtain the requisite information at Headquarters.

THE PATH will shortly issue a reprint of Dr. Herbert Coryn's *Devachan* or the Heavenworld.

Allay irritation with compassion, and anxiety with patience.—*Farewell Book.*

ÔM.

Ā U M

There are two extremes which he who has given up the world should avoid: a life devoted to pleasure—this is degrading, sensual, ignoble; and a life given to mortification—this is painful and profitless.—*Mahavagga, k. 1, c. 6.*

Let the wise man guard his thoughts, for they are very artful and rush wherever they list.—*Dhammapada, v. 36.*

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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.

MECHANICAL THEOSOPHY.

THE EARNEST, devoted student can hardly believe that there exist any theosophists sincerely holding a belief in theosophical doctrines but who are, at the same time, found to have such a mechanical conception of them as permits one to retain undisturbed many old dogmas which are diametrically opposed to Theosophy. Yet we have such among us.

It comes about in this manner. First, Theosophy and its doctrines are well received because affording an explanation of the sorrows of life and a partial answer to the query, "Why is there anything?" Then a deeper examination and larger comprehension of the wide-embracing doctrines of Unity, Reincarnation, Karma, the Sevenfold Classification, cause the person to perceive that either a means of reconciling certain old time dogmas and ideas with Theosophy must be found, or the disaster of giving the old ones up must fall on him.

Contemplating the criminal class and laws thereon the mechanical theosophist sees that perhaps the retaliatory law of Moses must be abandoned if the *modus vivendi* is not found. Ah! of

course, are not men agents for karma? Hence the criminal who has murdered may be executed, may be violently thrust out of life, because that is his karma. Besides, Society must be protected. You cite the bearing on this of the subtle, inner, living nature of man. The mechanical theosophist necessarily must shut his eyes to something, so he replies that all of that has no bearing, the criminal did murder and must be murdered; it was his own fault. So at one sweep away goes compassion, and, as well, any scientific view of criminals and sudden death, in order that there may be a retaliatory Mosaic principle, which is really bound up in our personal selfish natures.

Our naturalistic mechanician in the philosophy of life then finds quite a satisfaction. Why, of course, being in his own opinion a karmic agent he has the right to decide when he shall act as such. He will be a conscious agent. And so he executes karma upon his fellows according to his own desires and opinions; but he will not give to the beggar because that has been shown to encourage mendicity, nor would he rescue the drunken woman from the gutter because that is her fault and karma to be there. He assumes certainly to act justly, and perhaps in his narrowness of mind he thinks he is doing so, but real justice is not followed because it is unknown to him, being bound up in the long, invisible karmic streams of himself and his victim. However, he has saved his old theories and yet calls himself a theosophist.

Then again the mechanical view, being narrow and of necessity held by those who have no native knowledge of the occult, sees but the mechanical, outer operations of karma. Hence the subtle relation of parent and child, not only on this plane but on all the hidden planes of nature, is ignored. Instead of seeing that the child is of that parent just because of karma and for definite purposes; and that parentage is not merely for bringing an ego into this life but for wider and greater reasons; the mechanical and naturalistic theosophist is delighted to find that his Theosophy allows one to ignore the relation, and even to curse a parent, because parentage is held to be merely a door into life and nothing more.

Mechanical Theosophy is just as bad as that form of Christianity which permits a man to call his religion the religion of love, while he at the same time may grasp, retaliate, be selfish, and sanction his government's construction of death-dealing appliances and in going to war, although Jesus was opposed to both. Mechanical Theosophy would not condemn—as Christianity does not—those missionaries of Jesus who, finding themselves in dan-

ger of death in a land where the people do not want them, appeal to their government for warships, for soldiers, guns and forcible protection in a territory they do not own. It was the mechanical view of Christianity that created an Inquisition. This sort of religion has driven out the true religion of Jesus, and the mechanical view of our doctrines will, if persisted in, do the same for Theosophy.

Our philosophy of life is one grand whole, every part necessary and fitting into every other part. Every one of its doctrines can and must be carried to its ultimate conclusion. Its ethical application must proceed similarly. If it conflict with old opinions those must be cast off. It can never conflict with true morality. But it will with many views touching our dealings with one another. The spirit of Theosophy must be sought for; a sincere application of its principles to life and act should be made. Thus mechanical Theosophy, which inevitably leads—as in many cases it already has—to a negation of brotherhood, will be impossible, and instead there will be a living, actual Theosophy. This will then raise in our hearts the hope that at least a small nucleus of Universal Brotherhood may be formed before we of this generation are all dead.

WILLIAM Q. JUDGE.

LETTERS OF H. P. BLAVATSKY.¹

XII.²

THE effect of her work was spreading, at which she was overjoyed, founding with her usual buoyancy great hopes for her Society, the teachings she advocated and the people who followed them. But personally, at the bottom of her heart, she felt cold and lonely, in spite of the many devoted people around her. Her constant cry was, Oh for something Russian, something familiar, somebody or something loved from childhood! She was always glad to spend all her savings to have her sister or her sister's children with her. To please her, Madame Jelihovsky offered to ask the Rev. E. Smirnoff, the minister of the Russian Embassy Church in London, to call on her. H.P.B. was very pleased with the suggestion:

¹ Copyright, 1895.

² The next number, xiii, will close this series. In January another series of H.P.B.'s letters to Dr. F. Hartmann, will be commenced.

“But will he not refuse?” she wrote in return. “Maybe he also takes me for the Antichrist? What an inconsistent old fool I am: there is a gulf for me between the Catholic and Protestant clergy and our own priesthood. Is it not astonishing that I, a heathen, hating Protestantism and Catholicism alike, should feel all my soul drawn towards the Russian Church. I am a renegade, a cosmopolitan unbeliever—everyone thinks so, and I also think so, and yet I would give the last drop of my blood for the triumph of the Russian Church and everything Russian.”

During the winter of 1887 *Novoe Vremya*, one of the leading St. Petersburg papers, informed the Russian public that Helena Petrovna Blavatsky, a compatriot of theirs, had settled in London with the view of demolishing Christianity and spreading Buddhism, to further which she had already built a pagoda with Buddha's idol in it, etc., etc. She immediately wrote a letter on the subject to the office of this newspaper, in a very good-natured and humorous tone, but unfortunately it never was printed.

“Why should *Novoe Vremya* tell such fibs?” she wrote to Mme. Jelihovsky. “Whence could it gather that our intention is to preach Buddhism? We never dreamed of such a thing. If in Russia they read my *Lucifer*, our chief organ in Europe at present, they would learn that we preach the purest Theosophy, avoiding the extremes of Count Tolstoï, trying to reëstablish the purely Christlike Theosophy and life-giving morality. In the third, November, number there will be an article of mine (‘The Esoteric Character of the Gospels’) in which I stand up for the teachings of Christ, glorifying, as usual, his true doctrine, not disfigured as yet either by Popery or Protestantism. I, *i.e.*, we Theosophists, certainly do unmask Phariseeism and superstition of every kind. I do not spare Catholicism either, which has overdressed the pure teachings of Christ with unnecessary gewgaws and empty-sounding ritualism, or Protestantism which, in the heat of its indignation against the wilfulness of the Pope and the vanity of the Catholic clergy, has stripped the tree of truth of all its healthy bloom and fruit, as well as of the barren flowers, which were grafted on it by Popery. We mean, it is true, to give it hot to bigotry, to Phariseeism, to bitter materialism, but “Buddhism” is not the right word for them to use. Make of it whatever you can. People call me, and, I must admit, I also call myself, a heathen. I simply can't listen to people talking about the wretched Hindus or Buddhists being converted to Anglican Phariseeism or the Pope's Christianity: it simply gives me the shivers. But when I read about the spread of Russian orthodoxy in Japan,

my heart rejoices. Explain it if you can. I am nauseated by the mere sight of any foreign clerical, but as to the familiar figure of a Russian pope I can swallow it without any effort. . . . I told you a fib in Paris, when I said I did not want to go to our Church; I was ashamed to say that I went there before your arrival, and stood there, with my mouth wide open, as if standing before my own dear mother, whom I have not seen for years and who could not recognise me! . . . I do not believe in any dogmas, I dislike every ritual, but my feelings towards our own church-service are quite different. I am driven to think that my brains lack their seventh stopper¹ . . . Probably, it is in my blood . . . I certainly will always say: a thousand times rather Buddhism, a pure moral teaching, in perfect harmony with the teachings of Christ, than modern Catholicism or Protestantism. But with the faith of the Russian Church I will not even compare Buddhism. I can't help it. Such is my silly, inconsistent nature."

In May 1888 Madame Jelihovsky lost her son. Madame Blavatsky felt her sister's sorrow with her usual acuteness and passion, which is shown by the two following fragments:

" in a country new to you all, you, may be, will find some relief. Come, darling. Come all of you, my dears, do not grudge me this greatest joy. You will have a separate room, and we have a garden, a nice shady garden, with birds singing in it, as if in the country. You shall be comfortable, and the poor girls will have what little distraction is possible for them Smirnoff is also writing to you, advising you to come. He is so fond of you all. . . . He has just been to see me. He is the only person with whom I could talk about you as with an intimate friend. For God's sake make up your mind! do come! do not change your mind. The hope to see you has given new life to me. This is my first gladness, my first ray of light in the darkness of sorrow and suffering, of my *lonely* suffering, my untold suffering for you! Come, darling."

She certainly possessed a great faith in the undying nature of man, which amounted to knowledge, and without doubt she could have used her moral influence over her sister to console her. But the great kindness of her loving heart knew better than even this and she tried to soothe her loved ones with words about new, unfamiliar surroundings, her garden and birds singing in it, as simple as the first pangs of her sister's sorrowing heart.

¹ A Russian equivalent for "a bee in the bonnet."

Late in the autumn of 1888 there was a considerable lapse of time between her letters to her sister, at which Madame Jelihovsky grew impatient and wrote reproachfully to ask with what she was so very busy that she could not find a minute to write a letter. Madame Blavatsky answered :

“Friend and sister: Your thoughtless question, ‘What am I so busy with?’ has fallen amongst us like a bomb loaded with naïve ignorance of the active life of a Theosophist. Having read it, I translated your *Kushma Proatkoff*¹ into the language of Shakespeare; and, as soon as I translated it—Bert., Arch., Wright, Mead, and the rest of my home staff swooned right away, smitten with your defamatory question—‘what am I busy with?’ I, is it? I tell you, if there ever was in the world an overworked victim it is your long-suffering sister. Do take the trouble to count my occupations, you heartless Zoilas. Every month I write from forty to fifty pages of “Esoteric Instructions,” instructions in secret sciences, which must not be printed. Five or six wretched voluntary martyrs among my esotericists have to draw, write and lithograph during the nights, some 320 copies of them, which I have to superintend, to rectify, to compare and to correct, so that there may be no mistakes and my occult information may not be put to shame. Just think of that! White-haired, trained Cabalists and sworn Free-Masons take lessons from me . . . Then, the editing of *Lucifer* wholly depends upon me, from the leader and some other more or less lively article for every number, to the correcting of proofs. Then my dear Countess d’Adhémar sends me *La Revue Théosophique*; I can’t refuse to help her either. Then, I also must eat, like anyone else, which means supplying some other bread-winning article. Then the receptions, the weekly meetings, accompanied by learned discussions, with a stenographer behind my back, and sometimes two or three reporters in the corners,—all this, you can easily believe, takes some time. I must read up for every Thursday, because the people who come here are no ignoramuses from the street, but such people as the electrician K., Dr. William B. and the naturalist C. B. I must be prepared to defend the teachings of Occultism against the applied sciences, so that the reports of the stenographer may be printed, without correction, in our new monthly publication under the name of *The Transactions of the Blavatsky Lodge*. This alone, the stenographer and the printing—cost my theosophists nearly £40 a month . . . Since your de-

¹ *Kushma Proatkoff* is the author of very amusing parodies of philosophic aphorisms, of which H.P.B. was very fond.

parture they have all gone mad here; they spend such a lot of money that my hair stands on end Don't you see, they have written a circular to all theosophists of all the wide world: 'H.P.B.,' they say, 'is old and ill, H.P.B. wont stay with us much longer. Suppose H.P.B. died, then we might whistle for it! There will be no one to teach us manners and secret wisdom. So let us raise a subscription for the expenses, etc., etc. . . . ' And so they have raised a subscription and now spend money. And 'H.P.B.' sits with holes in her elbows, sweating for everybody and teaching them. Needless to say, I wont accept a penny for this sort of teaching. 'Your silver perish with you, for that you thought to buy the grace of God for money,' I repeat to everyone who imagines he can buy the divine wisdom of centuries for pounds and shillings."

The following two letters show how very open Madame Blavatsky was to new impressions, even in her old age. The first is from Fontainebleau, the second from Jersey, where she was taken by Mrs. Candler in the summer of 1889, less than two years before her death. Both are to Madame Fadeef.

"Delicious air, all impregnated with the resin of the pine forest and warmed by the sun, to which I am exposed whole days, driving in the lovely park—has revived me, has given me back my long lost strength. Just fancy, several theosophists came yesterday from London to see me, and so we all went to see the castle. Out of the fifty-eight state rooms of the palace I have done forty-five with my *own, unborrowed legs!* It is more than five years since I have walked so much! I have ascended the entrance steps, from which Napoleon I took leave of his guardsmen; I have examined the appartments of poor Marie Antoinette, her bedroom and the pillows on which rested her doomed head; I have seen the dancing hall, *gallerie de François I*, and the rooms of the "young ladies" Gabrielle d'Estrée and Diane de Poitiers, and the rooms of Madame de Maintenon herself, and the satin cradle of *le petit roi de Rome* all eaten up up by moths, and lots of other things. The Gobelins, the Sèvres china and some of the pictures are perfect marvels! I have also put my fingers on the table on which the great Napoleon signed his resignation. But best of all I liked the pictures embroidered with silk *par les demoiselles de St. Cyr* for Madame de Maintenon. I am awfully proud of having walked all around the palace all by myself. Think of it, since your stay in Würzburg I have nearly lost my legs; and now, you see, I can walk all right But what trees in this *doyen des forêts!* I shall

never forget this lovely forest. Gigantic oaks and Scotch firs, and all of them bearing historical names. Here one sees oaks of Molière, of Richelieu, of Montesquieu, of Mazarin, of Béranger. Also an oak of Henri III, and two huge seven hundred year old trees *des deux frères Faramonds*. I have simply lived in the forest during whole days. They took me there in a bath-chair or drove me in a landau. It is so lovely here, I did not feel any desire to go to see the Exhibition."

Then from Jersey :

"Well, my old comrade, I have seized a short little minute in the interval of work, which is simply smothering me after my inertia and laziness at Fontainebleau, and write to you in bed, in spite of being perfectly well. The doctor has put me there for precaution's sake, as lately my knees have been aching a little. I have been brought her by my Mrs. Ida Candler, an American friend, so that I might get some sea air. The house is quite close to the shore, yellow sand begins right from the steps. On three sides the house is drowed in trees and flowers. Camellias and roses, as if we were in Italy! A lovely island and so curious. They have a government of their own here, England being acknowledged only nominally, mostly for the sake of the pompousness. They issue their own coins and keep to their own ancient Norman laws. For instance, in case some person wants to catch a thief in his garden or simply box somebody's ears, he must shout, before he proceeds to do so : '*Haro! Oh, Rollo, mon prince et mon seigneur!*' Otherwise he will catch it himself. This "Rollo" is the first of the Norman princes, father of Robert the Devil, a giant and a hero, who took the island from the Druids. The inhabitants speak a funny kind of French; but they are awfully offended if anyone says they are French or English. 'I am a Jerseyman, and no one else' they say."

THE BODILY SEATS OF CONSCIOUSNESS.

(Concluded from October number.)

(b) But the mind has its own proper mental or intellectual consciousness, wherein it applies itself more particularly to the brain than to the body elsewhere; and connected with the brain are the proper mental and intellectual memories. This is the second of the three possibilities of consciousness, and its activities

are registered by its own organ of memory. Try and remember an event or a train of thought you have nearly forgotten and you will shortly perceive by a sense of fulness or even a headache that it is with the brain you are working. It is with the brain that are registered the memories of all things that we did with thought, inasmuch as it was by the brain that we did them. For the intellectual consciousness is the organ of the judgment and comparisons of cognitions of any plane, and without it all cognitions of all planes must remain comparatively unrelated and so not knowledge proper. We walk to a place and remember afterwards whatever we thought about on the journey, not the steps we took. Walking is done by the spinal cord and it alone has the mechanical memory of the method, not the brain, though there is a continual intercommunication between the organic and cerebral memories. The association of thoughts, ideas, pictures and sensations arises from that interchange and relation. The stomach preserves the memory of the method of digestion. That is not in the brain, and like walking, it can go on when thought is otherwise occupied. States of consciousness, whether sensuous or spiritual, to be remembered, must be reawakened where they arose. Though they may involuntarily awake by association, the mind holds the key to their voluntary awakening and comparison. Connected with the brain are the memories of all things whatsoever to which the mind has ever applied itself, and no others. The mind, entering the sensuous state, gathers up as food some of the leading cognitions of the senses, which thereupon become mental pictures, and carries those it has seized to the brain for registration in memory. I go into a strange room and bend my mind to a study of it. The whole picture of the room, entering my senses, the eyes, the ears, the nose, enters the sensuous consciousness of the mind which for that purpose has voluntarily entered the sensuous state. Thereupon there exists in my mind a complete picture for brain registration. I say I am conscious of the room. Let us particularize a little. Say there is a red mark on one of the walls. A bit of the retina of the eye vibrates in accordance with that mark. This vibration flows back from the eye along the ether in the centre of a nerve thread, and, passing through the brain, reaches a cell on its surface, a cell which thereupon vibrates in response to the red mark. The eye saw the mark first, and afterwards I see it. The brain-cell ceases after awhile to throb to that red vibration. Part of the energy of vibration leaves the cell and passes out into the ether, the astral aura about each of us, and there is thereafter in my astral

picture-gallery a picture of the red spot, an astral picture or point of defined energy in space capable of pouring its energy back into that cell and reawakening its vibrations and therefore my memory of the spot. Wherefore the cell, while it remains healthy is the key to that memory. For when it revibrates in connection with the astral picture, and the vibration flows downward as far as the retina, the whole of the primary conditions under which I noted the spot reëxist, only somewhat more faintly. So I faintly re-see the spot, and that is the process of memory. If all this occurs too vividly, say when all the brain-cells are throbbing too fast in fever, it may be as vivid as the primary cognition and so become an hallucination. Similarly, in the case of the room, other cells take up and vibrate to other leading features of the walls. Suppose there was a blue mark alongside of the red. This is taken up by a cell adjacent to that which took up the red. When I turn my attention to other matters, both red and blue cells discharge their vibrations into the ether, wherein exists henceforth a little picture of two spots side by side, one red and one blue. Now suppose I am in another room, and on a wall facing me again exists a red spot which I note. It follows the easy path traced by the first, reaching the same cell, and perhaps finally the first astral picture. This consists of two spots, but when one of them, in this case the red, is thus reinforced, the reinforcing energy will overflow into the other. So there will be recalled to my memory the two spots of the first wall and I shall say that this second wall reminds me, by its partial resemblance, of the first.

So while a brain-cell is vibrating, and at the same time giving off vibratory energy to the ether, such overflowing etheric vibrations from point to point may wake up all kinds of old pictures of the past of which also they form a part; and these, affecting their related cells, will cause the dead and spectral past to spring suddenly into life and color. But the cells of this present brain cannot wake up ether-pictures to which they never give rise, but which, connected with the last birth, were given origin by and keyed to a brain long since dead. Hence, though the complete astral gallery of the last life remains about us, it is now closed to us. The cells of *this* brain have only electric wires to the pictures of *this* life, which they themselves awoke in the astral light. So we may lose certain memories, if the brain-cells that are keyed to them become destroyed by disease. The memories remain as astral pictures, but we have lost the key to that gallery. Of course, if we know how to raise our conscious-

ness above the brain limits, we can reach these pictures and a million others, and to these we may key some brain-cells for the purpose of future ready reference, but this requires training. Similarly we cannot remember much of the astral picturing of dreams, because in the transit down to the ordinary consciousness we do not key the brain-cells to those astral pictures, or but to few of them. So the brain-cells lie between our ordinary consciousness and the astral world, and whatever of the astral, whether memories of this or another life, or astral visions, reaches us here, must, I think, do so by exciting some brain-cells. In deep sleep we go through and far beyond the astral planes, but as we cannot key the brain-cells to any of these high experiences, we can recover little or nothing of that which survives only as dim feelings or as the tattered shreds of blended dreams. So knowledge and consciousness remain unified.

It seems therefore that the brain must do its work in terms of pictures, and that pure brain thinking is a comparison of these. To recall an emotion, you must reawake to that effect the organ that gave rise to it. You can only remember a toothache by re-arousing the pain in the offending nerve in a shadowy manner, though it would become less and less shadowy by continuance. You can only remember hunger by making the nerves behind the stomach partly reproduce it. Hunger in the stomach sets up such associated pictures as a meal-table in the brain, and in the brain are only those pictures, not the hunger. Hunger in sleep will cause the brain to make a very real picture of a meal. You can recall hunger by reversing the process, creating the alluring picture of a chop, and *this* awakes the "brain of the stomach." You can start at any point of this circuit of consciousness and go forward or backward. When you see a man hunting for food, you could do as the scientists do, elaborately tabulate and measure his actions, and arrive at no result except your tables. But you know that when you yourself go through those acts it is in response to the inner emotion of hunger, and so, going at once beyond the outer observation of science, you grasp the real fact of the situation, namely, that the man's actions are caused by hunger. You have got from effect back to cause. Apply that very process to all nature, and in different parts of your being you will be able to find or feel the cause at the root of every effect or movement in nature, at once reaching to a wisdom behind and above that outer observation and measuring we call science. But there are parts of nature that cannot find their counterpart in us in any such kamic organ as the stomach; if we would understand

these we must use other seats of feeling. We are all in the habit of living too exclusively in the brain, and for that reason are materialistic. The materialist requires that all the divine play of nature should manifest to his brain, which can really only concern itself with the outer pictures; and this on penalty of relegation to the domain of the "Unknowable." The brain cannot reflect the soul of nature, which is not a picture. The heart must do that, and *that* organ of knowledge we do not cultivate and so deny soul in nature. The brain cannot reflect the hunger in our meal-hunting man, and to be logical the materialist should therefore deny his hunger and relegate to the "Unknowable" the cause of his actions. We answer part for part to nature, and each part of us must interpret its own part of nature. The mainspring of nature is in its heart, and to understand *that*, our own heart must be used.

(c) And this brings us to the third of the three planes of human consciousness and its bodily seat, for the body is the temple of many things high as well as low.

Krishna says of himself in the *Bhagavad Gita*: "I am the ego which is seated in the hearts of all beings." *The Secret Doctrine* says "That class of the Fire-Dhyanis which we identify with the Agnishwattas is called in our school the Heart of the Dhyani Chohan body, and it is said to have incarnated in the third race of men and made them perfect. A mysterious relation exists between the essence of this angelic Heart and that of man. And the Egyptian defunct invokes his heart or the deity of it as necessary to and presiding over his incarnations. It was taught by H.P.B. that "Every cell in the human organism corresponds with a like cell in the divine organism of the manifested universe, which is an intelligent unit in this or that hierarchy of beings." This refers of course to the informing life of each cell, a life that is withdrawn at bodily death, and makes it clear that there is a specific identity of life-essence in each cell of the body and some conscious being in the cosmos, man epitomizing the universe; and further that the informing spiritually conscious life-essence of the human heart is derived from and forever linked with the Agnishwattas who awaken in man self-consciousness, egoism. The pulse of the divine life of the Universe, source of all wisdom, is in the beat of the human heart. H.P.B., speaking of the brain of man, teaches that it is "the direct recipient of the impressions of the heart" which are spiritual, and then shows the macrocosmic parallel thus. "The universe possesses a brain as the organ of its mind. This brain though not objective to our senses is

none the less existing. As in man so in the universe. Every organ *therein* is a sentient entity, and every particle of substance" (material or spiritual) "is a cell, a nerve centre, which communicates with the brain-stuff."

But what are the ideations of the heart-consciousness? What is spiritual consciousness, and who is the spiritual man? Is emotion spirituality? There may be base emotion as well as noble. Is intellection spiritual? Intellection may be used for the vilest objects. We must separate off spirituality from its concomitants. Let us get something to the point from the *Bhagavat Gîtâ*, that sacred home for all souls who would find rest and wisdom.

The primeval spirit is that "from which floweth the never ending stream of conditioned existence." It is then the eternal root. "It is even a portion of myself which draweth together the five senses and the mind in order that it may obtain a body and may leave it again." So it is also the root selves of men, and "devotees who strive to do so see it dwelling in their own hearts." In living nature it is clothed with the qualities and those who would find it must go beneath them, by *feeling*, and find the life. "It is the light of all lights, and it is wisdom itself, the object of wisdom, and that which is to be obtained by wisdom; in the hearts of all it ever presideth." It is with the heart that its presence is to be felt and understood, not the brain. The heart consciousness is one that reflects in feeling the motive essence lying within the outer ways of nature, thus sympathetically knowing them and generating real wisdom.

If now with this as a starting-point we turn to the "First Principles" of Herbert Spencer's philosophy, we shall find something which seems to me not far from some of this. For he shows that behind all forms in the two worlds of matter and of consciousness, deeper than all changes, must be held to lie an absolute reality which on the one side is the substratum of consciousness and on the other that of matter, whilst in it inhere all the laws that rule the changes of both. There is little in Herbert Spencer's First Principles that might not be of value to the student of the *Bhagavad Gîtâ*, and throughout its pages is a solemnity behind the words that places it in harmony with the profound and solemn devotion of the poem. The spiritual man is he who feels in himself that absolute reality of Spencer, the spirit of the *Gîtâ*. Only, when the outer consciousness has suspended its changes, we are taught in the latter that that root-soul can be consciously attained by the man who thus mounts to it by long devotion and meditation. Do we know our own con-

sciousness as one with that supreme source of consciousness? It *is* one, in the heart, but do we think from there? Yet to think from there, or rather to feel, and to think from the brain, mark apart the spiritual and the intellectual men.

Why does the boulder crash from hanging cliffs into the foaming sea? Because of the life-bond stretching and drawing through space from earth to crag, a force of the world-life in the heart alike of man and nature. Or with the brain we can say gravitation, acting inverse to the square of the distance. Why does the tree throw up in the spring a million opened leaves to the Sun? By the very same leap and outgoing glow of conscious life that makes the child shout, the lover woo, the heart of the poet make thought glow into passion and words fall into the cadencies of music, the outgoing of spirit into matter. Every movement of nature has its reflection, its counterpart, its explanation therefore, in the consciousness of the heart of man, and he is spiritual who can read out his own heart into nature and her ways. In the heart glows that one eternal life that is the life of nature; it comes and goes in its degrees, it takes every form and flows through each to all others, lending to each a consciousness. Blessed is the consciousness of man in that it can, as can that of no other form in nature, find and recognize and learn from its source. In a moment can be learned in the heart the purpose of that leaved and flowered splendor of the tree, though words can bear little relation to such a piece of knowledge. If we give many moments through the years, surely consciousness will grow, deepen, understand, and we shall find in our hearts every secret, every purpose, the causality of every stir of the tree's half-blind life; and this would be the recovery of memory of what, ages and ages gone, was our own whole life. Going on through years and lives, we shall learn more and more of the path of the Spirit in all worlds and all consciousnesses. Following this path, there are many even amongst ourselves who have gone far; and yet, since they speak but the words of the poor brain, they do not in writing or speech betray their place in this school of nature. These, when we meet them, we run the risk of slighting, and may entertain angels unawares. Such men must be known by the heart.

What shall we do to get on this path of complete wisdom? It is an easy path, no violence is needed. How shall we know we are upon it? To any one who with earnestness should ask: Am I on it? the answer would be *yes*; for the very wish for such a journey is a movement of the heart that *is* that path.

If the self of the tree elected to dwell in the leaves, it would die with oncoming autumn; if it have home in the root, it will watch all springs and all autumns unmoved; so in man the self in the heart throws up the foliage of life, and we elect to dwell in that finite. We hold to the brain and to body, to feeling, to passion, to sensation, to all that is young and strong for a spring but whose autumn is certain. "Those who are wise in spiritual things grieve neither for the death nor the living. I myself never was not, nor thou, nor all the princes of the earth, nor shall we ever hereafter cease to be. As a man throweth away old garments and putteth on new, even so the dweller in the body, having quitted its old mortal frame, entered into others which are new". That is the Gîtâ again, pointing out the easy path, a path that only seems hard when we think of it with the brain. The thoughts of the Gîtâ are spoken to the personal self from the heart of each of us, translated into words that the brain may comprehend; but to the hearing of him who is willing to give prolonged and deep attention, trying to attain the while his highest consciousness, there arises within and about the words the keynote and harmonies of another world, sounded from the heart. It is the same with the stanzas of the *Secret Doctrine*; they must be heard and felt from the heart, since in the heart is that very power which brought forth the worlds and will again withdraw them. The processions of the Universe, like those of the tree, must be *felt*, if we would understand them. They are states of feeling, reflected in the rhythm of the stanzas. We can note the graded increase of the pulse. First there is stillness and the flow of word-tone is very smooth. "The eternal parent, wrapped in her ever invisible robes had slumbered once again for seven eternities. Time was not, for it lay asleep in the infinite bosom of duration. Alone the one form of existence stretched boundless, infinite, ceaseless, in dreamless sleep, and life pulsed unconscious in universal space throughout that all presence." Through the stages reflected in the second stanzas the pulse of the heart of the world stirs a little, and in the third it moves into real life. "The last vibration of the seventh eternity thrills through infinitude. The vibrations sweeps along, touching with its swift wing the whole universe, and the germ that dwelleth in darkness." And in the fourth arises the great movement and the marshalling of the forces of the "Army of the Voice." It is with the heart, not firstly or finally the brain, that we approach some understanding of that vast drama, just as we understand the falling cliff, the unfolding tree, and the purposes of human life. For

thus sympathetically comes our understanding of men. In this work we cease neither to act nor to think. At once we think and act with greater range and scope. We make too little allowance for the possibilities of time. Finding that we can for a moment retire to the heart and let the force there drive the body to its work and duties, we are disappointed because in another instant the currents flash again to the brain and leave us as before, the petty man of this body and habit and name. Think what the years will do if we try only for a little, daily, to seek sanctuary in the heart. The little cares of life will begin to take their proper insignificance, and the small resentments of daily injuries cease to be. Nature will lose to our eyes her dead externality and become the changeful home of that golden flame we have begun to find in our own hearts. Charity for all men will soften our thoughts and words, for we shall see that what they do that we call evil means only that they have not yet become aware of that light we have begun to seek. If the stone and the tree have it, how much more humanity, its chiefest work and embodiment. To those who will, then, the "Path" in one aspect may be counted easy. Not easy the uttermost surrender to the guidance of the Voice, but the *beginning* that leads to the great end *is* easy. The voice is conscience, but it is very much more than we are accustomed to intend by that word. At the dawn, when first the darkness began to break, it alone was; thought, life, will, and about it the veils of mother-substance. Down the long ladder of being it gave form to the formless, life to form, consciousness and law to life. Turning upon itself, the life and consciousness became those of man, and in man is still in its purity that unfading flame, the old light, the master-thought of the world. Is the finding of it too difficult? "The man whose devotion has been broken off by death goes to the region of the righteous, and is then born on earth in a pure family, or even among those who are spiritually illuminated. Being thus born again he comes in contact with the knowledge that belonged to him in a former body, and from that time he struggles more dilligently towards perfection. . . . Even if only a mere enquirer he reaches beyond the outer words of the scriptures."

The stillness of the lake, the movement of the ocean, the stir of the spring-life in the tree, the passions and hopes and loves that play in mankind, the mediation of the wise, the light of the consciousness of a Master, the thought on which rests the universe, all these things are to be understood by each in the heart, and wisdom gathers from life to life. HERBERT CORYN.

“COLOR MUSIC.”

COLOR MUSIC” is the name given by Mr. A. Wallace Rimington to a “new art” of which he claims to be the discoverer, and as this new art or discovery of his has taken him some considerable way along the lines upon which many of us—pupils of H.P.B. and students of the *Secret Doctrine*—are working, I have thought that a short account of it might interest readers of the PATH.

Mr. Rimington’s first exposition of his new art was to a crowded audience at St. James Hall. Finding that the gentlemen was an old family friend, I wrote to him on the subject and obtained from him a copy of the address with which he prefaced the first performance on his “color organ,” and in which he briefly sets forth the “how” and the “why” of his discovery. I find from a study of the programme which Mr. Rimington provided for his guests and a printed copy of which he sent me, that this said “color organ” is the particular instrument which he has invented for producing the color-music, although the mechanism used is entirely different from that which we are accustomed to connect with the organ proper.

The new instrument resembles an organ—hence its name—and is provided with a keyboard, constructed exactly like that of a pianoforte, and upon which any piece of music suited for a keyed instrument can be played. The result appears upon a large screen or color-field of drapery, which—in the performance given at St. James’ hall—occupied the whole of the end of the concert-hall; and upon this screen every note or combination of notes struck on the keyboard showed itself in floods of color. The programme was a varied and most instructive one. The pieces of music chosen were sometimes given simultaneously on the pianoforte and color organ, and sometimes with the latter alone; but an extract from Dvóřák was given in both sound, color *and form*, the latter being “introduced during a few bars” as the “form produced by musical sounds upon a liquid film on the Watts-Hughes principle.” So here we have practically demonstrated the reality of the triad postulated in the *Secret Doctrine* teachings as underlying all manifestation, viz, form, sound and color, or more properly, number, color and sound. Wisdom is again, as ever, justified of her children, and there are abundant signs that H.P.B.’s prophecy is coming very near to its fulfil-

ment, though we still number five more years to the completion of the century.

That Mr. Rimington's ideas are very advanced and almost coincident with the teachings of the esoteric philosophy the following extracts from his speech will show; he says:

If we take a ray of white light we have that which contains every color in nature. Such a ray may be split up into all the colors which compose it, by being passed through a prism and spread out into what is known as the spectrum band. . . . In the instrument I have invented, and which I propose to call the "color organ," I have taken a certain number of points, at carefully calculated intervals, along the whole of this spectrum band, and have devised means for obtaining the color at these points as accurately as possible, in much larger quantity, and in variable intensity. The colors thus selected have been placed under the control of a keyboard like that of a pianoforte. . . .

This new art introduces three novel elements into the use of color—*vis*: time, rhythm and instantaneous combination.

It is evident these three elements are associated with one other art only—namely, music. Notes of music and notes of color can in these respects be treated in exactly the same way. . . . There are, however, other reasons for attempting to use color as we use musical sounds, but about which there will be some divergence of opinion. . . .

Taking the spectrum band as the basis of all color, there are two remarkable points of resemblance between it and the musical octave. . . . The first of them is that the different colors of the one, and the different notes of the other, are both due to various rates of vibration, acting on the eye or the ear, . . . (passing to) the second and equally remarkable analogy between the octave of color and the octave of sound.

If we measure the rate of vibration at the first visible point at the red end of the spectrum, we shall find it is approximately one-half what it is at the extreme violet end. Now in music, as we all know, this relationship is the same. If we take the first and last notes of an octave (by which I mean the twelfth) the latter has nearly double the number of air vibrations—and the first note of the new octave has exactly double."

The point, therefore, that Mr. Rimington goes on to suggest and emphasize is that as the blue end of the spectrum shows a tendency to a return to red in the violet, and the red end of the spectrum shows a similar tendency towards a reëpearance of blue, in the fact that it passes from scarlet to carmine before it fades away, so it may be surmised to be almost a certainly that if our eyes could see them *the colors of the visible spectrum would probably repeat themselves in successive octaves, in the great invisible portions beyond the red and the violet.* This is quite the nearest approach to our septenary scale, seven times repeated, that I know of; and Mr. Rimington has worked from "these remarkable physical analogies" in the construction of his new instrument, thus demonstrating their correctness as hypotheses. Fur-

ther, he seems to be of the opinion that "the close physical analogy between the octaves of color and sound has its physiological and psychical counterpart." Mr. Rimington's ideas are therefore seen to be capable of a much greater development, and Theosophists will watch with interest for indications of the particular direction along which they will extend. At least he has done us an unconscious but most signal service in thus proving by practical demonstration the intimate vibratory correlation that exists between sound, color and form.

Alice L. Cleather.

BHAVAGAD-GITA—CHAPTER VII.

THIS CHAPTER is devoted to the question of that spiritual discernment by means of which the Supreme Spirit can be discerned in all things, and the absence of which causes a delusion constantly recurring, the producer of sorrow. Krishna says that this sort of knowledge leaves nothing else to be known, but that to attain it the heart—that is, every part of the nature—must be fixed on the Spirit, meditation has to be constant, and the Spirit made the refuge or abiding-place. He then goes on to show that to have attained to such a height is to be a Mahâtâmâ.

Among thousands of mortals a single one perhaps strives for perfection, and among those so striving perhaps *a single one knows me as I am*.

This points out the difficulty to be met in any one life, but is not cause for discouragement. It simply makes clear the fact, and thus also punctures the boastful claims of those who would pretend to have reached perfection but do not show it in their acts.

He then gives an eightfold division of his inferior nature, or that part of the Universal One which can be known. This is not the nature of man, and does not oppose the theosophical sevenfold system of human principles. No particular theosophical classification for the divisions of nature has been given out. It would, on the one hand, not be understood, and on the other, disputes leading to no good end would follow. He might as well have stated the twenty-fivefold division held by some other school. This "inferior nature" is only so, relatively. It is the phenomenal and transient which disappears into the superior at the end of a kalpa. It is that part of God, or of the Self, which chose to

assume the phenomenal and transient position, but is, in essence, as great as the superior nature. The inferiority is only relative; as soon as objective material, and subjective spiritual, worlds appear, the first-named has to be denominated inferior to the other, because the spiritual, being the permanent base, it is in that sense superior: but as an absolute whole all is equal.

Included in the inferior nature are all the visible, tangible, invisible and intangible worlds; it is what we call Nature. The invisible and intangible are none the less actual; we know that poisonous gas, though invisible and intangible is fatally actual and potential. Experiment and induction will confer a great deal of knowledge about the inferior nature of God and along that path the science of the modern west is treading, but before knowing the occult, hidden, intangible realms and forces—often called spiritual, but not so in fact—the inner astral senses and powers have to be developed and used. This development is not to be forced, as one would construct a machine for performing some operation, but will come in its own time as all our senses and powers have come. It is true that a good many are trying to force the process, but at last they will discover that human evolution is universal and not particular; one man cannot go very far beyond his race before the time.

Krishna points out to Arjuna a gulf between the inferior and the superior. This latter is the Knower and that which sustains the whole universe, and from it the inferior nature springs. So the materialistic and scientific investigator, the mere alchemist, the man who dives into the occult moved by the desire for gain to himself, will none of them be able to cross the gulf at all, because they do not admit the indwelling Spirit, the Knower.

The superior nature can be known because it is in fact the Knower who resides in every human being who has not degraded himself utterly. But this must be admitted before any approach to the light can be made. And but few are really willing, and many are unable, to admit the universal character of the Self. They sometimes think they do so by admitting the Self as present, as contiguous, as perhaps part-tenant. This is not the admission, it leaves them still separate from the Self. All the phenomenal appearances, all the different names, and lives, and innumerable beings, are hung suspended, so to say, on the Self. Thus:

And all things hang on me as precious gems upon a string.

A number of preëminently great and precious things and powers are here enumerated and declared to be the Self; while next

the very delusions and imperfections of life and man are included. Nothing is left out. This is certainly better than an illogical religion which separates God from the delusions and cruelties of nature, and then invents a third thing, in the person of a devil, who is the source of human wickedness. All this further accentuates the difficulties in the way. Krishna says the illusion is difficult to surmount, but that success can be attained by taking refuge in the Self—for he is the Self. The entire congregation of worshippers who are righteous find favor with the Self, but those who are spiritually wise are on the path that leads to the highest, which is the Self.

This means, as Krishna says, that those who with the eye of spiritual wisdom see that the Self is all, begin to reïncarnate with that belief ingrained in them. Hitherto they had come back to earth without that single idea, but possessed of many desires and of ideas which separated them from the Self. Now they begin to return fully at rest in the Self and working out their long-accumulated karma. And at last they become what was mentioned in the opening verses, a Mahâtâmâ or great soul.

There is, however, a large number of persons who are in the class which has been deprived of spiritual discernment "through diversity of desires" or who have not yet had discernment for the same reason. The verse reads as follows:

Those who through diversity of desires are deprived of spiritual wisdom, adopt particular rites subordinated to their own natures, and worship other Gods.

Although these words, like the rest of the colloquy, were spoken in India and to a Hindû, they are thoroughly applicable in the west. Every mode of thought and of living may be called a rite gone over by each one as his conscious or unconscious religion. A man adopts that which is conformable, or subordinate, to his own nature, and being full of desires he worships or follows other Gods than the Supreme Self. In India the words would more particularly mean the worship, which is quite common, of idols among those who are not educated out of idolatry; but they would also mean what is said above. In the west these "other gods" are the various pleasures, objects, aims and modes of life and thought, be they religious or not, which the people adopt. They have not the many thousands of gods of the Hindû pantheon, each one for some particular purpose, but it comes to the same thing. The idol-worshipper bows to the god visible so that he may attain the object of his heart which that god is supposed to control. The western man worships his object and strives

after it with all his heart and mind and thus worships something else than the Supreme Imperishable One. The god of one is political advancement, of another—and generally of most—the possession of great wealth. One great god is that of social advancement, the most foolish, hollow and unsatisfactory of all; and with it in America is yoked the god of money, for without wealth there is no social preëminence possible except in those cases where official position confers a temporary glory. The mother often spends sleepless nights inventing means for pushing her daughter into social success; the father lies wakefully calculating new problems for the production of money. The inheritors of riches bask in the radiance coming from their own gold, while they strive for new ways to make, if possible, another upward step on that road, founded on ashes and ending at the grave, which is called social greatness. And out of all this striving many and various desires spring up so that their multiplicity and diversity completely hide and obstruct all spiritual development and discernment.

But many who are not so carried away by these follies attend to some religion which they have adopted or been educated into. In very few cases, however, is the religion adopted: it is born with the child; it is found with the family and is regularly fastened on as a garment. If in this religion, or cult, there is faith, then the Supreme Self, impartial and charitable, makes the faith strong and constant so that thereby objects are attained. In whatever way the devotee chooses to worship with faith it is the the Supreme which, though ignored, brings about the results of faith.

A curious speculation rises here; it may be true, it may be not. It can be noticed that millions of prayers are recited every month addressed to the One God, all through Christendom, asking various favors. Millions were offered for the conversion to a better life of the Prince of Wales—they failed. The rain ceases and prayers are made, but the dryness continues. Candles are lighted and prayers said to stop the earthquake which is destroying the city—the quakings go on until the impulse is ended and the city ruined. It is perfectly impossible to prove answers to prayer in enough cases to convince the thoughtful. Now, the speculative thought is, that perhaps the prayers offered to an unmanifested God have no effect, for to be effectual the Being appealed to must have a separate existence so as to be able to intervene in separated manifested things. Christians do not possess the statistics of results from prayer offered to Godsin

Oriental countries. The usual cases brought forward in the west are such as the orphan asylum, for which nothing is asked except in prayer. But in India they have institutions similarly—but not so lavishly—supported and no asking alone save to the particular patron god. It is a matter of strong, constant faith which carries the thoughts of the prayer into the receptive minds of other people, who are then moved by the subconscious injected thought to answer the request. Now if the prayer is offered to an unseen and unknown God the faith of the person is not firm, whereas perhaps in the case of the idol-worshipper, or of the Roman Catholic addressing himself to the Mother of God—with her image before him, the very presence of the representative is an aid to constancy in faith. All this applies of course to prayers for personal and selfish ends. But that prayer or aspiration which is for spiritual light and wisdom is the highest of all no matter to whom or what addressed. All religions teach that sort of prayer; all others are selfish and spiritually useless.

WILLIAM BREHON.

CLAIMING TO BE JESUS.

IN ONE of the letters written by the Master K.H. and printed by Mr. Sinnett it is said the world [including doubtless East and West] is still superstitious. That this is true can hardly be denied, and in America the appearance of many who claim to be Jesus and who thus gain followers, shows how foolish and superstitious people yet are.

A man named Teed appeared in New York and is now in some western city, who said he was Jesus. He had a theory of our living inside a hollow globe. He induced a wealthy woman to give much money, and still has followers in his present place.

In Cincinnati a Mrs. Martin declared herself to be the Christ, and immortal. She gathered believers. But unfortunately in the summer of this year she died. Her coterie refused to believe in her demise and kept her body until mortification compelled a burial.

Out in New Mexico, in 1895, a German named Schlatter rises on the scene and at last says he is the Christ. He is one who takes no money, eats but little, and it is said he cures many of their diseases. At any rate great excitement arose about him and hundreds came to be cured. He then went to Denver, a

larger city, and is still there posing as Jesus and claiming that his cures constitute the proof. And there are others scattered about; those cited are merely examples.

The posing of these claimants is due to partial insanity and to vanity. They do not like to pretend to be anything less than God. But their having followers shows how far superstitious and gullable other people are. Theosophists will doubtless laugh at both. But are we so free from the same defect? Has that folly exhibited itself or not among us, though perhaps under a different name? What of that "superstition" which sees in every dark-skinned Hindû either an Adept or a teacher, or at least a high disciple of some Yogi through whom occult favors may be had? Why it is known that this nonsense went so far in one case that the adorer devoted large sums of money to the crafty young fellow who posed as "just a little less than a Mahâtmâ." We are not quite clear of the beam we have seen in the eyes of others.

A safe rule will be that those who say they are Jesus or the equivalent of Christ, are not so, and instead of either following them or looking about for wonderful beings we will follow the ancient saying: "Man, know thyself."

WILLIAM BREHON.

QUESTIONS AND ANSWERS.

M.—I read in the *New York Sun* in October an editorial on the Maha Bodhi Society of Calcutta which designed to restore Buddha-Gya to the Buddhists and spread Buddhism. Although the article was full of chaff yet I thought there must be something underneath. Is that Society a Theosophical Section? Does Buddhism grow in America?

Ans.—The Maha Bodhi Society is, in my opinion, more of a real-estate venture, for sentiment however and not for gain. Col. H. S. Olcott is its Honorary Director and intended, as a professed Buddhist, to make great efforts towards raising the large sum needed to put the property in Buddhist hands, this being the main object. The Secretary is Dharmapala, an F.T.S. But the Society is not a Theosophical Section. It cannot be successfully held that the getting of property and a temple is Buddhism, for that religion teaches asceticism, poverty and renunciation of material things. Certainly Buddha would not have his followers waste their energies on such a venture. They did not do it in his lifetime.

Buddhism does not grow in America, though many persons.

call themselves Buddhists. Some doctrines, which are not only Buddhist but also Brahmanic, have been widely spread, and it is easier to say one is a Buddhist than Brahmanical. To be a Brahmin you must be born in that sort of family; to profess Brahmanism and not be able to explain its complicated system is disgraceful. Besides this, the popular poem by Arnold, *The Light of Asia*, has given currency to the term Buddhism all over the land, whereas but few know what the other oriental religions are. The useful doctrines of both Buddhism and Brahmanism are believed in by many as a result of the wide and systematic propaganda of the Theosophical Society in America. Reincarnation, karma, devachan and the rest, are in both religions, but to believe them does not make a man a Buddhist. And if the people knew fully the superstitions and absurdities of those two old religions they would never call themselves by either name. It cannot be possible that the Buddhism of to-day will ever be adopted, as such, by any western nation; but the doctrines promulgated by Theosophists will so mould the coming mind that the new religion will be a theosophical one.

Now and then there appears in some newspaper an article giving false statements about Buddhism in America. The writers have heard so much about theosophical doctrines,—which they do not understand and which they label Buddhist because, perhaps, all they ever knew of the religion they obtained from the *Light of Asia*,—that they put down all Theosophists as Buddhists. But were you to consult the agent in New York of the Buddha-Gya movement you would discover how few Buddhists there are here.

As another correspondent asks for the principal reason why the west will not adopt Buddhism, I will reply to that now.

One of the main teachings of Buddha was that any kind of existence is a misery. It is misery to be born either as man or deva, because this involves a perpetual series of reincarnations which may be happy or unfavorable as happens. To escape this, Nirvana is offered. Of course I am not now speaking of other doctrines the educated may understand. This one is for the multitude. Now the western people will not accept this pessimistic view of life, and when they come to know that that is Buddhism they will not take the religion.

A.P.—Have you any idea of the proportion between the population of India and the members of the T.S. there?

Ans.—There are 360 millions of people in India, and there are 90 Theosophical Societies there. As only about 40 of the lat-

ter are active we can conclude there are not 3000 F.T.S. in India. The rest of the 360 millions, except those who read English, know nothing of the Society. The major part of the people do not read English. Hence hundreds of millions are uninfluenced by theosophical propaganda. Of course it is the custom for the reports emanating from Adyar to speak of hundreds of Branches there; this is possible by counting in the hundred and more dead Branches existing only on paper—for the authorities disliked to cut off from the roll the dead ones as is done in America.

W.Q.J.

T.H.—I would like to have a concrete practice pointed out to me as something to begin with in self-discipline.

Ans.—Begin by trying to conquer the habit, almost universal, of pushing yourself forward. This arises from personality. Do not monopolize the conversation. Keep in the background. If someone begins to tell you about himself and his doings do not take first chance to tell him about yourself, but listen to him and talk solely to bring him out. And when he has finished suppress in yourself the desire to tell about yourself, your opinions and your experiences. Do not ask a question unless you intend to listen to the answer and inquire into its value. Try to recollect that you are a very small affair in the world, and that the people around do not value you at all and grieve not when you are absent. Your only greatness lies in your inner true self and it is not desirous of obtaining the applause of others. If you will follow these directions for one week you will find they will take considerable effort, and you will begin to discover a part of the meaning of the saying, "Man, know thyself." W.Q.J.

LITERARY NOTES.

THE THEOSOPHICAL FORUM for September fulfils the good promise of this reincarnated periodical. The list of contributions is good, and the fact that there is a controversy over one answer, is a mark of interest.—[G.]

THE SPHINX for October (German) opens with an article by the present editor, Dr. Goring, entitled "Aids to a Religious Life," while the other principal articles are on "Buddhism and Christianity" by Ernst Diestel, a translation of Annie Besant's "Fire," from the *Building of the Kosmos*, series 1, and "Manas" by Ludwig Kublenbeck.—[G.]

THE ORIENTAL DEPARTMENT PAPER for September-October continues the translation of and commentary on the *Taittiriya Upanishad*, and is perhaps chiefly interesting as an example of the analysis and re-arrangement sometimes

necessary to obtain the fulness of meaning from eastern Scriptures. There is also a translation of the Buddhist *Dharma Pravartana* which has the gentle quality of so many Buddhist sacred books.—[G.]

THE ENGLISH THEOSOPHIST for September and October is an old friend with a new name but the same dress. The publication of *The Northern Theosophist* was discontinued owing to some difference of opinion among its proprietors, and this new periodical takes its place. The first two numbers are chiefly interesting because of the editor's outspoken and sensible comments on the recent changes in and present condition of the T.S. The suggestion for a four-yearly Pan-Theosophical Convention to which shall go delegates from all Theosophical Societies, is interesting and in years to come may be practicable.—[G.]

LUCIFER for September. "On the Watch-Tower" deals with the recent massacres in China; further misunderstanding by modern scholars of the term Nirvana; Mrs. Besant's letter on membership in Theosophical Societies not her own; present conditions in India, etc. The new articles are "The Rationale of Life" by Charlotte E. Woods, of which the first instalment is given, and which contains considerable of interest, and "Eastern Psychology" by Sarah Corbett, which considers the question of modern education. An interesting note by C.N.S. on the symbology of the rainbow, is quite the most notable bit in the number. There are of course the continued articles and usual departments.—[G.]

THE IRISH THEOSOPHIST for September. The most notable article this month is a retranslation and elucidation by Aretas of a portion of "The Sermon on the Mount," in which the Greek words are given their ancient mystical meaning, thereby throwing a totally different light upon the text, and one full of interest to the theosophical student. "Letters to a Lodge" continues the subject of last month. There is a poem by Æ, "The Robing of the King," with a most marvellous picture illustrating it. "The Sixth Sense and the Seventh which is Non-sense" is a poem and commentary which though undoubtedly witty, has, we think, hardly right to place in a magazine of this stamp. "An old Story" by C.Y.T. tells much in brief space.—[G.]

THE THEOSOPHIST for August and September. Through an inadvertance the review of the August *Theosophist* was omitted from the October number of this magazine. The two instalments of "Old Diary Leaves" are a continuation of the Ceylon visit; we have a vivid impression of incessant, crowded and successful meetings and rapid journeyings. H.P.B. and Colonel Olcott enter the Buddhist Church with some ceremony, and many incidents of travel are described. "Ordeals and Mysteries of Ancient Egypt" ends in August. It should be reprinted as a pamphlet. A practical article by W.A.E. and the usual quota of translation and commentary completes the August number. The most noteworthy article in the September issue is Charles Johnston's "A Rajput Sage" from which it would appear that in past ages the Kshatriyas were the exclusive possessors of the real spiritual knowledge, and that the Brahmins went to them for instruction, a view that is promptly but not convincingly contradicted in an editorial note. The remainder of the magazine is taken up with many pages of uninteresting and disputatious matter about the Brahma Samaj. Annie Besant's compilation of the *Bhagavad Gîtâ* is reviewed with misdirected enthusiasm.—[G.]

Mirror of the Movement.

AMERICA.

MACON T.S. has brought in a number of new members in the last month. This society is one of the most active for its size and age in the T. S. A.

WILKINSBURG T.S. was chartered on the first of October. This branch has been formed in Wilkesburg, Pa., and consists of several members from the Pittsburg T.S. and three new members. This is the 86th branch on the roll.

BROOKLYN T.S. has begun its winter work, and a new phase of activity has opened up in the branch. At the lecture on Sunday evening, October 6th, by Mr. C. F. Wright, on *The Astral Body*, the hall was crowded, and seating room could not be found for more than the persons present.

MEMPHIS T.S. has secured a room at 223 Second street, near Adams. The Society opened its first meeting of the season on October the 10th at 8 o'clock. Mr. Alfred Pittman read one of Mr. Claude Falls Wright's lectures and there was a good attendance. The Society gives evidence of great activity this winter.

SUNDAY MORNING public lectures on Theosophy during the season are to be given in Chickering Hall, New York, by Mr. Claude Falls Wright. It has been felt that there was a decided want in the absence of Sunday morning lectures in New York on Theosophy. Christian organizations, ethical societies, and liberal churches all hold services at that time, but Theosophy, up to the present time, has not had a single public meeting of any description. Moreover it has been thought by some that there would be advantage in having the same lecturer for a long period. The lectures will begin on October 13th, at 11 a.m., and be continued every Sunday morning. This work is under the auspices of the Aryan T.S. and largely the work of its trustees. The hall holds about eighteen hundred people.

ARYAN T.S. held an "off-night" on Saturday, the 5th inst. The trustees, feeling that by reunion and unconventional meeting the members might be more closely drawn together and have an opportunity of personally meeting visitors, arranged for a meeting with music and conversation. Mr. H. A. Freeman acted as the Committee. A magic-lantern show was given; singing by Mr. Carl Odell and whistling by Miss Stillman, with reading by Mrs. Freeman from unpublished works of Mr. Robert Louis Stevenson, concluded an enjoyable evening. Afterwards many remained to converse until after midnight. The trustees and Mr. Freeman are to be congratulated on the entertainment; and the desired object of bringing the members closer together has certainly been achieved thereby. This is only the first of a series to be carried on during the winter.

"H.P.B." T.S. has held regularly three meetings a week during the summer. September 8th Mr. E. T. Hargrove lectured on *The Brethren of the Flaming Heart* and the hall was crowded. Visitors were greeted at the door by a bulletin board on which was painted a heart from the centre of which a flame shot up. Four reporters were present and gave notices in some of the leading newspapers the following day. Typewritten copies of this lecture are being sold at 50 cents per copy for the benefit of the Headquarters lecture fund. An entertainment is to be given by the children of the Lotus Circle some time in November. At the meetings of the Circle Sunday afternoons, between the opening exercises and the class study, there is an intermission during which the children march to music, forming the Theosophical symbols which are then explained to them in simple language by one of the teachers. We also find that giving the children the names of flowers, colors, stones, etc., and calling the roll each Sunday under these symbolic names, adds to the interest of both children and teachers, each child feeling it necessary to be as nearly as possible like the symbol he has chosen. We feel it necessary to appeal to the little ones on a material basis while giving them the deeper philosophy of Theosophy. We hope to attract the children by this practical demonstration of the ideas taught in the classes. The Sunday night lectures given so far in October were *The Tree of Life* by Mr. J. H. Fussell, and *What Think Ye of Christ?* by Dr. E. B. Guild; those remaining to be given this month are *Idols and Ideals* by Mr. Claude Falls Wright and *The Struggle for Existence* by Mr. B. B. Gattell.

NEW ENGLAND STATES.

BEACON T.S. was chartered September 30th. This is a branch formed in

Boston, Mass., for the purpose of doing special work amongst the laboring classes. It is formed by old members of the Boston T.S. demitting therefrom. This is the 85th branch on the roll.

NEW ENGLAND COMMITTEE for theosophical work has been formed by the branches in the New England States. This Committee is similar to that formed on the Pacific Coast and in the Central States, and is employing lecturers to increase theosophical activity in its district.

MOVEMENTS OF E. T. HARGROVE.

After spending a few weeks in New York and vicinity, visiting the Brooklyn, Harlem and Newark Branches as well as the Aryan, Mr. E. T. Hargrove left for Boston, where he arrived September 29th. He lectured there that evening in the hall at 24, Mount Vernon street, on *Theosophy and the Theosophical Society*. On the 30th he spoke at Lynn in the Labor Church, Mrs. H. A. Smith occupying the chair. On October 1st he addressed a meeting at the Boston Headquarters; on the 2d he gave a public lecture in the hall of the Cambridge T.S., with Miss Guild in the chair, which was attended by over one hundred people: on the 3d he addressed a general meeting of members at the Boston Headquarters on *Some Virtues and their Opposites*, about ninety being present; on the 4th he spoke at Midford; on the 5th a crowded reception was given him by the Boston T.S.; the 6th saw him at Cambridge in the afternoon with a public lecture at Boston in the evening when every seat in the lecture hall was occupied; on the 7th he spoke in the vestry of the Universalist Church at Malden, Mr. Harmon in the chair; a meeting at Boston on the 8th; a public lecture at Somerville on the 9th; on the 10th a visit to Lowell, with a lecture there in the evening and an early departure next morning for Providence, R.I. where a Branch meeting was held in the afternoon and a public lecture at night. For this a twenty-five cents admission was charged; over hundred were present and a clear profit of ten dollars made which was given to the Lecture Fund. On the 12th Mr. Hargrove left for Syracuse, meeting the members next day in the afternoon and giving a public lecture in the Headquarters at night. The hall was packed and chairs had to be borrowed hastily. A further public lecture had to be arranged for the following evening. On the 14th a members meeting was held as well as the promised lecture on *Reincarnation and the Power of Thought*. The newspapers gave long and friendly reports. On the 15th Mr. Hargrove reached Buffalo, lecturing that evening to about 150 people on *The Scope and Purpose of Theosophy*. Public lectures followed on the 16th, 17th and 18th to crowded audiences, the attendance increasing each evening. On the 19th he left for Toronto where he was due to speak on four consecutive evenings. Mr. Hargrove will make his way west and south.

CENTRAL STATES.

DAYTON T.S. has secured a room in the very heart of the city, 17 Barney Block, Fifth and Main streets. The room is pleasantly furnished, is open every day at least four hours. The branch has now begun an active public campaign and the indications are that it will double its members before spring.

COLUMBUS T.S. resumed its meetings the 1st of September. Some new methods of work have been adopted, among them being that of sending out notices of the meetings, circulars, etc., to all the physicians, lawyers and school-teachers, and it is hoped to arouse some interest among these people. The public meetings are held on Friday evening, while a study class meets on Tuesday evening, and these meetings are open to all. Mr. Hargrove is expected to lecture here in a few weeks. The branch hopes soon to have permanent Headquarters of its own and the prospects are for good work this winter.

UNITY T.S. is the name of a new Society formed in St. Paul, by the members of the old St. Paul T.S. ratifying the action of the recent Convention. The old St. Paul T.S. agreed to disintegrate after the Convention, not all the members agreeing with the action there taken, but the branch itself did not unite with the incipient "American Section T.S." The members of

the Unity Branch consist of nearly all the active members of the old St. Paul T.S. Great work is expected from the Unity T.S. This is the 87th branch on the roll of the Society. On October 4th Mr. R. D. A. Wade of the Central States Committee visited St. Paul from Chicago and gave two excellent lectures before the new branch. Wednesday evenings a students' meeting is held with the *Seven Principles of Man* as the text book. Sunday evenings either a lecture or a paper is given. All the meetings are open to the public.

CINCINNATI T.S. resumed its meetings, after the summer adjournment, on Tuesday evening, September 17th. Audiences of almost one hundred and fifty gathered in the Theosophical Hall to listen to a few remarks by Brother William Q. Judge. Mr. Judge spoke briefly upon *The three Objects of the Theosophical Society*, much to the pleasure of the members and visitors present. The President of the local branch, Dr. Buck, then followed in a few remarks upon *The People to whom Theosophy Appeals*. The night was exceedingly warm but every one seemed intent upon the remarks made by the speaker. Three new members were admitted and the work for the next ten months seemed well started. The Cincinnati Branch regrets the removal of Major and Mrs. D. W. Lockwood to Newport, R.I., Miss Rose Winkler to New York City, and Mr. J. M. G. Watt to Frankfort, Ky. Mrs. Cora Thompson formerly of the branch is in active work in New Orleans, and Mr. Hiram D. Calkins has demitted to the Buffalo Branch.

CENTRAL STATES LECTURER'S MOVEMENTS.

Burcham Harding reached Indianapolis September 20th and stayed there for about two weeks. During that time three public lectures were delivered at the State House to crowded audiences, and an immense deal of Theosophy disseminated through the newspapers. This branch has several earnest and sincere workers, eagerly desirous of spreading the Light. As several new associate members joined, a class was formed to study the *Seven Principles*, serving also to train the older members for practical work.

October 7th and 8th he lectured in the Court Room at Terre Haute, a small class being formed to study. October 10th and 11th he gave addresses in the Court House at Greencastle; and on the 12th, by special request, lectured in the De Pauw University to the faculty and students. As might be expected in such a strong Methodist centre, there was considerable disputation along the lines of abolishing the idol for the "ideal," the dead Jesus for the "living Christ." A very good and promising centre for Theosophy was started. It is curious to note that both professed agnostics and students for the Methodist ministry confessed that Theosophy had made them "experience religion" for the first time.

The 13th he addressed the Indianapolis Branch, and on the 14th and 15th lectured at Anderson in the Court House. The following day a class was started.

The 17th and 18th spoke at Muncie in the court-room, subsequently meeting those interested who will form a centre. The 20th he spoke in the Spiritualistic Temple, Muncie, upon *What Happens after Death?* At every place the leaders of thought attended the lectures, the audiences numbering from 100 to 300. Indiana is a promising field, so many desiring a rational guide for conduct and aspiration which they find in Theosophy. The newspapers have given such liberal notices of coming lectures and reports of them that other advertising has been unnecessary.

PACIFIC COAST NEWS.

SIRIUS T.S., chartered on September 30th, is one situated at North Yamhill, Oregon. It begins with nine very earnest workers and is the 83d branch on the roll of the T.S.A.

BELLINGHAM BAY T.S. was chartered on September 30th. This Society is located in Fairhaven, Washington. The charter was signed by six applicants and there is every prospect of active work being done in that city. This is the 84th branch on the roll of the T.S.A.

KSHANTI T.S., Victoria, B.C., has had the following lectures in Septem-

ber: 1st, *Rebirth of Natural Law*, F. C. Berridge; 8th, *Scripture Evidences of Reincarnation*, Captain Clarke; 15th, *Hypnotism*, H. W. Graves; 22d, *The Bible*, C. H. Chesley; 26th, *Devachan*, G. F. Jeanneret.

AURORA T.S., Oakland, Calif., has had the following Sunday lectures: September 15th, *Reincarnation*, Edw. G. Merwin; 22d, *Heaven and Hell*, T. H. Slater; 29th, *Relative Truth*, A. J. Johnson; October 6th, *Is Theosophy a vagary?* Evan Williams. The interest is well sustained.

SAN FRANCISCO T.S. reports good attendance at Sunday lectures, at one of which 179 were present and some were turned away for lack of room. The subjects were: September 15th, *Death, and after*, Dr. J. A. Anderson; 22d, *Sham Theosophy*, Mrs. M. M. Thirds; 29th, *How to Perform Miracles*, Dr. J. A. Anderson; October 6th, *Thought Force*, A. J. Johnson.

MRS. SARAH A. HARRIS of Berkeley, Calif., has gone to Victoria, B.C., on an extended theosophic tour, and will also visit branches in Washington and Oregon. Abbott B. Clark is doing effective work lecturing in Southern California. Dr. Griffiths returned to San Francisco the middle of October and reports a successful Northern trip, much interest being manifested at all points.

NARADA T.S. has made a change of Secretaryship. Mrs. A. G. Barlow was compelled to resign her position on account of the time required to attend to private matters. Mr. R. H. Lund was elected secretary, and all communications to the Society should be addressed to him at National Bank of Commerce Building, Tacoma, Wash. The society is doing good work, the Sunday meetings are well attended; the Lotus Circle, with Brother George Sheffield as superintendent, having a membership of thirty-five.

THE PACIFIC COAST COMMITTEE for Theosophic Work, desiring to come into closer touch with branches throughout the Coast, has invited each branch to elect a Councillor, and proposes to delegate to the Board of Councillors thus formed the control of all matters pertaining to the Coast as a whole or any large part of it. It is expected that this method will result in more effective and thorough results in the way of propaganda and growth. The prison work at San Quentin is in a prosperous condition. More than forty of the men are in a study class, while the monthly lectures have an attendance of 250 to 300. The prisoners report that Theosophy has made a great difference in their lives, and that kindness and helpfulness are becoming more apparent in their relations with each other, while roughness and profanity are decreasing. The San Francisco Lotus Circle has an attendance of fifteen to eighteen. The little ones show great interest and offer some very ingenious questions for solution.

ABBOTT CLARK'S TOUR.

Since last report Mr. Clark has given the following course of Sunday evening lectures in Los Angeles: September 15th, *Discontent in Society, Politics and Religion—a Theosophical Solution*; 22d, *Universal Brotherhood—its Scientific Basis*; 29th, *The Evolution and Perfectability of the Soul*; October 6th, *Spiritualism, Hypnotism, Science Healing and Psychism Scientifically Explained by Theosophy*; 13th, *If a Man Die shall he Live again? or Proofs of Rebirth on Earth*. Although the hall is not a pleasant one, all the lectures have been crowded and several times people were turned away. All lectures have been well reported.

The Los Angeles T.S. has its headquarters at Blavatsky Hall, 432½ S. Spring street, where all branch meetings and classes are held. Each Tuesday evening there is a class for beginners, branch meetings are on Wednesday nights, and a *Secret Doctrine* class meets every Friday. Mr. Clark remains at the rooms from 2 till 5 every afternoon and receives visitors and inquirers. October 7th Mr. Clark visited the Soldiers Home at Santa Monica—which has fourteen hundred old soldiers as residents—to arrange for lectures on Theosophy to be given there. During the month the *Herald*, a leading paper, printed a syllabus of opinion by the leading ministers on "What is God?" The theosophists were called upon and Mr. Clark responded with a column article along the lines of the *Key to Theosophy*. The article excited much interest and comment.

FOREIGN NEWS.

ENGLISH LETTER.

Monday October 7th saw us fairly established in our new headquarters, the offices of the T.S. in Europe (England), at 77 Great Portland street, which are beginning to look quite habitable and comfortable. The first meeting was held there October 7th. Dr. Keightley presided and made the opening address. His subject was *Fraternity*.

I fear I have not much to report for this last month. Our present efforts are mainly directed towards consolidating the new Society, which can now boast of nine lodges in England, not to mention the big Dublin Branch—a host in itself—and the newly organized one in Holland.

The public withdrawal of Mr. Herbert Burrows from the T.S., news of which has doubtless reached you, seems to have created some little stir. He sent a letter of explanation to half the principal dailies in the kingdom apparently, so the public feel they know all about it. In his withdrawal he raises the question of Mrs. Besant's denial of ever having brought charges against the President-Founder.

Alice Cleather.

NEW ZEALAND.

AUCKLAND, New Zealand, September 3d.—During the past month the following papers have been read in public and lectures given: On August 9th, Mrs. Evitt, *The Fish of the Bible*; 16th, W. Will, *Atlantis and the Sargasso Sea*; Sunday evening, the 18th, Miss Edger lectured on *Capital Punishment in the Light of Theosophic Teaching*; 23d, Mrs. Cooper on *The Antiquity of Man*; 30th Mrs. Hughes, Mrs. Hemus and C. W. Sanders on *Proofs of Reincarnation*; Sunday evening, September 1st, Mrs. Draffin lectured upon *Theosophy and Orthodoxy*.

THE STATE AND PROGRESS OF THINGS.

The following is a list of all the branches now forming the T.S. in America, that is, of all those branches who have properly united with the T.S.A. and have their charters endorsed. There are other branches yet to come in and which are simply waiting until the winter session begins for their Society to vote upon the question of sending the charter for endorsement. It will be seen that there are 14 new branches added to the list.

Arjuna (St. Louis), Aryan (New York City), Malden (Mass.), Golden Gate (San Francisco), Los Angeles, Boston, Cincinnati, Krishna (Philadelphia), Vedanta (Omaha), Point Loma (San Diego), Varuna (Bridgeport), Isis (Decorah, Iowa), Milwaukee, Brooklyn, Santa Cruz, Blavatsky (Washington), Excelsior (San José, Calif.), Kansas City, Aurora (Oakland), Narada (Tacoma), Stockton (Calif.), Triangle (Alameda, Calif.), Eureka (Sacramento), Dana (Sioux City), Hermes Council (Baltimore), New Orleans, Seattle, First T.S. of Jamestown (N.Y.), Pittsburg, Memphis, Fort Wayne, "H.P.B." (New York City), Soquel (Calif.), Salt Lake, San Francisco, Providence, Olympia (Wash.), Hot Springs, Kshanti (Victoria, B.C.), Cambridge, Blue Mountain (Elgin, Or.), Indianapolis, Westerly, (Mass.), Kalayana (New Britain, Ct.), Santa Rosa (Calif.), Dayton, Wachtmeister (Chicago), Bulwer Lytton (Rapid City, S.D.), Englewood (Ill.), Columbus, San Diego, Syracuse, Redding (Calif.) Sravaka (Marysville, Calif.), Corinthian (Corinth, N.Y.), Lake City (Minn.), Macon, Somerville (Mass.), Orient (Brooklyn), Gilroy (Calif.), Keshava (Riverside, Calif.), Denver, Buffalo, Seventy-Times-Seven (Sacramento), Santa Barbara (Calif.), Tathagata (San Ardo, Calif.), Sandusky, Meriden (Ct.), Bristol (Ct.), Lynn, Lowell, St. Helena (Calif.), Roxbury (Mass.), Venezuela (Caracas), Nashville. And in addition the following new branches: Loyalty (Chicago), Hartington (Neb.), Newark, Beaver (Toronto), Prometheus (Portland, Or.), Manasa (Toledo), Minneapolis, Sirius (North Yambill, Or.), Bellingham Bay (Fairhaven, Wash.), Beacon (Boston), Wilkinsburg (Pa.), Unity (St. Paul), Yonkers (N.Y.), and Warren (Pa.), making a total of eighty-nine branches on the roll of the T.S.A.

Do not argue with a boaster or try to convince the positive.—*Farewell Book*.

OM.

Ā U M

The body may wear the ascetic's garb, the heart be immersed in worldly thoughts; the body may wear a worldly guise, the heart mount high to things celestial.—*Fo-sho-hing-tsan-king*, vv. 1290, 1.

Let not one who is asked for his pardon withhold it.—*Mah-vagga*, k. 1, c. 27.

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.

THE WORK SINCE MAY.

THIS MONTH ends the year and gives us, for examination and review, seven months of experience in theosophical work.

Last April, after the Boston Convention, there were some who had fears that great difficulty, perhaps disaster, was soon to come upon the work. It was a sort of superstition for which they could hardly account—a superstition connected solely with the mere framework of an organization. In the general mental development of the world there could be found no basis for the notion that Theosophy was decaying. So the superstition was connected with forms as a ghost is with a house. But there were others who had no fears and no sort of superstition. They perceived the truth of the idea thrown out by others wiser than we that the unity of the movement depends on singleness of purpose and aspiration and not on a world-wide single organization. By this time the fears of the first must be allayed and the hopes of the second justified.

The echoes of the Convention had not died away when active, widespread work went on as before, without a halt. We

reported to the meeting, and before any voting on the Constitution, that there were 102 branches in the jurisdiction. This was true as to the record, but some of those were even then so inactive as to be subjects of grave consideration. To-day—when this is penned—notwithstanding losses and prophecies and croakings, domestic and foreign, we have ninety branches. These ninety have among them several new ones formed since April, out of new material and not resulting from a split. This part of the seven months' history is in itself enough to show the wisdom of our course, and to give to everyone the greatest encouragement.

The very first result of the vote at Boston was to infuse into all "loyal" branches new energy and determination to increase the activity while trying to make brotherhood practical. All the new branches are made up of good working material. In those cases where—as in some cities—the new body was formed by half of the old, the branch was doubly determined to be of still more use than was the old. So now the entire body of branches may be regarded as strong, active, inspired for action and trying to work for brotherhood.

Official activities began the day after Convention. The *Forum* was made of greater value by changing its plan and shape. Reports from everywhere commend it and show that its usefulness has increased. The other official papers were continued as before. Almost immediately a new, active, and actual working Committee was formed for propaganda in the Central States—a vast territory. Another was formed in New England. While the Central Committee was being formed Mr. Burcham Harding worked in the New England district, lecturing in public and visiting branches. When everything was ready he started work in the State of Indiana, and succeeded in spreading Theosophy in nearly every town, and, by means of the reports given by newspapers, must have reached nearly every inhabitant. The best sort of people came to hear him. When, as did happen, bigoted ministers publicly denounced him, the people came to his rescue and snubbed the priest. Everybody seemed to want to know about Theosophy, and papers would give columns to his lectures. This may be taken as an indication of the liveliness of Theosophy and as proof that more people desire this philosophy than members seemed to think. The case of Indiana I select out of many because it furnishes a condensed example. At the same time the New England, the Atlantic and the Californian work went on unabated. The San Francisco members had for some time been holding Sunday theosophical services for the convicts in the

prison there. This is continued. And there, also, every Sunday a free public lecture is given, to which very good audiences come. The old Pacific Coast Committee did not stop work a day and its lecturers went up and down among the people as usual, finding as much interest as ever in Theosophy. In New York an additional series of popular lectures was started at Chickering Hall by Mr. Claude Falls Wright with the aid of the Aryan T.S. These seem to be likely to attract large audiences very shortly. All this time the correspondence with enquirers went on and new members came in as before and in greater numbers.

I have brought forward these facts—and they are not all that might be selected—to show in a measure what the seven months' work has been since the eventful last Convention. It proves once more that “the Theosophical Movement is greater than any Theosophical Society.” It ought to show that the Theosophical Society in America is a strong, active, intelligent body, not depending on personalities but upon hard, common-sense work. And behind that hard work there are forces and a spirit which will keep it alive for more than a century if members always look for the spirit and not for the letter. No member has now the right to be gloomy or afraid. If seven months can show such facts, where is there cause for fear? There is none. The future grows from the present, and nothing but a cataclysm can stop our progress.

W. Q. J.

LETTERS OF H. P. BLAVATSKY.¹

XIII.

IN FEBRUARY, 1890, she wrote to Mme. Jelihovsky:

“As you see, I am in Brighton, on the seashore, where I was sent by the doctors, to inhale the oceanic evaporations of the Gulf Stream, to get rid of a complete nervous prostration. I do not feel any pains, but palpitations of the heart, a ringing in the ears—I am nearly deaf—and weakness too, such weakness that I can hardly lift my hand. I am forbidden to write or read or even to think, but must spend whole days in the open air—‘sit by the sea and wait for fair weather.’ My doctor got frightened, himself, and frightened all the staff. It is an awfully expensive place; and my money—alas! So my esotericists put their money

¹ Copyright, 1895.

together immediately and persuaded me to go. And now subsidies fly to me from all points of the compass, for my care; some of them even unsigned, simply to my address. America especially is so generous that, upon my word, I feel ashamed. I admit they 'want' me, as they repeat to me twenty times a day, but still, why should they spend so much? They keep me in luxury as if I were an idol, and don't allow me to protest.

"Two or three Theosophists at a time take turns at my side, coming from London; watching my every movement like Cerberuses. Now one of them is putting his head in with a tearful request to stop writing, but I must let you know that I am still alive. You have been to Brighton, have you? We have splendid spring weather here; the sun is simply Italian, the air is rich; the sea is like a looking-glass, and during whole days I am pushed to and fro on the esplanade, in an invalid chair. It is lovely. I think I am already strong enough. My brain moves much less, but before I was simply afraid for my head. My doctor said . . . exhaustion of the brain and nervous prostration. 'You have overworked yourself,' he says, 'you must give yourself a rest.' That's it! And with all this work on my hands! 'You have written your full,' he says; 'now drive about.'

"It is easy for him to speak, but all the same I must put the third volume of the *Doctrine* in order, and the fourth—hardly begun yet, too. It is true though that in my present state of weakness my head keeps nodding, I feel drowsy. But, all the same, don't be afraid. There is no more danger. Take consolation from the enclosed newspaper cuttings. You see how the nations magnify your sister! My *Key to Theosophy* will bring many new proselytes, and the *Voice of the Silence*, tiny book though it is, is simply becoming the Theosophists' bible.

"They are grand aphorisms, indeed. I may say so, because you know I did not invent them! I only translated them from from Telugu, the oldest South-Indian dialect. There are three treatises, about morals, and the moral principles of the Mongolian and Dravidian mystics. Some of the aphorisms are wonderfully deep and beautiful. Here they have created a perfect *furor*, and I think they would attract attention in Russia, too. Won't you translate them? It will be a fine thing to do."

The sea air did her good, but she did not keep her strength long. Not later than April she was again forbidden to work, abstaining from which was a real torture for her, as with her failing strength the activity of her thought seemed only to in-

crease. She knew she had not much time to lose, and yet she had to spend whole days in her bed doing absolutely nothing. She wrote to her sister:

“And still I have a consolation: my Theosophists grudge nothing for me in either labor, time or money. Formerly I used to think they could not do without me, having imagined I am a well of wisdom, and so took care of me as of a precious jewel, which has come from far across the seas. And now I see I was mistaken, many of them simply love me as a dear mother of theirs. For instance Mrs. Candler: she is not a very deep Theosophist, and yet she spent the whole of the last summer petting me and now again she writes, asking me to settle beforehand where I feel inclined to spend the season, and wants to take me to all kinds of places, having wrapped me in wadding. But I shall not go anywhere. I want you, Vera, you and your children. Besides, it seems likely that Charlie and Vera will also return from India. They could not stay long in Russia; you are free to do what you like, so instead of the country come to me, all of you. . . . Or maybe you would prefer to spend the summer in Stockholm, near the seaside instead of England. Seriously—my Swedish Theosophists are very eager that I should come; one of them offers me a whole villa at my service, with a park and a yacht to sail in the bay. . . . But I think we might as well stay in London. Our new house, the Theosophical headquarters, is right in Regent’s Park, near the Zoological Gardens. I am forbidden to work now, but all the same I am awfully busy changing from one end of London to the other. We have taken three separate houses, joined by a garden, for several years; 19 Avenue Road, with building-right. So I am building a lecture hall, to hold 300 people; the hall is to be in Eastern style, made of polished wood, in a brick shell, to keep the cold out; and no ceiling inside, the roof being supported by beams and made also of polished wood. And one of our Theosophists who is a painter is going to paint allegorical signs and pictures over it. Oh, it will be lovely!”

Mme. Blavatsky was as pleased as a child with all the new arrangements, and yet she had a foreboding she was to die in this new house, and spoke of it to her sister.

Her next letter, dated July, describes the opening of her new lecture hall.

“At one end of the hall they placed a huge arm-chair for me and I sat as if enthroned. I sat there hardly able to keep myself together, so ill was I, my doctor near at hand in case I should

faint. The hall is lovely, but about 500 people had assembled, nearly twice as many as it would hold. . . . And imagine my astonishment: in the first row I was shown Mrs. Benson, the wife of the Archbishop of Canterbury, to whom my *Lucifer* addressed a "brotherly message." I am sure you remember it? What are we coming to! The speeches were by Sinnett and others, but, needless to say, no one spoke so well as Annie Besant. Heavens, how this woman speaks! I hope you will hear her yourself. She is now my coëditor of *Lucifer* and the president of the Blavatsky Lodge. Sinnett is to remain the president of the London Lodge alone. As for me, I have become a regular theosophical pope now: I have been unanimously elected president of all the European theosophical branches. But what is the use of all this to me? . . . If I could get some more health—that would be business. But honors and titles are altogether out of my line."¹

THE DOCTRINE OF REBIRTH.

ARGUMENTS IN ITS FAVOR BROUGHT TOGETHER AND SOME
OBJECTIONS ANSWERED.

THE term *reincarnation*, as used in Theosophical literature, means the coming again and again of the human soul into successive human bodies of flesh, but *never* into the body of a lower animal.

In evolution the door always closes behind the eternal pilgrim, and, for this informing and indwelling principle, there is no going back. Its progress is like the flow of the blood through the heart. Valves open for the forward flow of the life current in its cycle, but close against a backward flow. Or it is like that of the chambered nautilus that builds itself new mansions as the old ones grow too small, and never goes back; in fact, cannot, for the old house is outgrown. So when once a centre of self-consciousness has been evolved from the Universal Consciousness, and has incarnated in a fit vehicle for its use, the human body, it can never enter the body of a lower animal or function through its organism.

Reëmbodiment, or change of form, is a method of progress in the involution and evolution of the whole cosmos, but reëmbodiment of collective life in forms below the human is succeeded by

¹ This number closes the series of letters by H.P.B. to her family. Next month we will begin a series written to Dr. F. Hartmann, with some notes by him.—EDITOR.

reincarnation of individual thinking entities when the human stage is reached.

We see evidence of design in all nature, a working towards an end, and in this working a cyclic law obtains, alternate periods of subjective and objective life. We see it clearly in the vegetable kingdom. The tree drops its old garment of leaves, the life principle withdraws to the root and dwells in subjectivity till the period of reawakening, when it comes forth again into trunk and branch and takes on a new body of leaves. Not only the leaves, but branch and stalk of other plants, die, leaving only root or bulb or seed to hold the latent life and ideal plan of the plant. But the life and the plan are there, however unmanifested, and nature never makes a mistake in reembodying the one in accordance with the other. In this kingdom a physical vehicle is not dispensed with during subjective periods, but is reduced to small limits.

Reembodiment is plainly discernible in the insect world, where the same old material is worked over into a new and entirely different body but always with the intervening subjective states. We have a familiar illustration of this in the caterpillar, chrysalis, and butterfly. Higher in the scale, transformations in the same body are limited to organs, the informing principle is more developed, and it has no longer a physical body during subjective states save in hibernation, sleep and trance.

As reembodiment, with alternate periods of activity and rest, obtains in the lower kingdoms, analogy would lead us to infer the same for the higher. If it is worth while to conserve the informing principle of a plant with its specific character and reembody it, surely the soul of man deserves as much.

The immortality of the human soul demands reembodiment of some kind, somewhere, and the fittest body at present is the human organism, which required so many million years for its building, and the fittest place is earth so long as earth can furnish needed experience. If the life of the soul is without an end it must also be without a beginning, for that which has one end must have two. A beginning with the body implies an end with the body. That the soul is not the product of the body and does not necessarily perish with it is evident from its superiority over the body, as no stream can rise higher than its source.

The aim we see about us in nature is surely not set aside when we come to man, and since the soul of man incarnates, it must incarnate for a purpose, and that purpose must be the development of all the latent potentialities within it through experience

by its contact with matter on the physical plane. This development includes the conquest of matter and the training of the animal man till it becomes a fit instrument for the divine, and implies also the helping of other souls in their development. This object we plainly see cannot be accomplished in one earth life, even the longest; and how many quit the body at birth or in early childhood! If these can complete their development under other conditions than those afforded on the physical plane, then were it never necessary to incarnate at all and incarnation is a farce. But incarnation being necessary, reïncarnation must be so also. To acquire wisdom there must be opportunity for all experience, and to learn the unsatisfying nature of material life it must be tested in every phase. Many, many lives on earth are necessary for this; and the desire which first brought the soul into physical life will bring it again and again until physical life has nothing more to offer that can draw the soul.

The theory of repeated earth-lives in which a reïncarnating ego reaps what it has sown and sows what it will reap is the only one consistent with the idea of justice. The great differences in mental and moral capacities of different individuals, as well as in their circumstances, can be just on no other ground than that each individual has made his own capacities and conditions. What justice is there in creating new souls without any wish, will or action on their part for all new-born bodies and making these souls with widely different tendencies and capacities, placing some, often weak ones, in the most wretched and vicious surroundings where only strong souls could be virtuous, and others in beautiful, good and happy homes with every incentive to virtue, and then holding all alike responsible for the outcome of their lives? There is no justice in it. Only on the theory that each soul makes for itself its character and conditions is there any justice in the existing state of things. But this theory demands peëxistence of the soul and reïncarnation.

Neither is there any justice in the theory that some race in the future will reap the grand results of the experience of preceding races, unless that race be composed of the same egos as the preceding or has rendered or will render them like benefits.

The wide divergences in mental and moral characteristics in the same family can be accounted for only on the theory of a persistent ego that incarnates again and again gathering up, assimilating and carrying on the results of all its experiences. Heredity will not account for these differences, for even in the case of twins where not only the ancestry but the prenatal conditions are

the same these wide mental and moral divergencies may be seen in connection with great physical similarity. Heredity accounts for the physical likeness and is a co-worker with reïncarnation by affording the ego a suitable instrument for its purposes, an instrument which the ego has earned by its past.

Reïncarnation and not heredity accounts for genius and infant precocity. Often the genius is the only one in his family possessing his striking qualities in any marked degree. He neither inherited them from ancestors nor transmitted them to posterity, but must have acquired them by his own exertions in the past, and still carries them with him. To call these qualities the unearned gift of a Creator is but to ascribe partiality and injustice to that Creator.

Infant precocity shows remembrance of knowledge acquired in the past. This is true not only of a Mozart, who composed a most difficult concerto at the age of four years, but of less noted persons who at a very early age were able to read without having been taught in the present life.

Some persons comprehend and accept with great readiness Theosophical teachings on first presentation, because these are not new to their egos, while others of equal intellect comprehend and accept with difficulty or not at all. We readily accept those new ideas which are only an extension of our previous ideas.

Great spiritual lights, such as Jesus and Buddha, are no products of heredity with the added acquirements of one life only; but the suffering through which those souls were perfected and made one with the divine spirit was the suffering of many lives.

Reïncarnation best accounts for the decay of highly-civilized races and nations and the rise of new ones. The egos that brought on the high civilization of the old race quit it for the new, and then less and less advanced egos incarnate in the old, thus bringing on its decay. By the law of progress through heredity the race ought to go on to greater things instead of going back. Through reïncarnation there is real and continued progress. The going-back is only apparent, for all the egos go forward, and only the race made use of as an instrument by successively less and less advanced egos goes back. The instrument, but not the user, wears out.

Only the theory of reïncarnation gives a satisfactory explanation of the extinction of races. All the egos in the present cycle of development, having progressed beyond the need of anything that a certain race can furnish, will no longer incarnate in it, but

will seek a more advanced race, so births cease in the old race and it becomes extinct.

The reëpppearance of certain types of civilization after intervals of 1500 years goes to sustain the doctrine of reincarnation of the same ego after that interval in a subjective state. As an example of this note the reëpppearance of the conquering, colonizing and empire-loving character of the Romans of the Augustan period in the English of the Elizabethan age. See also at the present time in the currents of mystic, religious and philosophical thought a reëpppearance of the mystic thought, Gnosticism and Neo-Platonism of the fourth century.

The instinctive feelings of attraction and repulsion felt on first meeting people and without any apparent reason, may be due to old relations existing in former lives and not yet severed on the invisible planes. Indeed they are sometimes hard to account for on any other hypothesis.

Peculiar emotions connected with certain things and events point to some unknown former relationship to them.

Dreams often indicate a familiarity with persons and things not known in this life.

Intuitions of former lives enrich the page of the poet. Wordsworth says:

Our birth is but a sleep and a forgetting;
The soul that rises with us, our life's star,
Hath had elsewhere its setting
And cometh from afar.

The same thought in varying phrase is expressed by many other inspired poets.

There are many people who have distinct remembrance of former lives, and that all do not remember is no proof of previous non-existence; for we do not remember the first years of our infancy nor many of the events of our later life, yet we do not on that account consider ourselves to have been non-existent. The reason so many of us do not remember is because the new brain we use in the present body is not sufficiently sensitive to the fine vibrations of the Higher Ego to be impressed with its knowledge of the past. But when the lower nature has been sufficiently trained and purified, then each personality will be able to receive the knowledge of the past and be strong enough to bear it. But at the present stage of development, it is a blessing to most of us that we are not burdened with a memory of the details of the past, and many would be glad to forget portions of the present life could the lesson be retained without the remembrance

of the mistakes that taught them. This is just what we have from our past lives.

The objection to reïncarnation is sometimes offered that it is unjust to suffer for an unremembered past, or for the deeds of another personality. Those who make this objection, however, never think of injustice in reaping the happy rewards of an unremembered past, or of the deeds of another personality. They fail also to consider how many causes of suffering sown in this life are forgotten before the suffering comes, yet they do not for that reason think the suffering unjust. Through all lives the ego is the same; and each personality, though a new one, is an aggregation of qualities from the past. So the suffering is just.

Some people object to reïncarnation because, as they say, they do not want to come back, they have had enough of the troubles of earth and are tired of earth-life, or they do not wish to lose their individuality or be separated from their friends or fail to recognize them. All these objections are based on the likes and dislikes of the objectors, as if these were sufficient to change facts and laws of nature. These people lose sight of the common fact in their every-day experience that there not liking things does not prevent their being. But granting the potency of likes and dislikes, one may be weary of earth-life under certain conditions and yet be eager to try it under others. In fact, it is a common thing to hear people say, "Oh, if I could only live my life over again with the knowledge I now have, how differently I would act!" This chance they sigh for they will have.

As for losing the individuality, this is a mistake. The individuality, which includes all that is worth saving, is not lost. It is only the undesirable portion of the being that is broken up. The new personality is but a new putting together of old material which has to be worked over till something better is made of it, or till it is so refined and purified that it is worthy to be preserved.

The objection regarding the failure to recognize friends is based on externals. That these friends must continue to have the same outward appearance is entirely unreasonable, as they do not do this even through one short earth-life. Applied to the soul-plane, this objection would preclude all mental and spiritual growth. In regard to the separation of friends, souls that are truly bound together by pure unselfish love are not separated by either birth or death of a body. Attachments hold over from one life to another and bring the same individuals together in successive incarnations.

Another objection put forward against reïncarnation is that

by presenting the opportunities of future lives it will make people careless regarding the present, that they will follow evil courses, indulging in whatever gratifies the lower nature. This might be so if there were no retribution, but every evil thought and deed carries in itself the seed of pain. The law of Karma is inseparably linked to that of reïncarnation, and there is no escaping the consequences of one's acts. This knowledge, instead of making people more inclined to lead evil lives, will have just the opposite effect.

The appearance of vicious children in virtuous families and virtuous children in vicious families is offered as an objection to the theory that the soul is drawn to reïncarnate in a family having similar characteristics to his own. Other factors than this, however, enter into the account. The interlinking of past Karma may be such as to bring together in the same family very different characters. Sometimes strong souls that have a mission to help humanity may be born into low conditions from choice, for by such birth they are best enabled to help all. They are too strong and pure to be overpowered by the conditions and so rise above them. But by their lowly birth and passing up through all ranks they are enabled to come into sympathetic touch with all.

Reïncarnation accounts for the divergences in families while heredity does not, although it is claimed that they may be accounted for by reversion. Yet the theory of reversion is disproved by the appearance of a single genius in an obscure family; for had any of his like appeared before in that family it would not have been obscure.

It is claimed that reïncarnation sets aside heredity, or that heredity invalidates reïncarnation, neither of which is true; for reïncarnation works with heredity, the latter affording the suitable physical environment for the returning ego.

Increase of population is put forward as an objection to reïncarnation, yet it is not positively known that the population of the earth increases, there being no statistics of population in many parts of it; and even if the population should increase there are so many more egos out of incarnation than in it that the increase could easily be accounted for without affecting the theory of reïncarnation.

Reïncarnation is believed in by the majority of the human race. It is the belief of Brahmans, Buddhists, Zoroastrians, Sufi Mohammedans and many of the tribes of North and South America, among them the Mayas. It is held by some Jews and Christians and by most of the members of the Theosophical So-

ciety of whatever religion. As a theory reïncarnation is becoming less strange and unreasonable to the western mind, and it certainly best accounts for known existing facts.

This doctrine is very clearly taught in the *Bhagavad-Gîtâ*, which is accepted by both Brahmans and Buddhists, and also in the Upanishads. It belongs to the ancient religious teachings of the Egyptians. The "Song of Resurrection" by Isis is a song of rebirth. It is taught in the *Talmud*, the *Zohar* and *Kether Malkuth*, and in the *Old* and *New Testaments*. Micah prophesies the coming again of one whose "going-forth" had been from everlasting (v. 2).

Jesus asked his disciples "Whom do men say that I am?" And they answered, "Some say thou art John the Baptist, some Elias, and others Jeremias or one of the prophets" (*Matthew*, xvi, 13). So it was thought that any of these might come again. And the same belief on the part of his own chosen disciples is implied by the question, "Who did sin, this man or his parents, that he was born blind?" (*John*, ix, 2), which implies the possibility of his sinning before birth. And Jesus said nothing against such a belief in either case although he says of himself, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth" (*John*, xviii, 37). On the contrary he declares that, "Before Abraham was, I am" (*John*, viii), and that John the Baptist was Elias come again (*Matthew*, xi, 14). In *Revelation* (iii, 12,) is the statement, "Him that overcometh will I make a pillar in the house of my God, and he shall go no more out," which implies that he had been out before and would go out again unless he overcame. In *John* (iii, 13) is the passage, "No man hath ascended up to heaven, but he that came down from heaven," which teaches preëxistence unless heaven has been and is devoid of men. There are numerous other passages supporting the teaching of reïncarnation to be found in the Christian Bible.

A general knowledge in the western world of the doctrines of karma and reïncarnation would be a very beneficial influence. It would greatly increase the sense of moral responsibility and consequently the moral character of the people. It would change the attitude of the rich and the poor towards each other for the better. The rich would feel themselves accountable for making the best use of their wealth, would know that if they practised injustice and unkindness in their treatment of the poor and had no sympathy for their suffering, that they might expect sometime to be poor themselves and suffer like treatment to learn a

needed lesson. So even from a selfish point of view there would be a strong incentive to brotherly action. A thorough assimilation of these doctrines would strike deeper root than this and would really make people less selfish. On the part of the poor these teachings would enable them to see that they themselves were the real makers of their hard lot, that they had earned it by their own past or that they had chosen it for their own soul growth.

This knowledge would help them to bear with patience what would otherwise be revolted against as great injustice, and it would take away their hate and envy of the rich, while at the same time the rich would be more kind to them, so that a general brotherly feeling would arise. A wholesome teaching is this:

Who toiled a slave may come anew a prince,
For gentle worthiness and merit won;
Who ruled a king may wander earth in rags
For things done and undone.

BANDUSIA WAKEFIELD.

BHAGAVAD-GITA.

CHAPTER VII.

ALTHOUGH the strength of the devotee's devotion and faith for any God or object is due entirely to the Supreme Self, no matter if the faith be foolish and the God false, yet the reward obtained is said to be temporary, transitory, sure to come to an end. But unlike Western religious systems this is declared to be a matter of law instead of being determined by sentiment or arbitrarily. The sentences in which I find this are as follows:

But the reward of such short-sighted man is temporary. Those who worship the Gods go to the Gods, and those who worship me come to me.

Man, made of thought, occupant only of many bodies from time to time, is eternally thinking. His chains are through thought, his release due to nothing else. His mind is immediately tinted or altered by whatever object it is directed to. By this means the soul is enmeshed in the same thought or series of thoughts as is the mind. If the object be anything that is distinct from the Supreme Self then the mind is at once turned into that, becomes that, is tinted like that. This is one of the natural capacities of the mind. It is naturally clear and uncolored, as we would see if we were able to find one that had not gone through

too many experiences. It is moveable and quick, having a disposition to bound from one point to another. Several words would describe it. Chameleon-like it changes color, sponge like it absorbs that to which is applied, sieve-like it at once loses its former color and shape the moment a different object is taken up. Thus, full of joy from an appropriate cause, it may suddenly become gloomy or morose upon the approach of that which is sorrowful or gloomy. We can therefore say it becomes that to which it is devoted.

Now "the Gods" here represent not only the idols of idol-worshippers, but all the objects and desires people run after. For the idols are but the representatives of the desired object. But all these Gods are transitory. If we admit the existence of Indra or any other God, even he is impermanent. Elsewhere it is said that all the Gods are subject to the law of death and rebirth—at the time of the great dissolution they disappear. The vain things which men fix their minds on and run after are of the most illusory and transitory character. So whether it be the imaginary Gods or the desires and objects the mind is fixed on, it—that is, those who thus act—has only a temporary reward because the object taken is in itself temporary. This is law and not sentiment.

Pushing into details a little further it is said that after death the person, compelled thereto by the thoughts of life, becomes fixed in this, that or the other object or state. That is why the intermediate condition of kama-loka is a necessity. In that state they become what they thought. They were bigots and tortured others: those thoughts give them torture. Internal fires consume them until they are purified. The varieties of their different conditions and appearances are as vast in number as are all the immense varieties of thoughts. I could not describe them.

But those who worship or believe in the Self as all-in-all, not separate from any, supreme, the container, the whole, go to It, and, becoming It, know all because of its knowledge, and cease to be subject to change because It is changeless. This also is law, and not sentiment.

The chapter concludes by showing how the ignorant who believe in a Supreme Being with a form, fall into error and darkness at the time of their birth because of the hold which former life-recollections have upon the mind. This includes the power of the Skandhas or aggregates of sensations and desires accumulated in prior lives. At birth these, being a natural part of us, rush to us and we to them, so that a new union is made for another lifetime. In the other life, not having viewed the Self as

all and in all, and having worshipped many Gods, the sensations of liking and disliking are so strong that the darkness of rebirth is irresistible. But the wise man died out of his former life with a full knowledge of the Self at the hour of death, and thus prevented the imprinting upon his nature of a set of sensations and desires that would otherwise, upon reïncarnation, lead him into error.

This is the chapter on Unity, teaching that the Self is all, or if you like the word better, God: that God is all and not outside of nature, and that we must recognize this great unity of all things and beings in the Self. It and the next chapter are on the same subject and are only divided by a question put to Arjuna.

WILLIAM BREHON.

A REINCARNATION.

IT HAS been stated in one of the numerous text-books on Theosophy that the average period of rest between any two incarnations is about 1500 years. Later explanations, however, have made it clear that this figure is a rough average at best, and takes into account the entire human family. Among students of Theosophy it is widely believed that a much shorter stay in Devachan, or the rest-world, is experienced. Some believe, for instance, that they took part in the theosophical movement in the eighteenth century, and it is stated that H. P. Blavatsky confirmed this impression in several instances. It has furthermore been said that "immediate rebirth is for those who are always working with their hearts on Master's work."¹ But this immediate reïncarnation (without any Devachanic interlude) is rare. It is reserved for those who have achieved considerable success in what may be called "the Master's work." Few can stand the terrific strain of such long-continued effort, which must be effort of a high order, impersonal, and made without "attachment to results." Otherwise Devachan could not be escaped and the usual period would have to be passed through in which the soul assimilates the experiences of the preceding life and makes real to itself the ideals, dreams, hopes and aspirations of its last incarnation. So it has been said that only those who are knowingly or unknowingly the accepted pupils of some Master can continue without break their work in this world. A Master's help is needed to enable them to overcome the great attraction felt for

¹ *Letters that have Helped Me*, p. 24.

Devachanic peace and deep forgetfulness of sorrow. Such help is also needed to infuse new strength into the tired soul, so that it may once more return with might to its next allotted task.

This return may be brought about in the ordinary way, by means of a new body born and developed like any other, though more quickly trained to obey the directions of its inmate than is generally the case. Or it may be brought about abnormally. A body may be obtained whose former occupant has renounced it.

Is not the Theosophical Society an entity? Is it not a soul, using an instrument on this plane as the soul of man uses a physical body? That is certainly the case. It must follow that the real T.S.—the soul—grows in the same way that everything else in nature grows: by means of reïncarnation. H. P. Blavatsky had much to say as to the previous incarnations of the Theosophical Society; as to the various forms it had assumed and occupied in the past. She spoke of the movement having commenced—of the reïncarnation having taken place—in the last quarter of each century, pointing to the work of St. Germain and Cagliostro in the eighteenth century as corresponding to her own work, which really began in 1875 with the founding of the Theosophical Society in New York. She further stated that in spite of the efforts made in France and elsewhere by these adepts and messengers of the Lodge, they had been overpowered by circumstances, so that the movement then was in some sense a failure. It had been impossible to “keep the link unbroken.” The movement had died, had indrawn to the rest-world of Devachan, leaving nothing but a few physical remains in the shape of Masonic bodies that in no way represented the soul. So in 1875 she had to commence the work anew, with no body of workers, no organization, ready to support her. She had to hew her way into the world of matter. Pointing to the opposition and needless difficulties then met with, she urged upon all Theosophists the vital importance of carrying this movement into the next century, so that when another messenger came from the great Lodge he might find a weapon ready to hand and might meet with ardent coöperation instead of active opposition or the deadly antagonism of indifference.

But consider what has been said in regard to immediate reïncarnation. It should be clear that the “failure” last century lay in the fact that no continuous thread was carried over till 1875. *There was a Devachanic interlude.* Such a Devachanic interlude was to be fought against at all costs in this present epoch. Can we yet speak as to the result of this fight? We can. There has

been no break, no Devachan, for *the real Theosophical Society has reincarnated already.*

“Look for the real beneath the unreal; look for the substance behind the shadow; and in the midst of confusion look for the silent centre where the Lodge is ever at work.” Under the shelter of all the noise and uproar of recent months, an immediate rebirth took place, and at the last Conventions in Boston and London the real Theosophical Society left its shell behind and passed into a new and more perfect body. H. P. Blavatsky’s life-work was crowned with final triumph. The connection between the past and the future was made and sustained; the thread was carried over, and the efforts of centuries culminated in an outburst of rejoicing only partially understood at the time but natural in view of the knowledge all must have had within them that this was the greatest victory gained by the movement for more than a thousand years. Let us continue to rejoice, but now in and through the work; for only in that work can we show our gratitude to the leaders who accomplished so much with so little, or help to consolidate and vitalize the Theosophical Society as a fitting instrument for that messenger promised alike by cyclic law and by Masters.

E. T. H.

TALKS ABOUT INDIAN BOOKS.

V.

RIG VEDA.

NOWHERE else in the ten circles of the *Rig Veda* hymns, nowhere in the thousand songs and poems and prayers that make them up, do we come across such a commanding figure as Vishvamitra, the Rajput seer of the third circle of hymns. There is one other very remarkable personage, Vāsishtha, whose history is closely bound up with Vishvamitra; his enemy and rival, the representative of the white race who came to form the nucleus of the Brahmans, as Vishvamitra is the representative of the red race who, already in Vedic times, were called the Rajputs, the warriors and princes, as the Brahmans were the priests.

But we do not find the hymns of Vasishta along with those of Vishvamitra and his family, as we should expect the hymns of a contemporary to be; we shall not come to them till we reach the seventh circle, while those of Vishvamitra are in the third. This

will remind us that, as the *Rig Veda* hymns stand now, they are not arranged chronologically, according to the order of their composition, so that we must be careful in considering everything early that we find in the early hymns, or late because we find it in the later circles.

In the third circle Vishvamitra's personality is predominant; in the seventh, Vasishta's; in the circles between, there are the hymns of other seers, the fourth circle being attributed to Vamadeva, the fifth to the Atris, the sixth to Bharadvaja. Each of the three begin with hymns to Agni; hymns to Indra follow, then come hymns to the other divinities, either separately or together. A hymn in the fourth circle tells us for instance that:

"Indra is not kith or kin or friend of him who offers no libations, he is the destroyer of the prostrate irreligious man;

"Indra the drinker of soma joins not in friendship with the greedy rich man who makes no libations of soma; he robs him of his riches and slays him when stripped bare, but is the friend alone of him who pours out soma and cooks libations."¹

Verses like these suggest many thoughts; first, that the whole story of Indra may be read symbolically, taking Indra, as in the Upanishad "By whom," to mean the "Lord of the azure sphere," standing as a type of the causal self; the soma being the stream of aspiration by which the lesser man reaches the greater, and becomes possessed of his power, as the deputy possesses the king's. On the other hand, we may have the strong instinct of the priesthood, who, profiting personally and practically by the liberal giver, were not indisposed to use the terrors of both worlds against him who failed to benefit "the eaters of the leavings of the sacrifice."

Here again from the same fourth circle, is a hymn in which Indra and Varuna contend for mastery: "to me the eternal ruler verily belongs the kingdom, to me whom all immortals together obey; the gods follow the will of Varuna, I rule over the highest kingdom, over the roof of heaven.

"I am king Varuna; mine was first magic power as my own; the gods follow the will of Varuna, I rule over the highest kingdom, over the roof of heaven.

"It is I Varuna, oh Indra, who have with my greatness ordained and held firm the double kingdom of the air, the deep, broad, firmly founded, heaven and earth, I who, like Tvashtar, know all that is therein.

"I have made the trickling waters to swell, I have held

¹ *Rig Veda*, iv, 25, 6-7.

heaven in the place of right; through right has the son of Aditi, the friend of right, spread out the threefold world."

To this challenge Indra answers:

"Men call upon me at the coursing, with haughty steeds, they call on me in battle when the foes close in; I Indra the generous bring about the racing of horses, I raise the dust in whirlwinds with my might.

"I have accomplished all deeds, there is none who can withstand my irresistible might. When soma drink and song of praise have gladdened me, then trembles the boundless twofold kingdom of the air."¹

The two rival gods become reconciled and united, for we read a few verses later:

"Our fathers were these seven sons; when Durgaha's son was bound, they gain by sacrifice for her son, Trasadasyu, like Indra a slayer of foes, a demigod.

"Purukutsânî worshipped you, oh Indra and Varuna, with offerings and obeisance; then ye gave her king Trasadasyu, a slayer of foes, a demigod."²

Here Indra is far rather a national god of warriors, fervently worshipped and strongly believed in, the deified genius of the Rajput race; for Trasadasyu the hero of the last verses of this hymn, as well as its author, like Vishvamitra was a Rajarshi, a seer or Rishi of Rajput race. An old tradition as to his history is recorded by the commentator. The queen of Purukutsa, he tells us, when her husband Durgaha's son was imprisoned, seeing the kingdom destitute of a ruler and desiring a son, of her own accord paid honors to the seven Rishis who had arrived. And they, again, being pleased, told her to sacrifice to Indra and Varuna. Having done so, she bore Trasadasyu.

Here is another hymn, to the deity Brhaspati or Brahmanaspati, who came to be personified as the teacher of the god.

"The king who maintains Brhaspati in abundance, who praises and magnifies him as enjoying the first distinction, overcomes all the powers of the enemy in force and valor.

"He dwells prosperous in his palace, the earth ever yields her increase to him, to him the people bow themselves down, that king in whose house a Brahman walks first.

"Unrivalled, he wins the wealth of both foes and kindred; the gods preserve the king who bestows wealth on the Brahman who asks his assistance."³

¹ *Rig Veda*, iv, 42, 1-6.

² *Rig Veda*, iv, 42, 8-9.

³ *Rig Veda*, iv, 50, 7-9.

Here, there is no denying it, we have a quite clear view of the priesthood offering the solidest of bribes to the princes, the wealth of foes and friends alike. This is the beginning, but the full growth of the system extended through ages.

So far the fourth circle. The fifth circle of the beginners, as we saw, is attributed to the Atris. Here is part of a hymn in their honor:

“When Svarbhanu, of the race of the Asuras, pierced the Sun with darkness all the worlds were like a man lost in a strange land.

“When, Indra, thou didst brush away the magical arts of Svarbhanu, which were at work beneath the sky, Atri with the fourth text discovered the sun, which had been hidden by hostile darkness. . . .

“Using the stones that crush the soma, worshipping, serving the gods with reverence and praise, the Brahman Atri set the eye of the Sun in the sky, and dispelled the illusions of Svarbhanu.

“The Atris discovered the sun which Svarbhanu had pierced with darkness. This no other could accomplish.”¹

In after years, this old hymn was used to support the claims of the priests in their rivalry with the warrior-princes; the *Mahabharata*, all through which princely legends have been remoulded in a priestly shape, concludes its version of the story thus: “Behold the deed done by Atri, the Brahman; tell me of any Kshattriya warrior superior to Atri.”

In the sixth circle of the hymns, there is the same general character: prayers to the gods, with Agni and Indra at their head, praises, invocations. The blessings sought from divine grace show no very striking idealism; horses and cows are begged for in prayers that, if they are to be taken literally, exactly correspond to the mood of the Mongol or Tartar monads, who range the verges of the Gobi desert to-day. Health and wealth, long life and prosperity are ardently desired, enemies are cursed, their defeat and death are fervently expected, and as an especial crime it is alleged against them that they do not worship great Agni and Indra nor reverence their sacred rites. Indeed the whole aspiration of these very interesting hymns might be summed up in the offer of death to Nachiketas, which the youth refused, seeking rather to know what is in the great Beyond.

Of hopes of heaven or fears of hell, there are only the dimmest traces, and even these are found, for the most part, in the last circle of the hymns, which, it is generally recognized, belong to a later period than the rest. Even there the hopes of heaven

¹ *Rig Veda*, v, 40, 5-6, 8-9.

are only for a better edition of the boons of earth, longer life, larger festivals, more abundant delights. Of the idea of rebirth there is in the whole *Rig Veda* no certain trace at all.

From the sixth circle we may quote a few verses, showing the general tendency of these prayers:

“Agni whom, rich in oblations, the five races honor with prostrations, bringing offerings to him as if he were a man.”¹

“The children of Manu praise in the sacrifices Agni the invoker.”² Do thou, O wise God, son of strength, approach my hymn with all the adorable ones; they whose tongues were of fire, present at the rites, and made the sons of Manu superior to the Dasa.”³

“In many ways, oh Agni, the wealth of the enemy hastens emulously to our aid. The men destroy the Dasyu, and seek by rites to overcome the riteless.”⁴

“With hymns I call Indra, the Brahman, the carrier of prayers, the friend who is worthy of praise, as men do a cow who is to be milked.”⁵

This expression, perhaps, better than any other shows the attitude in which the seers of the Vedic hymns approach the gods—as cows to be milked. As before, all this may be set in another light by a liberal use of allegory; but how far the authors of the hymns held to this allegorical sense, or had any idea of it, is very doubtful; and our doubts about this, as about many other problems connected with the *Rig Veda*, must still remain for a long time unsolved. All we can say is, that that even if we suppose the hymns to have had an allegorical secondary meaning we must still hold that their primary meaning shows an attitude which at best we may describe as strictly utilitarian. C. J.

GENERAL PERTINENT OBSERVATIONS.

QUITE A number of Theosophists—I mean members of the Society—have been talking to me of what a shame it is that the great daily newspapers give so much space to such events as a prize fight or the marriage of an American millionaire’s daughter to an English duke, and will not put in matter about Theosophy. It is quite true that our doings do not occupy much space in the papers, but what are they for? They

¹ *Rig Veda*, vi, 17, 4.

² *Rig Veda*, vi, 21, 11.

³ *Rig Veda*, vi, 45, 7.

⁴ *Rig Veda*, vi, 14, 26.

⁵ *Rig Veda*, vi, 14, 3.

were not established for our propaganda and we should be satisfied with what they do give us. But it has been found that in outlying states and places, where there is not so much going on, the newspapers are willing to give a great deal of attention to us. I understand that the whole of the *Ocean of Theosophy* appeared in a newspaper of Fort Wayne, Indiana, before it was published in book-form. The great papers of the principal cities cannot afford to do this because their mass of readers is enormous and varied. The intelligent Theosophist will at once see that it would be hopeless to expect thousands of people who do not care for Theosophy to be daily interested in accounts of it. Then the city newspaper represents the selfish, hurried, superficial, money-grabbing majority, just as much as it does the others in minority. And if we just think for a moment—those of us who have kept up with our history—of the great difference between now and 1875 as to our treatment by newspapers, we must in fact be very thankful.

American members ought to know how difficult is the case of their European brothers. Here we have greater freedom of thought, hence quicker acceptance, and very little presentation. Over there it is not so. Such a thing could hardly occur there as did here the other day. The ministers in a town rose up against our lecturer and tried to prevent his speaking by inducing the landlord to cancel the contract for the hall. Result: many citizens otherwise uninterested, intervened and obtained for us another hall. This could hardly take place, say in a similar small town in England, where the clergymen's *fiat* would be final. The people over there have not yet wholly escaped from the physical domination of the church. If they had lately so escaped they would themselves be yet too bigoted to give us the hearing or the freedom we get here.

Then, too, look at their newspapers! They either ignore the whole matter or now and then blurt out that Theosophy has been killed dead as a door-nail, never to rise again. All this tends to discourage. But members know Theosophy is not dead. We should not forget the plight of our fellows, and they can gain encouragement from our activity and the freedom we have.

A very significant fact is this: The Roman Catholics ignore Theosophy and all our doings. Of course now and then in their own church newspapers—which we never read—they may use us badly, but otherwise they are silent. We may go to a town and be well advertised, the Episcopalians and the Methodists will

howl about us, but the Roman Catholics say nothing. This is in accord with the policy of killing a thing by ignoring it. We are therefore pleased, or ought to be, for the abuse the others heap upon us. Why should members groan when now and then we are loudly and unjustifiably abused? Why, that is a good advertisement, and surely we want the world to know of Theosophy.

Hypnotism is once more suggested as a means for doing away with all crime, and the *New York Herald* in November printed an article thereon. In this the writer proposes to hypnotize crime out of all criminals, and hopes soon to see asylums for the purpose. The case of a kleptomaniacal boy is cited who, the writer said, had been changed into an honest boy, and now has a position of great trust.

This horrible notion, as it seems to me, will of course have believers and helpers. People, like physicians, are empirical and prone to cure the outer sore rather than the poor blood that caused it. But the case of the boy proves nothing because it is not known how long the effect of suggestion will last, nor whether it may not suddenly break down and leave the person again a criminal. Then the people who propose this method do not know Theosophy. They do not see the seeds of crime in the mind, and do not admit that it might be worse to prevent the criminal now for present benefit than to let him work his criminal nature out. For if his criminal thought is now simply stopped for a while it may come out worse in the next life. It would seem as if the story in the *Bible* of the man having his devils come back worse than before might illustrate this. But even the proposal made so seriously points out how generally theosophical and occult ideas have affected the American public.

Proposals looking to the formation of retreats—some irreverent people would call them monasteries or nunneries—for Theosophists, seem to be unwise. There are not enough members in the entire movement to do its work properly. Why then withdraw them from activity? The duty of every member now is a business duty as well as one purely philosophical, psychical and ethical. Collections of members coming together in one house should be, at this period of our progress, for better and wider work. And that work should be now and not in the future. Hence getting up such centres, in debt, and sure to have to struggle through a long period, is a mistake.

THE OBSERVER.

QUESTIONS AND ANSWERS.

T. T.—In the November *PATH* there is a reply about Buddhism. May I ask whether reference was intended to the outside exoteric form of the religion or to the exoteric side?

The answer was intended to refer solely to outer forms of Buddhism, because the esoteric teachings of Buddha, if known, would undoubtedly be found to be the same as those of Jesus and the Brahmans—since we hold that both had secret doctrines for the few. The old Jews had their secret religion—the Kaballah—and Jesus, following his Jewish teachers, taught his disciples many things in private which were not recorded. But there is a good deal of evidence that that secret teaching was in all probability like Gnosticism. What Buddha secretly taught we do not know.

If all the superstitions and gross absurdities of outer Buddhism were fully known in the West you would see why it will not be adopted; just as you would be convinced that we will not adopt Brahmanism either, with all its idolatry and superstitions.

W. Q. J.

E. M.—Has the identity of Chew-Yew-Tsâng been revealed? When I was in London the people in the T.S. centre there were wild about him and some said he was an Adept. What is the truth about this?

Chew-Yew-Tsâng was a *nom-de-plume* adopted by Mr. E. T. Hargrove, who is now lecturing for us here. He had some good ideas and sent them to *Lucifer* over that name. Many did go wild over the articles, especially its sub-editor. In time it was divulged who the author was and then the amusing part happened. The disputes about some charges in the Society were raging and Mr. Hargrove sided with the defendant. So those who had admired Chew, almost fallen at his symbolical feet, who had engrossed some of his sentences and hung them on the wall, arose quite angry at being led into praising the writing of such a young man—in fact it was a sort of reünion for the purpose of “eating crow.” If there was any Adept in the matter he was in the far back ground and has not yet divulged himself. But it remains that the articles by Chew are well written and inspiring.

B.—Some of those who refused to agree to our proceedings at Boston Convention are feeling hurt because in the *PATH* they have been slightly referred to, as they think. Is it not better to be as kind as possible to all of them?

It is always best to be as kind as possible to friends and ene-

mies, to those who are with us as to those who remain neutral. If the PATH was unkind it sincerely apologizes for such a fault. In going over the ground after a very short struggle in which the small minority is of course beaten, the detailing of facts for information of the great constituency which could not attend the festivities, it is very natural that something unpleasant would take place—for bald facts are sometimes not agreeable. So the PATH writer—and it was not the Editor—merely intended to point out that in some cases the bolting branch would be found to be one of those which had never been of the slightest use—in one case such a branch had been dead a year—and in others that the really earnest and devoted workers were not those who bolted after the Boston vote.

And indeed this magazine was very much milder in the matter than Col. H. S. Olcott himself. He declared it seemed as if all the best brain and energy of the American movement had gone with the vote and with that dreadful person—

W. Q. J.

P. B.—The other evening, after a day of great activity, and being very tired, not thinking of my friend X, but rather of the passing business I had been in, I had a vision suddenly of X with whom I seemed to have a long conversation of benefit to both. Now how was this when I had not been thinking of him at all?

In the first place, experience shows, and those who know the laws of such matters say, that the fact of not having thought of a person is not a cause for preventing one from seeing the person in dream or vision. It makes no difference if you haven't thought of the person for twenty years.

Secondly, being wearied and much occupied during the day with absorbing business is in general likely to furnish just the condition in you for a vision or dream of a person or a place you have not thought of for a long time. But extreme and absolute fatigue, going to the extreme, is likely to plunge one into such a deep sleep as to prevent any such experience.

In consequence of bodily and brain fatigue those organs are temporarily paralyzed, sometimes, just enough to allow some of the astral senses to work. We then have a vision or dream of place or person, all depending upon the extent to which the inner astral person is able to impress the material brain cells. Sometimes it is forgotten save as the mere trace of something that took place but cannot be identified. When we are awake and active the brain has such a hold on the astral body that the latter (very fortunately) can work only with the brain and as

that organ dictates. And when we fall naturally, unfatigued, into the state when it might be supposed we would have a vision, it does not come. But the pictures and recollections of the day pass before us because the brain is not tired enough to give up its hold on the astral body. Fatigue, however, stills the imperative brain and it releases its hold.

W. Q. J.

A. M.—Who is your authority for the statement in November PATH that there are only about 90 active branches in India of which only about 40 have activity?

First, Mr. B. Keightley, who, as General Secretary there, reported—and it was so printed in the *Theosophist*—to the effect stated. In fact his report was even worse. Secondly, a member who had been at Adyar many months helping with reports and accounts. He stated not much over a year ago that it was as I have said. In fact it now is a thoroughly well-known fact that the great parade of branches in India—some hundreds—is all a show, just like counting in your assets and reporting as alive a lot of long dead and valueless bonds or scrip. These other branches have long been dead and ought to have been taken off the record. But the presiding genius likes to parade the names of back numbers so as to make a noise. We and the American public have been too long deluded about this flock of theosophical doves over there which are mere phantasms.

W. Q. J.

CORRESPONDENCE.

STOCKHOLM, OCTOBER 8, 1895.

Editor PATH,

DEAR SIR AND BROTHER:—I should be obliged to you if you would inform the readers of your magazine who may wonder that my name is put under two different addresses in the *Report of Proceedings* of the late convention at Boston, that the address printed on page 50 of the *Report* is that which I have signed and sent to the convention in the name of the Scandinavian T.S.

Fraternally yours,

G. ZANDER.

THE following denial by Countess Wachtmeister is printed as the last of the matter. Our readers and the members generally have long ago grown over-tired of charges, circulars, and denials, and desire to bury all these personalities out of sight, so that we may go on with the better work which we have to do.

EDITOR.

SYDNEY, SEPTEMBER 9, 1895.

Editor PATH,

SIR:—Having seen a very extraordinary statement in your journal (the July number) by L. A. Russell, called "Countess Wachtmeister's Opinion in 1894," putting words into my mouth which I have never said, I beg you in all courtesy and through a sense of justice to print my refutation of this untrue statement.

Mrs. Russell confided to me some unpleasant experiences of an occult nature, and as Mr. Judge was the head of the Society to which she belonged I naturally referred her to him without however making any comparisons between that gentleman and Mrs. Besant.

I absolutely deny having said that "*W. Q. Judge is the greatest living occultist known to the western world since H.P.B.'s death.*"

I beg your readers once for all to receive a positive refutation of words attributed to me which I have never said.

CONSTANCE WACHTMEISTER.

LITERARY NOTES.

SPHINX for November (German). The most notable articles are "Asceticism" by H. S. Olcott, "An Autobiography" by Annie Besant, "Mars" by Dr. Julius Stinde, "Aphorisms of an Anchorite" by Paul Lanzky, and a synopsis of Dr. Anderson's arguments for Reincarnation.—[G.]

LOTUSBLÜTEN (German) for September and October. The "Gospel of Buddha" is finished and Herbert Coryn's fine article on "Devachan" is begun in the September number. In October we have an extract from the *Perfect Way* on the "Mystery of Satan," and an interpretation of the "Prometheus Myth." Madame Jelihovskiy's article on H.P.B. runs through both numbers.—[G.]

THE ENGLISH THEOSOPHIST for November is chiefly remarkable for the sound logic and clear, common-sense of the editor. The number is entirely made up of comment of one kind or another upon the tempestuous times recently passed through by the theosophical movement and as such requires no special notice. It is hoped the subscriptions will permit its continuance. All Theosophists should take it.—[G.]

THE THEOSOPHICAL FORUM for October begins a new department, "Some Correspondents Answered," which will serve a good purpose in answering many, through reply to one. The readers are requested to say whether they favor signed replies to the questions or prefer having all answers anonymous. As an experiment it would be interesting to try the latter course. There are the usual questions and replies, subjects for discussion, notes and notices.—[G.]

THE LAMP for October opens with some remarks about "The Discovery of Atlantis." "Five Minutes on Karma" is continued from last month. This is followed by an interesting extract from the *Irish Congregational Magazine* for August, 1894, giving a most appreciative account of Dharmapala, and recognizing what few orthodox Christians do recognize to-day that those who "diffuse the spirit of Christ" should be supported by Christian people, not feared by them, no matter to what fold they may belong. The excellent "International Sunday-school Lessons" are continued.—[G.]

IRISH THEOSOPHIST for October. Chew-Yew-Tsang strikes his usual ringing note in the opening article, "The Warrior Eternal and Sure," which teaches the wise, strong lesson of self-confidence, showing the source from which we should draw it, and the power and opportunity thereby ours. One rises from its perusal with added purpose, a higher determination, a fuller courage. Number three of the Songs of Olden Magic is "Our Lost Others" by Aretas, which has another fearful and wonderful illustration. C. J. writes with his usual charm of "The Books of Hidden Wisdom," showing the likeness and the difference of the Gospels and the Upanishads. "The Sermon on the Mount" is continued, and is followed by a most beautiful article by Æ. on "Content." Mrs. Keightley contributes an article on "Methods of Work."—[G.]

LUCIFER for October has little of note. With the exception of C. W. Leadbeater's account of the true cult of Jaganath, the issue is composed of continued articles, one of the most prominent being concluded, namely Mrs.

Besant's "Karma" which is shortly to appear in book form. This contribution to the series of Theosophical Manuals is written in Mrs. Besant's usual brilliant style, clear and graceful, with smoothly rounded sentences, and much rhetorical effect, but as is the case with much of her work it is so purely intellectual, that some of the "spirit" which "giveth life" is lacking, and the higher meaning of things is often lost in the extreme desire for lucidity of statement. Such writings develop the reasoning faculty, but never the intuition. Charlotte E. Wood's excellent article on "The Rationale of Life" is also finished.—[G.]

THE THEOSOPHIST for October begins the magazine's seventeenth year. In the opening notice is promised an account of the experiments of Dr. Baradue of Paris, and a continuation of "Old Diary Leaves." We are told that THE PATH has become an "adverse organ" (!) whatever that may mean. "Old Diary Leaves" is chiefly an account of a rather disgraceful row between Miss Bates and Mme. Coulomb, that resulted in the permanent retirement of the former. The meager description of Damodar is interesting. There is a valuable article entitled "Mahâtmâs and Saints," which seeks with some success to trace a resemblance between the holy ones of the East and the holy ones of the early Christian days. It is acknowledged that the latter had lost the key giving point to their strivings, but in spite of this their devotion and earnestness produced often great and real interior enlightenment. "The Ethical Significance of Ramayana" is also interesting, and gives new meaning to that great Indian epic.—[G.]

MIRROR OF THE MOVEMENT.

AMERICA.

MINNEAPOLIS T.S. has formed a class for study to be held in the rooms of the Society, 315 Masonic Temple, on Thursday evenings at 8 o'clock, and extends cordial invitations to all members and visitors to its meetings.

MILWAUKEE T.S. has had a visit from R. D. A. Wade, president of the Loyalty T.S., which has done much good. On October 19th he met some members of the local branch at the house of the president, and gave an informal talk on branch work. On the 18th he attended branch meeting, and took part in discussion of the evening, *Astral Light*, also addressing the branch on methods of work. On October 20th he lectured before the branch on *Reincarnation as a Salvation from the Crumbling Creeds of Churchianity*, the lecture being very well attended. Afterwards he answered questions for three-quarters of an hour. On the 21st he lectured before the local branch upon *Theosophy and the Theosophical Society in America*. Miss Eva F. Gates, the secretary of the Central States Committee, then paid a visit to the Society, and on October 25th spoke before the branch upon the subject of their syllabus, *Spirituality*. On the 27th she gave a lecture on *Karma*. It had been advertised and called together a good audience.

THE "H.P.B." BRANCH has adopted a plan recently by which it hopes to considerably increase interest in Theosophy among the general public. The plan is to devote one Sunday evening regularly each month to a discussion of theosophical subjects. After the opening exercises ten minutes are given for those in the audience, whether members or visitors, who desire to write questions on Theosophy which they wish answered. No more questions are permitted during the remainder of the evening, but those in hand are given to the chairman who takes them up one by one, reading one and then calling for an answer from some member. As many questions as possible are treated in this way, the main point gained being that the public is thus given an opportunity to ask and have explained the fundamental views of Theosophy. One evening this month has been devoted to such a general talk, and with a time-limit of ten minutes put upon each speaker; it proved a success. A sociable in the form of a "Hallow'en Party" was held at the rooms of the

branch on the evening of the 2d, which eminently gratified the social element. Music was furnished, refreshments served, and games suitable to the occasion were played for the benefit of the younger people. Mr. H. T. Patterson of Brooklyn delivered a lecture on *The Zodiac* on the 10th; the two remaining Sundays in November are to be devoted to Mr. Wm. Main who will lecture on *Nature's Workshops*, and Dr. T. P. Hyatt—subject not known.

THE STATE AND PROGRESS OF THINGS.

Since the report last month on "The State and Progress of Things" the following branches have been added to the T.S.A.: Amrita T.S., Lincoln, Neb., and Porterville T.S. Hermes Council T.S., Baltimore, has surrendered its charter, the members having decided that the retaining of an organization in their city at present was not advisable. The work has by no means ceased there, for the members continue active. This brings the roll of branches up to 90. Applications for charters have also been received for new branches in South Brooklyn, Grand Island, New Whatcom, and Clinton. These will be properly reported in next month's issue.

CENTRAL STATES COMMITTEE'S REPORT.

Ohio is particularly favored this fall in having had Messrs. Hargrove's and Harding's work. From Nebraska we have good reports, Lincoln Branch has joined us. Sioux City reports progressive work. Milwaukee has been having nearly two weeks of stirring work. Englewood Branch has begun its winter work with an energy that means success. Wachtmeister is working effectively among its people; has a large field that appears ready for workers. Loyalty is busy—has so many lines of propaganda in motion that we must wait for more space before reporting it.

HEADQUARTERS REFERENCE LIBRARY.

The librarian of the Reference Library has to acknowledge the receipt of several donations to it lately. Mrs. M. F. Hascall has presented the works of Jacob Boehme and an *edition de lux* of a devotional family Bible. Other donations have been: *The Gospel of Buddha*, by Paul Carus; *Some first Steps in Human Progress*, by Frederich Starr; *Stories from Norse Legends*, by Mary E. Litchfield; *Pan-Gnosticism*, by Noel Winter; *Our Life after Death*, by Rev. Arthur Chambers; *Nature's Teachings*, by J. C. Wood; *Theory of Light*, by Thomas Preston; *Meteoric Hypothesis*, by Norman Lockyer; *Le Los Fondamentales de l' Univers*, by Le Prince Grigori Stourdzia.

MOVEMENTS OF E. T. HARGROVE.

Continuing his tour from New York, Boston, Syracuse and Buffalo, Mr. Hargrove reached Toronto on the 19th of October. A reception was given him that evening at Mr. Smythe's. On the 20th Mr. Hargrove addressed the *Secret Doctrine* class in the morning, giving a public lecture in the evening in the Forum Hall, considerably over one hundred being present. On the 21st he attended a meeting; on the 22d lectured in the Forum to still larger audience; on the 23d received inquirers in the new headquarters (a delightful room), spoke at a meeting of members later and lectured in the evening to a large audience. On the 24th he returned to Buffalo and spoke at a reception given by Mrs. Stevens that evening. A meeting in the afternoon of the following day was followed by a reception at Mrs. Cary's. The ordinary branch-meeting on Sunday the 27th was attended, and in the evening a lecture was given to an attentive audience. Leaving for Jamestown on the 28th he attended a meeting that evening; on the 29th gave a talk to the members assembled at Mrs. Chase's, following this by a public lecture in the Independent Congregational Church, Mr. Sample the minister, a member of the T.S.A., being in the chair. Reaching Sandusky on the 30th, Mr. Hargrove gave a parlor talk that evening. Another followed on the 31st, Mrs. Davis' room being full. On the 1st November he reached Toledo; on the 2d lectured in the Unitarian Church to a large audience. Excellent reports and personal interviews appeared in the following mornings' papers. On the 3d he gave a branch talk; on the 4th lectured in the Unitarian Church to a crowded audience, many people standing and others sitting on the floor for lack of seats. Some 450 were present. A talk to members was given on the 5th in the Society's Hall. The 6th found him at Fort Wayne; on the 7th he gave a pub-

lic lecture; a members' meeting followed on the 8th; another public lecture on the 9th; and a meeting on the morning of the 10th with a crowded lecture in the evening at which a number were obliged to stand. The newspapers gave excellent reports throughout. The 11th brought him to Columbus, where he lectured that evening to over 200 people in the Y.M.C.A. Hall. Newspapers again gave good reports and interviews. A still larger audience attended the lecture on the 12th, after which a members' meeting was held in the library of the Society. On the 13th Mr. Hargrove arrived at Cincinnati, three interviewers awaiting him. On the 14th he lectured at the headquarters to some 150 people, with Dr. Buck occupying the chair in the way that has become celebrated throughout the Society. A reception was given Mr. Hargrove on the 16th. On the 17th he gave a public lecture to a crowded audience. He proceeds to St. Louis, Kansas City, Memphis and the south.

CENTRAL STATES LECTURER'S MOVEMENTS.

Burcham Harding gave two lectures, October 21st and 22d, at Newcastle, Ind. The court-room was fairly filled, and the following day a class met. The 24th and 25th at Greenfield, Ind., the court-room was crowded with the leading intellectual people, and animated discussions arose at the close of the addresses. Sunday, 27th, lectures were given morning and evening in the Christian Church to about 300 people. This concluded four months' work in Indiana, the expense having been generously born by the Fort Wayne and Indianapolis branches.

Mr. Harding then crossed into Ohio, beginning at Piqua. On the 29th a meeting for discussion was held at the Plaza Hotel. October 31st and November 1st public lectures were given to good audiences; and on Sunday, the 3d, he spoke to about 450 persons in the Christian Church on *Theosophy the Religion of Jesus*. The meeting of the Ministerial Association was attended, and Theosophy discussed with the various denominational pastors. Miss L. M. Buchanan, F.T.S., made the arrangements for Piqua.

November 4th to 12th was passed with the Dayton Branch. Meetings were held in their new headquarters and four public lectures given in a hired hall, after which two quiz meetings for the public were well attended. Four lectures were also given in the Memorial Hall, Soldiers' Home. Large audiences were present and became quite enthusiastic for Theosophy, the discussions showing they had obtained a good grasp of the subject. Dayton Branch is earnest and active in the work. On the 13th, 14th and 15th at Springfield public lectures were given in the court-room. About 250 attended each evening, and entered into the discussions with an intelligent interest. A class met on the 16th. Monday, the 18th, an address on Theosophy was given to the Ministerial Association. Interest in Theosophy and the number of listeners are always increasing. This became very marked immediately after the formation of the T.S.A., and has been accentuated every succeeding month.

PACIFIC COAST.

THE SALT LAKE BRANCH not only keeps up its branch and public meetings but holds regular monthly meetings in the state-prison.

DR. GRIFFITHS engaged in work about San Francisco and lectured there October 20th, and later in Oakland, Gilroy and San Ardo.

NEARLY all of the Pacific Coast Branches have adopted the *Forum's* topical studies, and find that course very helpful in the way of benefit to new members and visitors to branch meetings.

THE WHATCOM BRANCH was formed in Whatcom, Wash., October 30th, with ten charter-members. The F.T.S. of the far northwest are very earnest. This is the second branch formed in that section during the past few months.

T.S. WORK in state-prisons in California is continuing with very satisfactory results. Dr. J. S. Cook, Alfred Spinks and Robert Joy of Sacramento conduct the prison work at Folsome. Some conception of difficulties is had when it becomes known that these workers have to ride fifty miles in a buggy upon the day lectures are given at Folsome prison. But both the expense and labor are cheerfully undergone. Results of the work are very satisfactory and warrant continuance.

MRS. HARRIS'S TOUR.

Mrs. Harris left Victoria for Seattle Wednesday, November 16th, after a month of solid work at that place. During her visit she gave nine public lectures; was invited to three or four private houses where a few would meet to discuss Theosophy in an informal manner; and it is interesting to note that all of these private meetings were held in the houses of non-members of the Society. She also held numerous other meetings for the members. The following is a list of her public lectures: October 6th, *The three Objects of the T.S.*; 7th, *The Seven Principles of Man*; 13th, *Reincarnation*; 16th, *Karma*; 20th, *Manhood and Godhood*; 23d, question meeting; 27th, *Hypnotism, Mediumship and Adeptship*; 30th, *What we Believe and What we Know*; November 3d, *Heaven and Hell*. All these lectures were well attended, especially the Sunday evening ones. At the last, *Heaven and Hell*, every seat was taken and a number of people had to stand during the address. Already the good effects of Mrs. Harris's work are noticeable: she herself signed the applications of two new members and the attendance at our meetings has largely increased. This is but one branch of the work which is being carried on by the Pacific Coast Committee for Theosophic Work.

ABBOTT CLARK'S TOUR.

Mr. Clark closed his course of Sunday lectures at Los Angeles on October 20th, the subject being *Mahatmas, who and what are They?—the Future of America*. The hall was crowded, with people sitting on platforms and standing. The attendance at these lectures has been so great that a large new hall has been hired as a permanent thing for the Sunday lectures. It is in Odd Fellows building, on Main street, near the centre of the city. The Friday meeting has been discontinued and an H.P.B. training-class, of over twenty members, substituted. Its object is to prepare and train members for speaking and theosophical work. Several members have given much time almost daily for some weeks to emassing a quantity of matter on a given subject, and then condense or epitomize it in notes and deliver a lecture. The branch is arranging for Sunday (11 a. m.) lectures by a regular speaker.

Mr. Clark spoke to a large audience in the Church of the New Era, at Compton, on October 20th, and answered questions at the Los Angeles lecture that night. Much difficulty had been experienced in getting a hall at Pasadena; finally Mr. Clark met the Board of Directors of the Universalist Church and applied for the use of the vestry. After several speeches in favor of Theosophy from the minister and members the Board unanimously voted in the Theosophists for half-price to cover expenses. Lectures will be delivered November 14th, 16th, 19th and 21st. On the 17th Mr. Clark will speak at Compton in the morning and answer questions at Los Angeles in the evening.

Prof. J. J. Fernand has had a class here which is taking steps to continue the public meetings with his assistance. The class will probably soon grow into a branch.

FOREIGN.

ENGLISH LETTER.

The action of the Northern Federation has had results not expected by them, for many members in the north of England, alienated by the unbrotherly action taken by the majority, are inclining in our direction and some have already joined us.

A new lodge has been formed in South Shields, through Mrs. Bink's exertions. It starts well, with six members.

The Croydon Lodge (S. G. P. Coryn, president) reports the most active year since their formation in 1891. More strangers attracted than in any past year.

The T.S. in Europe (England) now holds a monthly *conversazione* at its new central office, the first one taking place on the 2d of this month (November) with great success.

ALICE L. CLEATHER.

Harmony among diverse elements is due to equilibrium and not to removal of diversity.—*Book of Items*.

OM.

THE PATH.

There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches.—*Proverbs, xiii, 7.*

He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.—*Matthew, x, 30.*

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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.B. TO DR. HARTMANN.

1885 TO 1886.

I.

OSTENDE, DECEMBER 5.

MY DEAR DOCTOR:¹—You must really forgive me for my seeming neglect of you, my old friend. I give you my word of honor, I am worried to death with work. Whenever I sit to write a letter all my ideas are scattered, and I cannot go on with the *Secret Doctrine* that day. But your letter (the last) is so interesting that I must answer it as asked. You will do an excellent thing to send to the *Theosophist* this experiment of yours. It has an enormous importance in view of Hodgson's lies and charges, and I am happy you got such an independent corroboration; astral light, at any rate, cannot lie for my benefit.²

¹ On the request of Mr. and Mrs. Johnston and others I have permitted these private letters from H. P. Blavatsky to myself to be published in the PATH, as they contain some things of general interest.—DR. F. HARTMANN.

² This refers to the clairvoyant (psychometric) examination of an "occult letter," which was printed, together with the picture, in the *Theosophist* of 1886. The psychometer was a German peasant woman, entirely uninformed in regard to such things; but gave as it appears a correct description of a Buddhist temple in Tibet, with its surround-

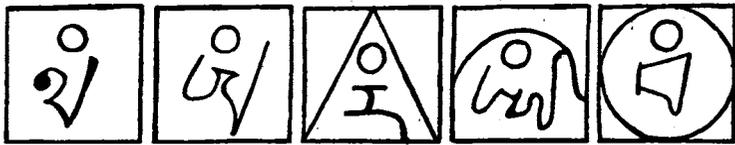
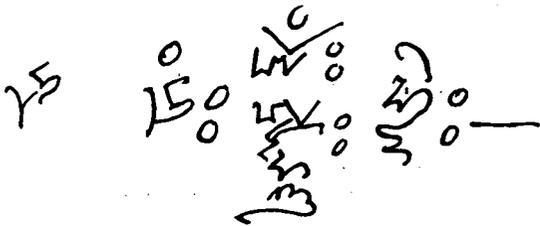
I will only speak of number 4, as the correctness about the other three letters you know yourself. 1. This looks like the private temple of the Teschu Lama, near Tchigadzé—made of the “Madras cement”-like material; it does shine like marble and is called the snowy “Shakang” (temple)—as far as I remember. It has no “sun or cross” on the top, but a kind of *algiorna* dagoba, triangular, on three pillars, with a dragon of gold and a globe. But the dragon has a swastica on it and this may have appeared a “cross.” I don’t remember any “gravel walk”—nor is there one, but it stands on an elevation (artificial) and a stone path leading to it, and it has steps—how many I do not remember (I was never allowed inside); saw from the outside, and the interior was described to me. The floors of nearly all Buddha’s (Songyas) temples are made of a yellow polished stone, found in those mountains of Oural and in northern Tibet toward Russian territory. I do not know the name, but it looks like yellow marble. The “gentleman” in white may be Master, and the “bald-headed” gentleman I take to be some old “shaven-headed” priest. The cloak is black or very dark generally—(I brought one to Olcott from Darjeeling), but where the silver buckles and knee-breeches come from I am at a loss. They wear, as you know, long boots—up high on the calves, made of felt and embroidered often with silver—like that devil of a Babajee had. Perhaps it is a freak of astral vision mixed with a flash of memory (by association of ideas) about some picture she saw previously. In those temples there are always movable “pictures,” on which various geometrical and mathematical problems are placed for the disciples who study astrology and symbolism. The “vase” must be one of many Chinese queer vases about in temples, for various objects. In the corners of the temples there are numerous statues of various deities (Dhyanis). The roofs are always (almost always) supported by rows of wooden pillars dividing the roof into three parallelograms, and the mirror “Melong” of burnished steel (round like the sun) is often placed on the top of the Kiosque on the roof. I myself took it once for the sun. Also on the cupolas of the [dagoba] there is sometimes a graduated pinnacle, and over it a disk of gold placed vertically, and a pear-shaped point and often a crescent supporting a globe and the svastica upon it.

ings and the inscriptions within; also of the lamas or priests and of the Master, and also of some people working in the neighborhood of the temple. The picture could not have been read from my own mind, as I have never seen such a temple, or if I have been there in the spirit, that visit has left no trace in my personal memory.—H.

¹ The explanation of seeing the gentleman in knee-breeches may be that I was just then very much occupied with the spirit of the well-known occultist, Carl von Eckertshausen.—H.

Ask her whether it is this she saw, Om tram ah hri hum, which figures are roughly drawn sometimes on the Melong "mirrors"—(a disk of brass) against evil spirits—for the mob. Or perhaps what she saw was a

row of slips of wood (little cubes), on which such things are seen:



If so, then I will know what she saw. "Pine woods" all round such temples, the latter built expressly where there are such woods, and wild prickly pear, and trees with Chinese fruit on that the priests use for making inks. A lake is there, surely, and mountains plenty—if where Master is; if near Tchigadzé—only little hillocks. The statues of Meilha Gualpo, the androgyne Lord of the Salamanders or the Genii of Air, look like this "sphinx;" but her lower body is lost in clouds, not fish, and she is not beautiful, only symbolical. Fisherwomen do use soles alone, like the sandals, and they all wear fur caps. That's all; will this do? But do write it out.

Yours ever,

H. P. B.

II.

WÜRZBURG, DECEMBER (something), 1885.

MY DEAR CONSPIRATOR:¹—Glad to receive from your letter such an emanation of true holiness. I too wanted to write to you; tried several times and—failed. Now I can. The dear Countess Wachtmeister is with me, and copies for me, and does what she can in helping, and the first five minutes I have of freedom I utilize them by answering your letter. Now, as you know, I also am occupied with my book. It took possession of me (the epidemic of writing) and crept on "with the silent influence of the itch," as Olcott elegantly expresses it—until it reached the fingers of my right hand, got possession of my brain—carried

¹ H.P.B. used to call me in fun her "conspirator" or "confederate," because the stupidity of certain persons went so far as to accuse me of having entered into a league with her for the purpose of cheating myself.—H.

me off completely into the region of the occult.¹ I have written in a fortnight more than 200 pages (of the *Isis* shape and size). I write day and night, and now feel sure that my *Secret Doctrine* shall be finished this—no, not *this*—year, but the next. I have refused your help, I have refused Sinnett's help and that of everyone else. I did not feel like writing—now I do. I am permitted to give out for each chapter a page out of the Book of Dzyan—the oldest document in the world, of that I am sure—and to comment upon and explain its symbology. I think really it shall be worth something, and hardly here and there a few lines of dry facts from *Isis*. It is a completely new work.

My "satellite,"² I do not need him. He is plunged to his neck in the fascinations of Elberfeld, and is flirting in the regular style with the Gebhardt family. They are dear people and are very kind to him. The "darling Mrs. Oakley" has shown herself a brick—unless done to attract attention and as a *coup d'état* in the bonnet business. But I shall not slander on mere speculation; I do think she has acted courageously and honorably; I send you the *Pall Mall* to read and to return if you please; take care of the paper. . . .

Thanks for photo. Shall I send a like one to your "darling"? She is mad with me however. Had a letter from Rodha; she swears she never said to "Darling" or the he Darling either, that I had "abused them to the Hindus."

To have never existed, good friend, is assuredly better. But once we do exist we must not do as the Servian soldiers did before the invincible Bulgarians or our bad Karma, we must not desert the post of honor entrusted to us. A room may be always had at Würzburg; but shall you find yourself contented for a long time with it? Now the Countess is with me, and I could not offer you anything like a bed, since we two occupy the bedroom; but even if you were here, do you think you would not go fidgeting again over your fate? Ah, do keep quiet and wait—and try to *feel* once in your life—and then do not come at night, as you did two nights ago, to frighten the Countess out of her wits. Now you did materialize very neatly this time, you did.³ Quite so.

Yours in the great fear of the year 1886—nasty number.

H. P. B.

(*To be continued.*)

¹ This was in answer to a letter in which I complained of the irresistible impulse that caused me to write books, very much against my inclination, as I would have preferred to devote more time to "self-development."—H.

² Babajee.

³ I know nothing about it.—H.

YUGAS.

[N READING Theosophical literature one is often confronted by the words Mahayuga, Kaliyuga, Manvantara, Kalpa, etc.

No doubt all of the older members of the T.S. are perfectly familiar with the words and their meaning, but it may be of help to recent members, or those who have not time or opportunity to dig down into ancient eastern chronology, to see the principal points clearly set forth.

It has been taught that there was no true understanding of the stellar or solar system until the time of Copernicus, some four hundred years ago, but to any student it is evident he built his system upon that of the Pythagorean school of two thousand years before. The Chinese have some astronomical annals, which they claim go back about 3000 years B.C.; they do not record much but comets and eclipses, and many of their predictions of the latter cannot be verified by modern calculations.

The Egyptians taught astronomy to the Greeks, and they no doubt had very close knowledge of the solar system; their year was of 365 days, with methods of correcting. Although they have left us no observations, the north and south position of the Pyramids has led to a supposition that the Egyptians used them for astronomical purposes. The Zodiac of Denderah is one of their relics, and it is worth noting that upon it the equinoctial points are in the sign of Leo. If it was constructed at that time, it would carry us back nearly 10,000 years.

The Chaldeans, according to Diodorus, had long observed the motion of the heavenly bodies, as well as eclipses; they had the metonic period, or cycle of 19 years, also three other astronomical cycles, the Saros of 3600 years, the Neros 600 and the Sosos of 60 years. Simplicius and Porphyry relate that a series of eclipses, preserved at Babylon, were transmitted by Alexander to Aristotle and contained the observations of 1903 years preceding the conquest of Babylon by the Macedonians, and although crude, they were sufficiently correct to enable Halley to discover the acceleration of the Moon's mean motion. There have also been discovered in the ruins of Palenque, among the Toltecs and Aztecs, planispheres, on one of which were inscribed symbolical figures corresponding nearly to the signs on the Chinese planispheres, and (Humbolt) "that the name of the first day is also the name of *Water*, and that the symbol consists of undulating lines

similar to that of Aquarius in the Egyptian and Greek Zodiacs.

The Hindus have possessed astronomical knowledge for thousands of years, and their calculations to-day are found to be singularly correct; the question in regard to them is, whether an astronomical system of advanced character, which certainly was found among them, is as old as they assert it to be. It is claimed that they may have obtained their knowledge from the Arabians or Egyptians; but, on the other hand, the remarkable correctness of their tables, and the known character of the people in question, whose advances in mathematics cannot be doubted, and whose habits have throughout recorded history induced them to repel all connection with foreigners, are urged in favor of the originality of their system. We have their calendars annexed to the Vedas, which date back according to Colebrooke 1400 years B.C. They include a solar year of 365 days and are so composed as to determine it correctly. The Zodiac of Vereapettah and that described by Sripeti in the Sanskrit, are believed to be older than Denderah. (Sir William Jones.)

The "Bones of Napier," an ingenious instrument used in making long calculations, before the discovery of logarithms, was used in a slightly different form by the Hindus long before.

As with nations of the present, the Hindus referred to two principal meridians, Lanca and Ramissuram. Lanca is supposed to have been an island (no longer existing) under the equator, somewhat southwest of the island of Ceylon. It was one of the four cities, Yavacoti, Lanca, Bornacoti, and Siddhapuri, which are supposed to lie under the equator 90 deg. distant from each other. Ramissuram is a small island situated between Ceylon and the continent of India at the entrance of Palks passage in the straits of Manaar. It is famous for its ancient Pagoda and Observatory. The meridian of Lanca is supposed to run through two other towns on the continent of India, Sanáhita-saras and Avanti, now Oogain. The Shastras state that "in the north on the same meridian as Lanca there are two other cities, Avanti-Rohitaca (the mountain) and Sannihita-saras, which in *former times* were the seats of colleges and observatories." I mention these facts simply to show the possession by the Hindus from remote times of an extensive knowledge of mathematics and astronomy. We now come to their division of time.

The Tamil solar year is sidereal, *i. e.*, the space of time during which the Sun departing from a star returns to it again. Their Zodiac is divided into 12 signs, or mansions, Mesha, Vrisha, Midhuna, *et al.*, corresponding to our Aries, Taurus, Gemini, etc.

Each solar month contains as many days and parts of days as the sun stays in each sign. They divide the year into six seasons, called Ritu, in the Sanskrit, of two months each, the first of which, Chaitram or Vaisacha, corresponds to our April. The Saran or natural day is the time included between two consecutive sun risings. The names of the days are as follows:

1. Sunday	Ravi	Sun
2. Monday	Soma	Moon
3. Tuesday	Mangala	Mars
4. Wednesday	Bhuda	Mercury
5. Thursday	Guru	Jupiter—also Teacher's day.
6. Friday	Sucra	Venus
7. Saturday	Sani	Saturn.

They also divided time into a number of cycles or yugas, the meaning of which has been interpreted in various ways; the most accepted holds that the word yug, or yuga, properly means the conjunction or opposition of one or more planets. It is generally used however to express long periods of years at the expiration of which certain phenomena occur. It is probably more particularly referred to the revolution of Jupiter, one of whose years is about twelve of ours, five revolutions or sixty years being equal to a Vrihaspati chakra or cycle (literally a wheel) of Jupiter. In this Vrihaspati cycle there are contained five other cycles of twelve years each. The names of these five cycles or yugas are:

1. Samvatsara	Presided over by	Agni
2. Parivatsara	“	Arca
3. Iduratsara	“	Chandra
4. Anuvatsara	“	Brahma
5. Udravatsara	“	Siva

The use of these yugs is prehistoric, at least to outsiders.

In each Mahayug, reckoning from the past, we have four lesser yugs, as follows:

1. Satya yug	or Golden age	1,728,000 years
2. Treta yug	or Silver age	1,296,000 years
3. Dvapara yug	or Brazen age	864,000 years
4. Kali yug	or Iron age	432,000 years

So that a Mahayug consists of 4,320,000 years

The sun performs 4,320,000 Bag-hanas, or sidereal revolutions, in a Mahayug,

There are also the Ayanas, or librations of equinoctial points, 606 in a Mahayug.

A Kalpa consists of 1000 Mahayugs, or 4,320,000,000 years, which Kalpa is also called a "Day of Brahma" (*S.D.* ii, 308). In *making up* the Kalpa we have, first, a twilight, or Sandhya, equal to the Satya yug of 1,728,000 years; second, fourteen Manvantaras of 308,448,000 years *each*, all of which together make up the Kalpa. Each Manvantara is presided over by a patriarch, or Manu, the names of which I omit. *We* are living in the seventh Manvantara (presided over by the patriarch Vaivasvata), of which twenty-seven Mahayugs have passed. So if one desires to know exactly where he is along the "Pilgrimage of the Ego" the following scheme will place him:

Sandhi, or Twilight of Kalpa	1,728,000 years
Six Manvantaras	1,850,688,000 years
Twenty-seven Mahayugs	116,640,000 years
The Satya yug = to Sandhi	1,728,000 years
The Treta yug	1,296,000 years
The Dvapara yug	864,000 years
Of Kali yug up to April 11th, 1895	4,997 years

The beginning of the Kalpa was the time when planetary motion began. Of this time, 17,064,000 years were spent or employed in creation, at the end of which man appeared.

It will be seen from the above that the first 5000 years of our Kali yug will expire April 11th, 1898.

Do *we* look for any manifestations?

A. J. VOSBURGH, M.D.

SOME VIEWS OF AN ASIATIC.¹

YOU ASK me what is my belief about "reincarnation." Well, as it is a complicated question, I must give you a plain statement of my full belief. To begin with, I am a Pantheist. I believe that *the whole universe is God*. You must, however, well understand that the word "God" does not convey to me any meaning attached to that word by the Westerners. When I say "God" I understand it to be nature or universe, and no more. Therefore I might more appropriately be called a "naturalist." To my mind there is no possibility of the existence of an extra-cosmical Deity. For if there were, the harmony or

¹ Taken from a private letter to William Q. Judge, F.T.S., received in 1878-9, and first published in the *Platonist*.

equilibrium of nature could not be preserved, and the whole, instead of being one harmonious whole, would be a Tower of Babel. This harmony can be kept only by the working of the immutable laws of Nature. And if the laws of nature be immutable, they must be blind, and require no guiding hand.¹ Hence the existence of an extra-cosmical Deity is impossible. This is, as far as I can understand, the chief teaching and principle of Aryan philosophy. As the position is logical, I must accept it in preference to the Semitic theory, which rests on blind faith alone.

Some of the Pantheists recognize the existence of two distinct entities, viz., Matter and Spirit. But thinking deeply over the subject has led me to the conclusion that their position is not quite logical; for, as far as I can understand, there can be but one Infinite entity and not two. Call it either matter or spirit, but it is one and the same. Who can say that this is spirit and that matter? Take an instance: Ice is a gross form of matter. If a little rarified it will be water, which is still matter. Higher still it is vapor; still matter. Higher, gas; it is still matter. Further it becomes ether, but it is still matter; and then you may go on *ad infinitum*. Thus becoming more and more sublimated, it will reach its climax by the way of spiritualization. But still it does not become nothing. For if it does, there must come a time when the whole universe will be nothing. If it is so, it is not infinite, as it has an end. If it has an end, it must have had a beginning; if it had a beginning, it must have been created; and thus we must assume the existence of an extra-cosmical Deity, which, as said above, is not logical. Then we thus logically find that this highest sublimated form of matter cannot be nothing. In this case matter has reached that climax of sublimation or spiritualization, when any further action would make it grosser, not finer. What is commonly understood by the word *spirit*, then, is nothing but that highly etherealized form of matter which we, with our finite senses, cannot comprehend. But it is still matter, inasmuch as it is still something and liable to be grosser.

There is then *only one* eternal infinite existence, call it either spirit or matter. I will, however, call it by the latter name, as that is most suited in its common understanding for what I am to state. Matter, as you know, we call *Maya*. Some say that this thing does not really exist; but I do not agree to that. In my opinion it is called *Maya simply on account of these transformations*. It is never steady. The process is ever working. The

¹ Allowance must be made all through for a lack of complete knowledge of the English language. What is here meant is that the inherent impulse acts according to its own laws without any *extra-cosmic* power meddling with it as a guide.—EDITOR.

one infinite agglomeration of matter is in some of its modes becoming grosser, while in others becoming more sublimated. The circle is ever turning its round. Nothing goes out of that circle. Everything is kept within its bounds by the action of the centripetal and centrifugal forces. The *forms* are changing, but the *inner substance* remains the same.

You will ask: "What is the use of being good or bad; our souls in proper time will be etherealized?" But what is a soul? Is it material or immaterial? Well, it is material for me, and there is nothing immaterial, as said above. As far as I can think, it is an agglomeration of all the attributes together with that something which gives us the consciousness that we *are*. But in the case of the ice, it was not sublimated until touched by heat. The centripetal force was strong in its action, and it required the centrifugal force to refine the ice. Just so with man. The action of the centripetal force keeps us to our gross forms, and if we have to etherealize ourselves, we must supply the centrifugal force, which is our *will*. And this is the first principle of Occultism. We must study and know the forces of nature. Every result must be in proportion to the cause producing it. We are every instant emitting and attracting atoms of matter. Now, a person who is not an occultist will have various desires, and unconsciously to himself he will produce a cause which will attract to him such atoms of matter as are not suited for his higher progress. The same way, when he is emitting others, he may give them such a tendency that they will mix with others evilly inclined; and thus other individualities, which are thus formed, will have to suffer for no fault of theirs. But an occultist directs both. He is the master of the situation. He guides them, and by knowing their action he produces such conditions as are favorable to his obtaining of "Nirvana."

But what is *Nirvana*? By Nirvana I mean a *state*, and not a locality. It is that condition in which we are so etherealized that instead of being merely a mode of the Infinite Existence, as at present, we are merged in totality, or we become the *whole*. Another thing about the advanced occultist is that he is in a better position to benefit humanity.

The particles of which I am formed have always existed; yet I do not know in what form they existed before. Probably they have passed through billions of transformations.¹ Why do I not

¹ It is said that Buddha attained to Nirvana before he left this earth, hence he was always free.—EDITOR.

² That all the particles of the matter of our universe have passed through millions of transformations, and been in every sort of form, is an old assertion of the Adepts.

know these? Because I did not supply the force that would have prevented the disintegration of my individuality.¹ I will, if I attain Nirvana, remain there till the action of the force that put me there ceases; the effect being always in proportion to the cause. The law of Exhaustion must assert itself.²

In passing through this process of etherealization, you all along give a certain tendency to the particles of which you are composed. This tendency will always assert itself; and thus in every cycle, or reïncarnation, you will have the same advantages which you can always utilize to soon be free, and by remaining longer in the Nirvana state than the generality of humanity, you are comparatively free.³ So every consciousness, which has been once fully developed, must disintegrate, if not preserved by the purity of its successive Egos till the Nirvana state is attained. Now I believe that the full development of my consciousness as Krishna is possible only on this earth,⁴ and therefore if I die before that is done I must be reborn here. If I reach the Nirvana state, even though I am in another body, I shall know myself as Krishna.

Now I suppose this is sufficient for you. It is difficult to put such ideas on paper. Such things are to be understood intuitively.

* * *

THEOSOPHY AND MODERN SOCIAL PROBLEMS.⁵

WE ARE in an age of industrialism and individual self-assertiveness, and many are the problems that confront us for solution. Questions of Religion, Philosophy, Politics, Capital, Property, Labor, Marriage, Administration of human-

H.P.B. in *Isis Unveiled*, and the *Secret Doctrine* points this out as showing how the Adept may use matter, and it will also bear upon the protean shapes the astral matter may assume.—EDITOR.

¹ This word is used to mean the personalities; the person in any birth. Since the letter was written, *individuality* is much used to mean the indestructible part.—EDITOR.

² If this be right—and I agree with it—Nirvana has to come to an end, just as Devachan must; and being ended, the individual must return to some manifested plane or world for further work.—EDITOR.

³ The comparison made is with the general run of men in all races. They are not free at any time. In the writer's opinion there is a certain amount of freedom in being in Nirvana; but he refers to other and secret doctrines which he does not explain.—EDITOR.

⁴ This has always been accepted, that only on earth could we unify the great potential trinity in each, so that we are conscious of the union, and that when that is done, and not before, we may triumph over all illusions, whether of name or form, place or time, or any other.—EDITOR.

⁵ Read before the Aryan T.S., April, 1894, by E. Aug. Neresheimer.

made law, social life, all these are subjects of interest in the interchange between man and man, which might engage the attention of the thoughtful; but in the contest of emulation and in the absence of willingness to submit individual interests to the social body, serious consideration is not given to these important matters.

The question most difficult of solution appears to be that relating to the inequalities of possessions. Wealth and poverty are the crudest of opposites we meet with in our social life; they press forward most unrelentingly, hence they claim so much of our attention. In the active rush for personal advantage it is hardly ever considered that there is no need for such maddening display of energy, for mother nature provides abundantly for all; no want of food or clothing needs to exist, but for proper interchange of effort, the artificial desires that have grown out of the tendencies in our civilization and the waste which is consequent thereupon prevent a large number of people from enjoying their proper share of the natural gifts.

Those who have the advantage by way of intellect and energy over others not so endowed are largely addicted to and use their efforts for self-interest, without consideration for others.

Much pleasure may be gotten from efforts used in this wise, but less satisfaction is derived from it than is generally supposed. No sooner than material prosperity is obtained, that is, when the point is reached which was supposed at the start to completely fill one's horizon of wants, the point will be found to have travelled onward in the ratio of one's acquisitions or faster; the bountiful possession, once so coveted, is considered a small possession, too much to starve but too little to live, more is wanted. I have seen men reach out with great strides for wealth, have seen them get it after expenditure of unremitting effort worthy of a better object, and after they had it, they wanted either more or something else, fame, society, culture, anything that was supposed to give them satisfaction. Wealth never gave it them in the measure that they expected. They found after all that it did not increase their inner worth or self-respect, nor did it make them one whit happier or wiser.

The contest for possessions is general and very fierce, but few succeed, and the proportion of those who do not succeed is alarming. The distribution of wealth in this country according to a recent account is about as follows: 31,000 men are reputed to possess one half of the wealth upon which sixty-five millions of persons depend for existence, and the greater part of the other

half is owned by a small additional fraction of the population, leaving the vast numerical majority of the nation without any considerable stake in the country. This proportion of accumulation into few hands will grow more from year to year, owing to the ways now in vogue and the great success of organized capital, trusts and corporations. Needless to say that this will produce dissatisfaction among the less favored majority.

Another feature in this age of material industrial development is the progress that has been made in inventions which produced the labor-saving machines. Much was expected from this progress: it was supposed that in course of time it would result in making life easy, comfortable and happy, but this has not so happened. Through the great number of machines now in use a much larger quantity of goods is produced than could have been made by hand; but with all the improvements they have not reduced the work of men, on the contrary, we all have to work more *now* than ever, the merchant, agriculturist, artisan, mechanic and laborer. Our wants have increased with the cheapening of products far beyond the producing and cheapening capacity of the machines. The hours for daily labor have been reduced somewhat, compelled by strikes and workingmen's agitations, but now in place of that the undivided attention of every worker is required feeding the machines; he has to slave and scrape worse than ever to eke out an existence for himself. This state of things has not yet reached its climax, and ere the folly of such endeavor is seen it has to grow much worse.

An examination into the affairs of commercial and financial institutions gives us neither a very high estimate of real progress and stability in that direction. Disturbances like the panic of 1893 which overtake us every once in a while remind us forcibly of the insecurity of even these attractive and respectable looking ventures. Recently within a period of eight months one sixth of the entire railroad enterprise of this country went into bankruptcy, involving the sum of \$1,750,000,000. Bank failures aggregated in the amount of \$500,000,000. The whole commercial community was shaken to the core, the flimsiness of foundation of our industrial concerns was disclosed; the most widespread distress prevailed among the working classes, 6,000,000 of workmen, in round numbers, were out of work. This large number of unemployed represents one tenth of the entire population of the U.S. and a much larger proportion among the working classes themselves. When such disasters as these can take place over night it is quite certain that our civilization is not founded upon

a very secure basis: in cold fact, the present methods do not afford the happiness to human beings all around that might be expected from so much expenditure of energy. Even in the very best of times (so called) there is always discontent, particularly among the lower classes, always a chronic state of the want of employment, strikes and strife, suicides, murder, immorality, cheating and criminality.

Comparison of the prevalence of crime among western people and the natives in a country which has not yet been totally devoured by the monster of our sham civilization, shows very unfavorably for the Westerns. Statistics furnished by a Roman Catholic organ in 1888 regarding the proportions of criminality of the several classes in India states these facts:

Europeans	register one criminal in every	274 persons.
Eurasians	“	509 persons.
Native Christians	“	799 persons.
Mohametans	“	856 persons.
Hindoos	“	1361 persons.
Buddhists	“	3787 persons.

The last item is a magnificent tribute to Buddhism, and it shows furthermore that a simpler mode of life is productive among the people of obedience to law and social regulations.

Now as to the remedies that have been suggested by various systems and reform organizations for the alleviation of social evils, what do we see? Much well-meaning efforts, but only small results. Christianity and Socialism, Anarchism, Nationalism and many other societies and corporations; most all of them have some practical value and succeed in ameliorating and palliating evils to some extent, but not one of them appears to reach to the root.

Christianity, whose ethics are matchless for beauty and truth, can never succeed to stay the tendencies of perverse human nature. Its ethics alone without a basis for them in philosophy do not touch the intellect. Man's moral nature is not yet sufficiently developed so that he could rely on his ethical impulses solely—this age being moreover an intellectual one—the system of Christianity does not reach around to encompass the human being in its entirety.

In one way or another some one-sidedness or insufficiency of philosophical basis is the shortcoming of most all reformatory movements except Theosophy, whose doctrines take cognizance alike of all the composite qualities and states of man, latent or active, from the spiritual down through the psychic, the mental, the moral, the intellectual, to the physical.

Socialism is a theory of reform whose ethics are nearly identical with those of Christianity, and it contemplates an entire reconstruction of society by a more equitable and just distribution of property and labor. But this is merely mechanical. The incipient lofty concept of Socialism however has already deteriorated to revolutionary materialism; some of its advocates, under the guise of high moral doctrine, have more in view the equal distribution of wealth than the equal distribution of labor, and through its vulgar exponents the intention has been sounded that reforms may be accomplished by violence. This latter however can never be, that is, reform would not be established in that way. No sooner than riot and revolution would have levelled present conditions to an equality, and things began to assume to right themselves on a new basis, those who were possessed of the greater energy and intelligence would, by reason of their unchanged nature and abilities, go on as they did before; they would soon usurp the mastery again, and during the loose state of law administration then ensuing, they would have more power than before. On the other hand, if those who had never had a chance before did succeed, they would also use their power as much as they could for their own ends. Human nature is selfish at this present time. There is no use denying it, and so long as man is known not to be content without desiring his neighbor's possessions, the time for equal distribution of property has not come. Any reform therefore to be far reaching and lasting must take cognizance of man's composite qualities and then elect a way to *change* them, out of which may grow a desirable change of conditions. This, socialism, as at present outlined, does not do.

Anarchism is another one-sided device which promises the ideal perfection by simply turning things upside down. The pure doctrine of anarchy, that men may rule themselves without restrictions of law or organized government—though true and a state of existence very much to be desired—presupposes again a condition of human advancement in toto, which is unthinkable without complete transformation of our moral nature. *Nationalism*, the latest society-regenerating invention, proposes to provide happiness for all human beings by the administration by government of our industrial enterprises, without taking into account the questions and problems of unfit human nature. These make-shifts do not go to the bottom of the trouble, as we can readily see. What conclusions do we reach then by applying theosophical concepts with a view to a solution of social problems?

We have to ask first, have we anything new to teach? The answer is no! Our teachings and lessons are derived from the book of nature. While we recognize that this civilization has furnished us with the greatest amount of material comfort, which in the estimation of many people is quite worth the having, it is also certain that it has not furnished us with the desired advancement and happiness for all, and that the expenditure of energy in the direction of industrialism alone *must* be abandoned, but—what is to be substituted? The innate activity of the human mind compels something equally fascinating; nothing short of an ideal that fills man's nature to the full may be expected to have any degree of success whatsoever. If a return to a life of greater simplicity is to be accomplished, it must be enriched with nobler aspirations, with opportunities for the display of energy for a more desirable purpose. An ideal other than wealth and material comfort even greater than arts and sciences must be furnished to attract the human mind, and this will be found in nothing short of the knowledge of man's intimate connection with the whole cosmos, the capability of realization of the possibility of infinite unfoldment of his own spiritual nature. In this particular the Theosophical movement has a definite mission by the promulgation of the ideas and tenets of the Esoteric Philosophy, which ideas go to the very root of life-problems.

The fundamental tenet of Theosophy, that unity underlies all manifestation, that harmony and equilibrium may be obtained by making the unit subservient to the whole, is founded on natural law and brings home once again the ideal of Brotherhood to humanity, this time accompanied by elucidations of facts and data from the elder Brothers of the race who are far in advance of us on the Path towards its realization. Within the ranks of the Theosophical movement is to be formed the nucleus for such union on the human plane, no matter how small, following the steps indicated by the elder Brothers; the philosophy of service and renunciation is to be learned following but nature's own laws. All organization and coöperation means giving up of individual interests. The proper comprehension of this principle and its universal application will provide a scientific basis for ethics, giving impulse to useful action, recognition and performance of one's own proper duties; that accomplished, problems solve themselves.

All nature thrills with the impulse of unfoldment to higher type, beauty and perfection, and so does man. With the awakening of self-consciousness man naturally falls to imitations, selects his model from what to him is his present ideal.

Observe the serving class, how they try to ape their masters, the merchant to attain to unimpeachable integrity, the soldier, the statesman to exercise valor, diplomacy, prowess and heroism, the professional man, the philosopher to realize the sublime, dwell in abstract thought and flights of metaphysics; always the same aspirations towards an ideal state.

Each serves again in turn as model for those below him. From the highest in point of intellect emanate the influences that touch class after class down to the very last. In this way the doctors of materialism have swayed the thoughts of the masses for the last fifty years. Even the eastern countries have not escaped the fascinating glitter of intellectualism, obscuring for the time being the sublimer tendencies of these people. Through intellectualism we have gradually broken away from the science of duty and humanitarianism.

If the influence of the example of those in high station percolates down into such wide ramifications, how important then is the line of conduct of every one who occupies a position superior to another.

The imaginary standard of our notion of justice is also largely responsible for social evils; the policy of resistance is entirely out of accord with the ideal conception of cosmos and universality of law.

The policy of non-resistance inculcated by the doctrine of anarchism is much to be desired. In this respect it is like that of Theosophy, but presupposes a much greater state of perfection of humanity and a belief in a law of justice, retribution and karma. Society assumes a duty by exercising authority for punishment which is not strictly its own.

It is either a truth or an untruth that rigid justice rules the world, and if it be a truth, what need then of human agency for administering punishment? Let us have our minds at ease about this, every offender will find his limits soon enough, no one can disturb the harmony by the slightest wrong doing, but he will get ample pay from the law, though this law even be not of human make.

So far this race is gaining by experience slowly. By hard knocks it has to find the limits of this law; through pain and suffering all along the wearisome journey it will learn that which much more quickly the race might acquire through philosophy.

A general acceptance of the doctrine of karma, which is after all only natural law, will bring humanity to the state where it will recognize its own best interests. Neither talk nor promises,

negation nor even religions with purest ethics, nor isolated benevolent institutions will avail so long as they are not founded on philosophy which teaches the unity of man with the cosmos.

Theosophical doctrine insists on a scientific basis of the practice of ethics. Incontrovertible evidence is adduced from the laboratory of nature to show the ideal foundations of cosmos and man, the universality of law, the absolute necessity for the coöperation of particles without which no organization could be sustained, and the deductions from these premises are the remedies sought to be applied for the solution of all problems, individual as well as social. The lesson to be learned from the small lives, the microbes in our body, is directly applicable. Each cell has its particular function, on the practice of altruism by these lives depend our health, our growth, our life. As long as the coöperation goes on in unison, harmony is maintained; when they run riot against their appointed work there is disturbance. It is the same with the great body of humanity, in which each man is a unit; and in the exercise of his will, whether he functions for good or for ill, so will he establish harmony or the reverse in the sphere in which he lives. If we look for further connection of units in the book of nature we find it even in gross matter. It is well known that matter in its essence is indestructible; the whole mass is in a constant state of transformation. From this it follows that the stuff that has been used by our forefathers is now used by us and will again be used by our descendants, the whole of it being incessantly worked over and over again, bearing its impress of the last experience on its journey through its evolution. There is thus a substantial communion, in which every individual has a share, and for which Universal Brotherhood is but another name. Man is born to a high station. In the plan of the universe is outlined for him a great mission. The whole range of evolution below is influenced by him.

The ideals of Brotherhood are only the beginning of man's awakening to a natural fact. By and by in the sweep of cycles no doubt the whole body of humanity will reach that point of knowledge where a perfect realization of these facts will have become possible. It may take æons of time; meanwhile the duty devolves upon those who are beginning to feel a budding interest in such problems, to live a life, the example of which may be worth imitating, and point out the way to those below, ". . . however dimly and lost among the host, as does the evening star to those who tread their path in darkness." Says the *Voice of the Silence* further, "Give light and comfort to the

toiling pilgrim, and seek out him who knows still less than thou; who in his wretched desolation sits starving for the bread of Wisdom and the bread which feeds the shadow, without a Teacher, hope or consolation, and—let him hear the Law.”

TALKS ABOUT INDIAN BOOKS.

VI.

THE HYMNS OF THE RIG VEDA; VII.

IN LOOKING over some books that treat of the Vedic hymns, I have come across a very pretty passage, a passage the spirit of which has the peculiar and subtle charm that sanctimonious bigotry always carries with it; so delightful is it, that I cannot resist the temptation to quote it here. Its position in Sanskrit literature is this:

Long after the Vedic ages had come to an end, and also it would seem, long after the Great War had been fought out, there came a time in India's life when all the learned men were smitten with a longing for systems of rigidly-defined philosophy and science and logic, where every word was weighed, with the result that their books are extremely weighty reading,—and the letter was exalted as a god, while the spirit, being one with Brahma and therefore self-subsistent, was generally left to take care of itself. These system-makers gradually got themselves divided up into half a dozen schools, who spent no little time and energy in disproving each other; and finally each of them got their ideas worked up into a bundle of most unreadable aphorisms or memorial verses, which each faithful pupil of each school had to store up in his head, while holding in his heart such apprehension of their meaning as the fates and teachers might graciously allow. One of these bundles of aphorisms is the Sankhya system of Kapila, which the *Bhagavad Gita* now and then talks about; another is Patanjali's Yoga, with which the same “Songs of the Master” are also occasionally preoccupied; for instance in the verse: “Boys, not pundits, speak of Sankhya and Yoga as different,” and in half a dozen passages more.¹

Two other schools are the Former and Latter Mimansas, the teachings of the latter being contained in the Brahma Sutras or Vedanta Sutras, on which Shankaracharya has written a stupendous commentary. The Sutras of Jaimini the ritualist are busy

¹ *Bhagavad Gita*, li, 39; liii, 3; v, 4-5; xliii, 24; xviii, 13.

with the teachings of the Former Mimāṃsā, which expound the Works of the Law which grew up round the Vedic hymns, and—this is also a matter of some importance—the “fruits” (in this world and the next) which the works of the law bring to the good ritualist.

Well, these aphorisms of Jaimini have been commented on by somebody else, whose work has again been commented on by a second somebody else, in the good old Indian way. It is from the work of the first somebody else, by name Kumārila Bhaṭṭa—that I wish to quote the passage whose charm I have spoken of; it is this:

“But the teachings of Śakya Muni and others (with the exception of a few enjoining tameness and gifts), are all contrary to the fourteen kinds of scientific treatises, and composed by Buddha and others whose goings on were opposed to the law of the three Vedas, and meant for men who belong mostly to the fourth caste, who are excluded from the Vedas, debarred from pure observances, and deluded; therefore these teachings cannot have their root in the Vedas. And what confidence can we have that one [Śakya Muni Buddha] who being a Kshatriya [Rajput] stepped beyond the duties of his own order, and took on himself the duties of a prophet and receiver of presents, would teach a pure system of duty? For it is said: ‘Let every one avoid a man who practises acts destructive of future happiness. How can he who destroys himself be of any good to anyone else?’ And yet this very stepping beyond his duties by Buddha is held to be an adornment to him!—since he himself said: ‘Let all the sins committed in the world in the Kali Yuga fall on me, but let the world be set free!’ Thus giving up a Kshatriya’s duties, which are of some use in the world, and taking on himself the work of a prophet, which is the prerogative of the Brahmans, and teaching those outside the law things the Brahmans would not teach them, because the Brahmans could not think of stepping beyond the prohibition, he sought to do good to others, while breaking away from duties of his own,—and these are the sort of things he is praised for!”

The same somebody else is elsewhere quoted as saying: “Is the abstention from injury taught by Śakya Muni a duty or not, for it is in accordance with Scripture. It is not a duty; for cow’s milk held in a dog’s skin is not pure.”

We turn regretfully from this chastened spirit to the *Rig Veda*, whose seventh circle contains the hymns that mark almost the beginning of Brahmanical claims. We have already spoken

of the great Rajput, Vishvamitra, the poet of the thrice-sacred Gayatri and the Hymn of the Rivers. The seventh circle brings us to Vasishtha, the priest, Vishvamitra's rival. Vasishtha has become the typical Brahman of antiquity, and all subsequent ages vied with each other in talking him up, just as they were emulous in talking Vishvamitra the Rajput down, even while repeating his hymn, the thrice-holy Gayatri.

Buddha, though teaching "tameness and gifts," was severely reproved for arrogating to himself the Bramanical duty of receiving presents; and Vasishtha had much the same grievance against his rival. That the views of Vasishtha and his family on the subject of gifts were extremely liberal one can learn from the following hymn of the seventh circle; it is addressed to Indra:

"Seeking to milk thee, like a cow in a rich meadow, Vasishtha sent forth his prayers to thee; for everyone tells me that Indra is a lord of cows. May Indra come to our hymn.

"Parashara, Shatayatu and Vasishtha, devoted to thee, who grew tired of their houses, have not forgotten the friendship of thee bountiful: therefore let prosperous days dawn for these sages.

"Earning two hundred cows and two chariots with mares, the gift of Sudas the son of Pijavana and grandson of Devavat, I walked round the house, Agni, uttering praises like a hotar priest.

"The four brown steeds, bestowed by Sudas the son of Pijavana, decked with pearls, standing on the ground, carry me on securely from generation to generation.

"That donor whose fame pervades both worlds, has distributed gifts to every person."¹

Indra and Agni were not the only gods with whom Vasishtha was on terms of reverential intimacy. We quote in illustration of this a hymn to Varuna, the lord of the great deep; it is interesting, even if only metaphorical, as showing that the people of Vasishtha's days were familiar with the ocean, and ventured forth in many-oared ships. Vasishtha sings:

"When Varuna and I embark on the boat, when we propel it into the midst of the ocean, when we advance over the surface of the waters, may we rock upon the undulating element until we become brilliant.

"Varuna took Vasishtha into the boat; by his mighty acts working skillfully, he has made him a sage; the wise one made him an utterer of praises in an auspicious time, that his days and dawns may be prolonged.

¹ *Rig Veda*, vii, 18. 4 and 21-24.

“Where are our friendships? the tranquility that we enjoyed of old? We have come, self-sustaining Varuna, to thy vast abode, to thy house with a thousand gates.

“Whatever friend of thine, being a kinsman ever constant and beloved, may commit offences against thee, may we not suffer, though sinful, adorable one; do thou, wise God, grant us protection.”¹

From the effect attributed to rocking upon the undulating element, we are led to infer that Varuna and Vasishtha were only in the same boat in a figure of speech, a flower of poetry. It may serve to introduce another flower of poetry from the same book:

“After lying prostrate for a year, like Brahmans performing a vow, the frogs have emitted their voice, roused by the showers of heaven.

“When the heavenly waters fell upon them, as upon a dry fish lying in a pond, the music of the frogs come together like the lowing of cows with their calves.

“When at the approach of the rainy season, the rain has wetted them as they were longing and thirsting, one goes to the other while he talks, like a son to his father, croaking.

“One of them embraces the other, when they revel in the shower of water; and the brown frog jumping after he has been ducked, joins his speech with the green one.

“As one of them repeats the speech of the other, like a pupil and his teacher, every limb of them grows, as it were, when they converse eloquently on the surface of the water.

“One of them is cow-noise; the other goat-noise; one is Brown, the other Green. They are different though they bear the same name, and modulate their voices in many ways as they speak.

“Like Brahmans at the Soma sacrifice of Atiratra, sitting round a full pond, and talking, you, O Frogs, celebrate the day of the year when the rainy season begins.

“These Brahmans with their Soma have had their say, performing the annual rite. These Adhvaryas, sweating while they carry the hot pots, pop out like hermits.

“They have always observed the order of the gods as they are worshipped through the year, these do not neglect the season; the frogs who were like the hot pots themselves, are set free when the rains begin.

“Cow-noise gave, goat-noise gave, the Brown gave, and the

¹ *Rig Veda*, vii, 88, 3-6.

Green gave us treasures. The frogs who gave us hundreds of cows lengthen our life in the rich autumn."²

There is nothing like this in the Hebrew *Psalms*. "This is the only place," says Professor Roth, "in the first nine Mandalas of the *Rig Veda* in which the word Brahman is found in its later sense [of prophet and receiver of gifts], while the tenth Mandala offers a number of instances. This is one of the proofs that many of the hymns in the tenth book were composed considerably later." C. J.

GENERAL PERTINENT OBSERVATIONS.

LAST MONTH a mistake was passed by the proof-reader which we must correct. We were made to say that in America we had but little "presentation," instead of "persecution." The Society certainly has much presentation, and if the era of persecution ever existed, it has passed away. We are well presented, not only by ourselves, but when a hiatus occurs in that, the newspapers then suddenly begin again about us. The last occasion was the sudden uprising of a Mr. Newton, who was first treasurer of the T.S. He was a spiritualist, left us quite soon, and retained a paper he had no official right to. This was a pledge of secrecy, given because another person was then promising to show wonderful occult performances that never came off. The paper is signed by H.P.B. among others. All this being spread out at length in a great New York daily, attention was once more turned to the Theosophical movement. Every time anything appears in newspapers about the Society or Theosophy members ought, in our opinion, to take advantage of it for a reply by way of explanation.

The great prayer test with dear Colonel Bob Ingersoll as the example, has been occupying the attention of the whole land during December. The Christian Endeavorers, thousands strong, started the prayers and enlisted other people. They offered up multitudes of appeals to God to change the Colonel; but at last accounts he remains the good man he always was, and not converted. Of course the whole thing is ridiculous, but it once more emphasizes the assertion that the civilized world has not escaped from superstition. The massacres of Armenians in Turkish

² *Rig Veda*, vii, 103, 1-10.

dominions, and the protection of missionaries, would seem to be better subjects for prayer than is Ingersoll. But those affairs in Asia require cannon, soldiers and war ships—prayers won't do. Meanwhile, as we have found in our travels, the people in the country districts in America go on praying for rain or against it, as they may elect, and the rain-dispenser laughs in his sleeve. We met one minister who said he had almost blundered into prayer for rain that week, but fortunately happened to hear that one of his parishioners wanted to get in his crops first. So the rain-screw was not turned till later. There was no response. These numerous failures are always overlooked.

But there are weak and sensitive persons who can be affected, through the astral and mental planes, by the prayers of many others if directed at them. This is a practice condemned by the *Old Testament*, for it is a species of sorcery (so called). We have no right to try to impose our will and opinions on others against their wish. Even this prayer test has helped the T.S., as theosophical opinions were asked for by newspapers and published.

On our journeys we have found it to be true, as once was stated in the PATH, that no city in the country is unfit for Theosophy, or is too materialistic, or too full of some "ism" or other to allow of good work. Members often complain in that way. But they are wrong. When they form a branch they are full of enthusiasm, expecting to make a strong impression in the place. But they forget that this is not naturally possible. They also forget that there must be defections in their ranks, and be willing to have reactions. If the workers have patience and work on they will find at last the right result. Some of them think they must be orators, and not being so, they perceive no hope. Oratory is not indispensable. What they need is to have a clear, well defined and well thought out comprehension of as much Theosophy as they can grasp—and that will include all the important doctrines—so as to be able to give it out to others in a simple way. This would do more for the work than all the oratory in the world.

The unconsidered and hastily made proposition was brought before us of hiring some ex-minister to go about and preach Theosophy. This we would strenuously object to, regarding such a policy as pernicious, very hurtful to the movement. No man

should be put to work for us who does not fulfil certain requirements. (*a*) Should be a proved member of the Society, who came in for the sake of Theosophy. (*b*) Must be ready to take what is called "pot luck," to have nothing whatever in the world. (*c*) Must be known to be earnest, zealous, devoted. (*d*) Should have been several years a member. (*e*) Must thoroughly know and believe in Theosophy, brotherhood, and the need for basing ethics on Theosophy. In fact, the objections to hiring ministers, or mere talkers, or new members, are so numerous as to be overwhelming. We at least hope that no branch will ever waste money in that way.

The desire to be at and about any of our headquarters, say in New York or Boston, Chicago or San Francisco, is probably a natural one. But it would seem that upon that desire should just as naturally follow self-questioning as to one's competency, what fitness one has, what acquirements we can offer, and what such headquarters ought to have. Yet we have met those who wanted to be taken by a T.S. headquarters without being able to offer a single thing in return; in fact, sometimes the candidate is lacking in elementary education. Some conversation resulted in discovering not only that the needful education for doing the best work was absent, but the notion was held that T.S. headquarters required only mediocre talent. What a monstrous idea! The very best talent, the finest education, should be devoted to such centres. But no, these aspirants want to sit around, and by talking with working Theosophists imagine they are doing great things, while they feel an excitement which they mistake for work. Then they are not willing to do drudgery, such as the work of the offices really is. They would be editors and authors at a rush, occultists indeed. No tedious addressing of envelopes or slaving at lists for them. Oh, for more willing drudges and less captains!

• TWO OBSERVERS.

LITERARY NOTES.

THE THEOSOPHICAL FORUM for November announces that for the present it is decided to continue the use of signatures to the answers. The questions and answers are up to the usual standard, and quite a controversy rages about the matter of a woman's duty to her relatives should they disapprove of Theosophy.—[G.]

LOTUSBLÜTHEN (German), for November, has an interesting article on the "Lord's Prayer," mostly taken from the "Sermon on the Mount" as it

appeared in the *Irish Theosophist*. There is also an article called "Spirit Brides and Vampirism," and the interpretation of the "Prometheus Myth" is continued.—[G.]

THE WORLD MYSTERY, four essays, by G. R. S. Mead, entitled "The World Soul," "The Vestures of the Soul," "The Web of Destiny" and "True Self-Reliance," are reprints of those well-known and excellent articles from *Lucifer* under a single cover, forming an octavo volume of 150 pages. Can be obtained from the PATH for \$1.25.—[G.]

ORIENTAL DEPARTMENT PAPER for November and December. The translation of the *Taittiriya Upanishad* is continued, followed by the commentary, which is of unvarying excellence. It is well to try to work out the meaning for oneself from the translation and see how closely the result corresponds with the commentary. Under the heading "Self, Potencies, Vestures" is given some translated matter of much practical import, the first four paragraphs in particular are not only of great beauty, but in condensed form give the key to the path of life.—[G.]

LUCIFER for November contains "Theosophy Among the Quietists," the first instalment of an article giving a description of the Quietist movement and some account of their teachings, with the idea of demonstrating their essential oneness with Theosophy. "Musings of a Neophyte" (No. ii.) discourses on the power of Love to quell Hatred. Mrs. Besant contributes a didactic and exceedingly pretentious article on "Occult Chemistry." "An Astral Experience" is a reprint from an old number of *Theosophist*. "Dreams" is the beginning of a long article by C. W. Leadbeater, which reviews much that has already been said. "Recurrent Questions," continued articles, "Activities," "Reviews," complete the number.—[G.]

THE PUBLISHERS of the *Sphinx*, Braunschweig, Germany, have lately issued a series of theosophical books and pamphlets, some originals, some translations, from the English. Among the chief ones may be mentioned reprints of J. Kerning's *Path to Immortality* and *Key to the Spiritual World*. A translation of both of these works appeared in the PATH, vol. ii, under the title of "Teachings of a German Mystic." Then we have *An Interview of a New York World Reporter with Annie Besant*, translated by L. Deinhard; *Self-Knowledge and Reincarnation*, by Dr. F. Hartmann; *Symbolism*, by Annie Besant; *Thoughts on Karma*, by Ernst Diestel; *Mysticism and Evolution*, by Dr. F. Hartmann; and *An Introduction to the Study of the Secret Doctrine*, by L. Deinhard.

ENVELOPE SERIES of reprints from various Theosophical magazines of much sought-after articles constitutes a new feature of PATH publication. These are of such size that they can easily be slipped into an envelope with a letter for purposes of propaganda. The articles in the series so far have been: (a) Herbert Coryn's *Devachan* (10 cents); (b) *The Place of Peace*, by Annie Besant (5 cents); (c) *Astral Intoxication, Delusions of Clairvoyance, and Shall we Teach Clairvoyance?* by William Q. Judge (5 cents); (d) *Culture of Concentration and Acquirement of Occult Powers*, by William Q. Judge (10 cents). The publications fill a long-felt need, and it is to be hoped that the series will be considerably augmented.

THE ENGLISH THEOSOPHIST has entered upon a vigorous campaign which forces one back in memory and imagination quite a year. The whole December issue, like the preceding one, is comment, criticism and notice upon those matters which have for the past two years engaged the attention of all Theosophists, and which are perhaps best known as the "Judge row." The magazine is most interesting reading even in America where for some months all "rowing" has given place to active propaganda and current theosophical work. In England, India, and Australia it will perform a most valuable service by giving those who have no personal knowledge of the matters which were at issue, an unprejudiced recital of the facts.—[G.]

THE THEOSOPHIST for November. "Old Diary Leaves" is mostly a reprint of a dialogue on Yoga between Col. Olcott and Swami Dayanand, which originally appeared in the *Theosophist* in December, 1880. A meagre description is given of the journey to Simla. It is to be hoped that we are not intended

to take seriously an article entitled, "A Retrospect Concerning A. B. and her Teachings." Yet as the *Theosophist* is understood to be friendly to Mrs. Besant, we cannot understand why she should be held up to ridicule. We can conceive of no clearer way of undermining a person's influence than by the printing of such hysterically exaggerated glorification and fulsome worship. Some very interesting experiments in physics are given under the title, "Notes on Scientific Experiments," and some further extracts for "The Healing of the Nations" follow. There are the usual "Reviews," "Activities," "Notices," "Cuttings and Comments," etc.—[G.]

IRISH THEOSOPHIST for November opens with the final "Letters to a Lodge," which all will regret to see finished. This "Letter" answers certain questions which have been sent the author regarding certain matters discussed in previous ones, and in so doing covers obscure or misunderstood points. The first explanation goes again over the ground of difference between instinct and intuition, and the second question develops still another phase of this. But these articles must be read to be appreciated, and those familiar with former issues will need no further recommendation. Another instalment of "The World Knoweth Us Not" is given. A legendary tale, "The Enchantment of Cuchullain," is begun. There are poems, humorous and otherwise, and Burcham Harding contributes an excellent paper on "Methods of Work." The announcement is made that a new magazine is to appear in December, edited by Dr. Coryn and called the *Theosophical Isis*.—[G.]

MIRROR OF THE MOVEMENT.

AMERICA

BEACON T.S., Boston, is continuing the scheme of suppers to working-men, with theosophical meetings afterwards. Good results have come about from this.

CINCINNATI T.S. is holding crowded meetings. A member of the Branch recently visited Headquarters and reports great enthusiasm and increase of membership.

DENVER T.S. has recently taken two rooms at 1450 Emerson avenue. The rooms are centrally located, and it is hoped that they will be filled throughout the whole of the coming season at each meeting.

CLINTON T.S. was chartered on November 27th. As mentioned in last issue, this Society is formed of members of the old Indra T.S. at Clinton and great anticipations are entertained from its active propaganda in Clinton. This is the 90th Branch on our roll.

LEAGUE THEOSOPHICAL WORKERS NO. 1 has had its funds increased by a Violin Romance Recital by Miss Eleanor B. Hooper, given in the hall of the Aryan Theosophical Society, November 20th. The hall was well filled and the audience was delighted. The program consisted of an original recital by Miss Hooper, interspersed with violin music.

BUFFALO T.S. held its first annual meeting for the election of officers and amending of by-laws in the Genesee parlors on the 17th of December. After the reading of reports and the regular business of the meeting refreshments were served, and the occasion made one of celebration of the great success of the Branch in the acquisition and dissemination of Theosophical knowledge.

MINNEAPOLIS T.S. The rooms of the branch here are crowded and the Society is looking for larger quarters. At President Slaughter's address on *Capital Punishment: why not?* on Sunday, December 8th, there was standing room only. This is good news for Minneapolis and shows how the work is being carried on in this quarter. Several applications for membership have been received lately.

CORRECTION IS NECESSARY of a slight mistake that crept into a late FORUM, regarding Toledo. It was said that there is another T.S. there working under a charter from a so-called American Section. As there is no such section legally, it having been legally merged into the Theosophical Society in America, there can be no legal branch having any competent charter under such a section at Toledo or any where else. Such bodies are simply "bolters."

BROOKLYN T.S. Thursday evening meetings in December were very well attended, the discussions being of unusual interest. The Sunday lectures were as follows: *The Path*, Wm. Main; *Theosophic Theories*, H. T. Patterson; *Riddles of Life*, J. H. Fussell; *Buddhism*, Vespera Freeman; *Masters*, Effie M. Daniell. A class for easy lessons in the *Secret Doctrine* meets every Sunday afternoon. The first volume of the same work is studied on Wednesday evenings.

BRIDGEPORT T.S. recently received a visit from Miss E. M. Daniell, of the Aryan Society. She lectured in the rooms of the Varuna Branch to a crowded audience on *The Relation of the Masters to the Theosophical Principles and Teachings*. The Bridgeport press congratulated the Society on Miss Daniell's visit to it, and excellent notices were given, one paper having nearly a column on the lecture. Varuna T.S. is arranging for active work during the year 1896.

DETROIT, MICHIGAN. On November 16th Mrs. Lillie H. Fisk, of Manasa Branch, Toledo, visited Detroit and talked with some fifteen people who met for that purpose. Mrs. Fisk has accepted an invitation to address the Michigan Society for Psychological Research in January; subject, *Theosophy*. Mr. R. O. R. Bergath, F.T.S., of Fort Wayne, Detroit, has already addressed this organization. The demand for a second talk is certainly an indication that the members are interested.

MR. GEORGE D. AYERS, Secretary of the New England Territorial Committee for Theosophical Work, paid a visit to Central Connecticut and on Friday, December 6th, delivered a lecture in the rooms of the New Britain T.S. on *Theosophy*; Saturday afternoon he met the members of the Meriden Branch and in the evening delivered a public lecture. Sunday afternoon he gave a parlor talk to the members of the Bristol T.S., returning to New Britain in time to deliver a public lecture on *Reincarnation*.

MILWAUKEE T.S. is having a season of active work, and interest in Theosophy is being manifested throughout the city. Dr. Hill's public lectures are very popular. A number of other members write good papers. A training-class is about to be started for speakers, as also a Lotus Circle, and a number of other activities organized. The North-side study-class is steadily widening its circles, and groups are to be formed on the east and west sides. Much help was given to this Branch by R. D. A. Wade's visit.

MANASA BRANCH (Toledo) has just issued a new syllabus for three months, beginning January 7th, 1896. Good press reports of meetings are given every week, and now one of our Sunday papers has commenced publishing a series of Theosophical articles. A member of the branch has been preparing the way for Mr. Harding by giving parlor lectures in some of the towns in this vicinity. Large and attentive audiences, as well as the urgent requests received for more lectures, testify to the interest that has been awakened in Theosophy.

UPASIKA T.S., South Brooklyn, held its first meeting in its room, 225 Lincoln Place, Wednesday evening, November 27th. The subject under discussion until January 1st is, *Of what use to Christians is a Knowledge of Theosophy as Presented to the World of to-day?* The one paper each evening is limited to fifteen minutes. The meetings adjourn at 9:15. The officers of the branch are: Col. H. N. Hooper, president; Dr. H. A. Bunker, vice-president; Mrs. Hooper, secretary; Dr. T. P. Hyatt, treasurer; Mr. V. Carroll, librarian; Miss L. T. V. Carroll, assistant librarian.

ANN ARBOR, MICHIGAN. The class which was formed during the visit here of Claude Falls Wright, one year ago, still holds weekly meetings, which are attended by about twenty members. Regular study by the members not

being practicable owing to the peculiar conditions of a university town, a plan which differs somewhat from those ordinarily in use has been adopted. The F.T.S. at whose house the meetings are held sent out cards, with a syllabus covering three months written on the back. The syllabus is headed, "Conversations on Theosophy." After a talk of half an hour or more, given by the hostess, lively discussions, in which all take part, follow. On December 4th Mrs. Mary F. Lang, of the Manasa Branch, Toledo, addressed the class upon *The Practical Mission of the T.S.* The members hope to have a visit from Mr. Burcham Harding very soon.

"H.P.B." BRANCH. The plan of which we spoke in our last notice of the first Sunday night in each month being devoted to "Questions on Theosophy Answered" we are glad to say proves successful. Good audiences attend and we find it an opportunity for members to keep themselves in readiness to reply to questions given them. We find "What is Theosophy?" is often asked, and in fact the larger part of the questions deal with the fundamental teachings of Theosophy and how they can be applied to daily life, thus showing the desire of the public to gain knowledge of Theosophy as it *is*. An entertainment was given by the children of the Lotus Circle, representing the pictures from Mother Goose, and it proved a success. Tickets were liberally distributed, especially among the public school children. Music was provided by several friends of the Lotus Circle, and when the children left the hall they were presented with little favors as mementoes, to which a card was attached bearing the address and hour of meeting of the Circle, with an invitation to attend. The Sunday evening lectures for December were: 1st, "Questions on Theosophy Answered;" 8th, Mr. Joseph H. Fussell on *The Riddles of Life*; 15th, Mr. H. T. Patterson on *Theosophical Theories*; 22d, Miss E. M. Daniell on *Masters*; 29th, Mr. Percy Woodcock on *Esoteric Astrology*.—(*Communicated.*)

CENTRAL STATES LECTURER'S MOVEMENTS.

Burcham Harding visited the Columbus Branch from November 18th to 25th, giving three public lectures in the Y.M.C.A. building to crowded and appreciative audiences. Addresses were also given at Worthington—where it is hoped to form a reading club for Theosophy—and before the Trades Assembly. The Sunday evening meeting at the branch rooms was very largely attended, and several new members were obtained. The outlook at Columbus is very promising; there are several members qualified to do propaganda work, which is to be carried on in the surrounding towns.

Mr. Harding went to Cincinnati November 25th, staying until December 18th. During this time lectures were given in suburban places where new centres may be started. Regular Sunday evening lectures upon the foundation doctrines were also inaugurated at the headquarters. The result far exceeded expectation, for the branch hall, although large, would not contain the crowds of visitors. A training class was added to the activities, to enable members to qualify to give expression to their knowledge, and it is hoped that the new "lecture bureau" will soon do this all around Cincinnati. The newspapers at Columbus and Cincinnati reported Brother Harding's lectures very fully and expressed the ever-growing interest in Theosophy.

MOVEMENTS OF E. T. HARGROVE.

From Cincinnati Mr. Hargrove went to St. Louis, where he arrived on November 10th. Lectures followed on the 20th, 21st, and 22d, with gradually increasing audiences, until on the 22d Bowman's Hall was crowded, with many standing. An afternoon lecture was given on the 24th and well attended. Mr. Hargrove was asked by the *Republic* to write 2000 words for their Sunday edition, which duly appeared. On the 25th he reached Kansas City and lectured there every night till the 29th to good audiences. December 1st found him at Memphis, where he lectured that evening. The newspapers were particularly friendly. Meetings followed on the 2d, 3d and 4th with good attendance. On the 5th he arrived at Nashville and lectured there that evening; again on the 6th, with a members' meeting on the 7th and another lecture on the 8th to a crowded audience in the Odd-Fellows Hall, at which all the standing room was occupied. An editorial in the evening *Banner*, supporting "the simple orthodox faith," showed that public interest had been

aroused. New Orleans was reached on the 9th, a members' meeting was held on the 10th, a public lecture given on the 13th to about forty people, another on the following day to over fifty, and on the 16th, the third and last, to over 400. A newspaper attack helped to advertise the last. On the 17th Mr. Hargrove arrived at Macon, and lectured to a large and enthusiastic audience on the 18th; spoke at a members' meeting on the 19th and was due to speak again on the 20th, 21st and 22d. He then travels east and north.

PACIFIC COAST.

A "COMMITTEE for Theosophical Work in Southern California" has been formed, with the object of carrying on an active propaganda in all the towns from Santa Barbara to San Diego.

DR. GRIFFITHS lectured in San José December 1st upon *Sleep and Death*; on the following Sunday in San Quintin prison upon *Heredity*, and on the 15th in Oakland upon *The Mysteries of Sex*. Many branch and other meetings were also attended during interims.

REPORTS FROM British Columbia and Washington state that Mrs. Sarah A. Harris is accomplishing a great amount of good work among the branches and members. She has visited quite a number of places, both at new centres and established branches, and will probably end her lecturing tour and return to San Francisco some time in January.

OAKLAND BRANCH has given the following lectures the past month: November 10th, Mrs. J. D. Hassfurther, *The World's Bibles*; 17th, Mrs. M. M. Thirds, *Twenty Years of Theosophy*; 24th, A. J. Johnson, *The Animal Soul in Man*; December 1st, Mrs. C. McIntire, *Thought and its Purpose*. This branch has recently adopted the series of topical study outlined in the *Theosophical Forum*.

WHATCOM T.S. was chartered December 6th. This branch is doing active work in New Whatcom, Wash. A short time ago the efforts of Mrs. Ella G. Willson and others succeeded in producing a branch at Fairhaven, and now their united efforts have resulted in organizing one at New Whatcom. Already, by the addition of new members since the branch was formed, there are great signs of activity in New Whatcom. This is the 92d branch on the roll.

SANTA CRUZ BRANCH is showing greater activity than ever. A hall has been leased for a long term, carpeted and furnished as a T.S. headquarters. Public lectures are given every Sunday evening, branch meetings are held weekly and classes for study conducted. The new headquarters, which will comfortably seat 150 people, and is centrally located, was formally opened Sunday, November 24th, with a series of lectures by Dr. Griffiths, which were well attended and aroused increased interest.

THE BRANCHES in San Francisco have had fair audiences at their Sunday lectures at Red Men's Hall. The following were given the past month: November 10th, T. H. Slator, *Karma and Reincarnation*; 17th, Dr. J. A. Anderson, *The Twentieth Anniversary of the Theosophical Society*; 24th, Mrs. J. D. Hassfurther, *The World's Bibles*; December 1st, Dr. J. A. Anderson, *The Influences of Heredity*. A movement is on foot for the consolidation of the San Francisco and Golden Gate Branches early in the year. Both branches are working actively, and much propaganda work is prosecuted by the members individually and collectively.

PROMETHEUS T.S.A., being now six months old, I send a review of its progress to date. We started with a membership of thirty, and have since demitted four and gained one new member. We have rented a building two blocks from the business centre and refitted it as an audience room with a seating capacity of one hundred and thirty. This was dedicated to Theosophy on June 4th last by a lecture by Brother Copeland, of Salem. We immediately began a series of Sunday evening lectures, which have since been maintained uninterruptedly. We also organized a class for the study of the *Secret Doctrine*. Our branch meetings on Tuesday evenings are also well attended, the audience averaging about twenty-two persons, and about the same number attend our training class. We are doing better and more effect-

ive work than we have done for the last two years or more, and the outlook is bright.—(*Communicated.*)

LOS ANGELES BRANCH of the T.S.A. has been the centre of a great deal of healthy activity this fall and winter. The headquarters at 431 ½ South Spring street are kept open every afternoon, and many books loaned and questions answered. On Tuesday evening a 'beginners' class, averaging about sixteen or eighteen enquirers, is held. On Wednesday the regular branch is held. Its attendance varies from twenty-five to fifty. The Friday evening (H.P.B.) training-class has an average of eighteen to twenty members. All meetings are always open to the public. On Sunday there are two regular lectures in Odd Fellows Hall. At 11 a.m. Mr. H. A. Gibson is the regular speaker. At 7:45 p.m. some members of the branch or visiting speaker gives an address, when the hall, which has a seating capacity of 200, is always full and frequently crowded.

ABBOTT CLARK'S TOUR.

Since last report Mr. Clark has given the following four lectures in Pasadena: *What is Theosophy, and What and Where are Heaven and Hell?; Spiritualism, Hypnotism, Science-Healing and Psychism Scientifically Explained by Theosophy; If a Man Die shall He Live again? or Proofs of Rebirth on Earth; and Mahatmas, Who and What are They?; the Future of America.* The attendance at the lectures ranged from 50 to 75 persons. Eighteen or twenty reports were printed in the Pasadena and Los Angeles papers, thus giving these lectures a circulation of about 130,000 copies over the small area of southern California. Mr. Paul Heffleman, F.T.S., Pasadena correspondent of the Los Angeles *Herald*, and Mrs. Lou V. Chapin, correspondent of the Los Angeles *Times*, rendered great assistance through their papers. Mrs. Chapin invited Mr. Clark to a reception at her residence to lead in a discussion on Theosophy. An outline of Theosophy was presented and the discussion was continued until 11 o'clock.

Since leaving Pasadena Mr. Clark has been engaged in local work in Los Angeles. A lecture was delivered to a crowded house in the Church of the New Era, Compton, on *Universal Brotherhood, its Scientific Basis, the Solution of Social Problems*; also two lectures in Los Angeles to crowded houses, on *What is Theosophy?* and *Karma*.

FOREIGN.

AUSTRALIAN LETTER.

The "Theosophical Society in Australasia" will be an accomplished fact, I hope, before this is in type. The Sydney Lodge had a very enthusiastic meeting, and drew up a draft constitution similar to that of Europe or America. William Q. Judge was unanimously elected President. On receipt of the constitution we here at Thomas had a meeting, and unanimously adopted the constitution, and also elected William Q. Judge President. I have not yet heard from the Auckland centre, but I have no doubt they will agree to this course. In a week or two there will be a formal meeting in Sydney at which the New Zealand centres will be represented, and then the constitution will be finally adopted. So far we are not very numerous, but we are very strong in "harmony and unity," and in the wish, "in honor to prefer one another." We send you our *united voice* of greeting, as separately we sent our words of greeting at the last American Convention. S. J. N.

ENGLISH LETTER.

The number of our Lodges is steadily increasing. We have now a dozen in all on the roll of the T.S. in Europe (England), and I hear that another one is forming at Streatham under Mrs. Raphael, and that they intend shortly to apply for a charter. Her sister, Mrs. Binks, was mainly concerned in the formation of the new "Krishna" Lodge at South Shields. The two new ones formed since I last wrote are the "Eclectic" at York, under Dr. Parker, and the "Ishvara" at Middlesborough, where a small handful of earnest workers have been struggling, against adverse circumstances for some time past, their efforts being at last crowned with some measure of success.

I hear of a small centre forming in Shepton Mallet (Somersetshire), where Mr. Bridge, who lives and has been working there, recently gave a lecture on

Theosophy in a Unitarian chapel. Mr. Leonard, secretary of the Clifton Lodge, also reports a lecture (given by himself) before "The Sons of the Phoenix," a local temperance Lodge in Bristol.

The H.P.B. Lodge has just started a Lotus Circle, which meets every Sunday afternoon at the central office of the T.S. in E., and is conducted on the same lines as those in America. Our superintendent is Mr. H. S. Budd, late of New York. Bow Lodge reports the attendance of fifty to sixty children at their Lotus Circle, and they say that if they had more room and workers, they could easily get two hundred! This seems an enormous field for good work in the East End of London.

Our little Theosophical colony at 6 St. Edmund's Terrace has just started a weekly "at-home," to which all are welcome, on Thursday evenings. The second conversazione of the T.S. in Europe (England) took place on Saturday, the 7th inst., and quite a large number attended. This plan proves an excellent method of enabling members of the various London Lodges to meet and exchange ideas about work, and Theosophical news generally. Mr. Budd was heartily welcomed among us, and gave us a short account of the way the work is prospering in America, particularly of the brilliant success of Mr. Claude Falls Wright's Sunday morning lectures at Chickering Hall.

Some of the members of the Committee for Theosophical Propaganda have recently formed themselves into "The Theosophical Book Co." and will carry on a small (at first) business at 77 Great Portland street. They will also print pamphlets and small publications, as one of their number is Mr. Sydney Coryn, who has a press of his own and prints the new magazine, *The Theosophical Isis*, which is edited by his brother, Herbert Coryn.

Alice Cleather.

HERBERT BURROWS ON ANNIE BESANT.

To the Editor of the English Theosophist.

DEAR SIR:—I am obliged to you for publishing my letter of resignation from the T.S. in your November issue, but I wish to protest against the heading which you prefixed to it, viz., "Mr. Herbert Burrows and the T.S. (Adyar)." In all that I have said in my letter I was referring to the T.S. as a whole and not to Adyar or any other section in particular. I draw no distinction between them, and my strictures related to the T.S. generally, for I believe that the dangers, superstitions, delusions and frauds to which I alluded are general and not particular.

I cannot congratulate Mr. C. H. Collings on the answer which he did not receive from Mr. Sinnett. Mr. Sinnett's letter is a clear evasion of the point at issue. It is not a question of personal quarrels, but of truth and honesty. Let me jog Mr. Sinnett's memory by reminding him of one fact. He personally declared to me that Mr. Judge was trained in all his fraud by Madame Blavatsky. I may have to jog his memory on other matters, but that will do for the present. Mrs. Besant *knows* that both Col. Olcott and Mr. Sinnett believe Madame Blavatsky to have been fraudulent; but she has had as yet neither the moral courage nor the honesty to say so. On the contrary, she quotes them in *Lucifer* as the all-round staunch and firm upholders of H.P.B., while at the same time she upbraids those who wish the real truth known as besmirchers and practical traitors.

Faithfully yours,

HERBERT BURROWS.

68 Aberdeen Road, Highbury Park, London, N.

CORRECTION.

Change the word "presentation," occurring on page 287, December number, nineteenth line from top, to "persecution."

Right equilibrium does not arise from a dead level of equality; there is always some one who is greatest.—*Book of Items.*

ÔM.

Æ U M

That which is at rest is easily kept hold of; before a thing has given indications of its presence, it is easy to take measures against it; that which is brittle is easily broken; that which is very small is easily dispersed. Action should be taken before a thing has made its appearance; order should be secured before disorder has begun.—*T'ao-teh-king, ch. lxiv.*

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.

THE SCREEN OF TIME.

FOREVER HIDING futurity, the Screen of Time hangs before us, impenetrable. Nor can it be lifted. Its other side may have pictures and words upon it which we would like to read. There is such a desire in the human heart to know what the coming days may hold, that if there be pictures on the hidden side of the Screen we long to see them. But fortunately for us in our present weak condition we may not look behind. Standing in front, all we are privileged to perceive are the reflections from human life thrown upon this side known as the present, while the pictures that have been there in the past turn themselves into background and distance, sometimes bright, but oftener gloomy and grey.

A very pernicious doctrine is again making an appearance. It is weak, truly, but now is the time to deal with and destroy it if possible. It is the theory that the best way to overcome a tendency—of any sort—of the physical nature, is to give way to it. This is the dreadful doctrine of Satiation: that the only way to

deal with lust and other things of the lower plane is to satisfy all cravings. By argument this may be shown to be an evil doctrine; but fact overcomes all argument, and it is easy to discern the truth to be that satiation of a craving does not remove its cause. If we eat, and dissipate hunger, the need for food will soon be felt again. And so with all cravings and tendencies which are classified as bad or low, or those which we wish to get rid of. They must be opposed. To satisfy and give way to them will produce but a temporary dulness. The real cause of them all is in the inner man, on the plane of desire whether mental or physical. So long as no effort is made to remove them they remain there. The *Voice of the Silence* is against the doctrine of satiation most clearly, and so are the voices of all the sages. We must all wish that this pernicious idea may never obtain a hold in Theosophical ranks.

The desire to see the fulfilment of lugubrious and awful prophecies is a singular one for good men to hold. Yet many Theosophists have this most strange peculiarity. They have read and heard of certain prophecies said to have been made by H. P. B. about calamitous and disastrous times to come in Europe; of a new reign of terror; of sinking continents and destroyed nations. They add to these the improbable, vague and sometimes hoaxing prophecies by astrologers and old women. Then they begin to wish all these most terrifying things would come to pass so that their prophets may be justified. Every time a slight jar occurs in Europe they feel the *terreur* is at hand. But it does not arrive. Surely we ought to be satisfied with an ominous prophecy, if we believe in it, and be content to let its fulfilment be delayed for an extremely long period. We do not need prophecies, in any case, because out of our present deeds future events are made. Those among us who wish, as I said, for the realization of forebodings are the croakers of the movement. Even among the singular people called Theosophists they are singular, but their peculiarity is both unhealthy and useless.

In 1888 I had a morning conversation with H. P. B. at the Lansdowne Road house in London, upon the spread or weight of the Theosophical movement. I said that it was sometimes appalling to remember the millions of people in America alone, in comparison with the few Theosophists and Theosophical branches: what hope was there of our making a change in national character in any land? Her reply was that, while it might seem discourag-

ing looked at in that way, it was really not so. "Look," she said, "at our beginnings in 1875, when no one knew of Theosophy, and only jokes greeted our amazing efforts for publicity. But now we have come into the papers and magazines. We have made a distinct impression on the mind and literature of the time. This is much to have done."

There is abundant proof of this on every hand. Our name is now well understood. Writers may allude in their sketches to Theosophists and Theosophy without fear of castigation by the editor. There are two recent conspicuous instances. The N. Y. *Herald*, in December last, had an article in which this occurs:

"No man on the globe knows how to keep a hotel as the American does. He is a perfect *Mahatma* at the business."

Here is this great word abused, it is true; but that does not damage it. It has reached in less than twenty years the familiar treatment which it took in India centuries to come to. There they often use it as a term of reproach, on the principle that to call a man that high and great thing which he cannot be is to abuse him.

Again, in the *Cosmopolitan* for December last—a magazine widely read—there is a story by Zangwill called "Choice of Parents," on the abolition of compulsory reïncarnation. The sketch deals entirely with the ante-natal world and reïncarnation on the earth. Not long before the author had something in the English *Pall Mall Magazine* wherein Theosophy, Theosophists and reïncarnation were mentioned. I do not know who will have the hardihood to deny the great share the Theosophical movement has had in bringing about this change.

At the present time one of the most urgent needs is for a simplification of Theosophical teachings. Theosophy is simple enough; it is the fault of its exponents if it is made complicated, abstruse or vague. Yet enquiring people are always complaining that it is too difficult a subject for them, and that their education has not been deep enough to enable them to understand it. This is greatly the fault of the members who have put it in such a manner that the people sadly turn away. At public meetings or when trying to interest an enquirer it is absolutely useless to use Sanskrit, Greek or other foreign words. Nine times out of ten the habit of doing so is due to laziness or conceit. Sometimes it is due to having merely learned certain terms without knowing and assimilating the ideas underneath. The ideas of Theosophy should be mastered, and once that is done it will be easy to express

those in the simplest possible terms. And discussions about the Absolute, the Hierarchies, and so forth, are worse than useless. Such ideas as Karma, Reincarnation, the Perfectibility of Man, the Dual Nature, are the subjects to put forward. These can be expounded—if you have grasped the ideas and made them part of your thought—from a thousand different points of view. At all meetings the strongest effort should be made to simplify by using the words of our own language in expressing that which we believe.

WILLIAM Q. JUDGE.

LETTERS OF H.P.B. TO DR. HARTMANN.

1885 TO 1886.

III.

[NO DATE.]

MY DEAR DOCTOR:—Two words in answer to what the Countess told me. I do myself harm, you say, “in telling everyone that Damodar is in Tibet, when he is only at Benares.” You are mistaken. He left Benares toward the middle of May, (ask in Adyar; I cannot say for certain whether it was in May or April) and went off, as everybody knows, to Darjeeling, and thence to the frontier *vid* Sikkhim. Our Darjeeling Fellows accompanied him a good way. He wrote a last word from there to the office bidding good-bye and saying: “If I am not back by July 21st you may count me as dead.” He did not come back, and Olcott was in great grief and wrote to me about two months ago, to ask me whether I knew anything. News had come by some Tibetan pedlars in Darjeeling that a young man of that description, with very long flowing hair, had been found frozen in the (forget the name) pass, stark dead, with twelve rupees in his pockets and his things and hat a few yards off. Olcott was in despair, but Maji told him (and he, D., lived with Maji for some time at Benares,) that he was not dead—she knew it through pilgrims who had returned, though Olcott supposes—which may be also—that she knew it clairvoyantly. Well I know that he is alive, and am almost certain that he is in Tibet—as I am certain also that he will not come back—not for years, at any rate. Who told you he was at Benares? We want him sorely now to refute all Hodgson’s guesses and inferences that I

simply call lies, as much as my "spy" business and forging—the blackguard: now mind, I do not give myself out as infallible in this case. But I do know what he told me before going away—and at that moment he would not have said a fib, when he wept like a Magdalen. He said, "I go for your sake. If the Maha Chohan is satisfied with my services and my devotion, He may permit me to vindicate you by proving that Masters *do* exist. If I fail no one shall ever see me for years to come, but I will send messages. But I am determined in the meanwhile to make people give up searching for me. I want them to believe I am dead."

This is why I think he must have arranged some trick to spread reports of his death by freezing.

But if the poor boy had indeed met with such an accident—why I think I would commit suicide; for it is out of pure devotion for me that he went.¹ I would never forgive myself for this, for letting him go. That's the truth and only the truth. Don't be harsh, Doctor—forgive him his faults and mistakes, willing and unwilling.

The poor boy, whether dead or alive, has no happy times now, since he is on probation and this is terrible. I wish you would write to someone at Calcutta to enquire from Darjeeling whether it is so or not. Sinnett will write to you, I think. I wish you would.

Yours ever gratefully,

H. P. B.

IV.

[NO DATE.]

MY DEAR DOCTOR:—I read your part II—and I found it excellent, except two or three words you ought to change if you care for truth, and not to let people think you have some animus yet against Olcott.² Such are at the end "Presidential orders" and too much assurance about "fictions." I never had "fictions," nor are Masters (as living men) any more a fiction than you and I. But this will do. Thus, I have nothing whatever against your theory, though you do make of me a sort of a tricking medium.

But this does not matter, since as I wrote to Dr. H.S. and will write to all—"Mme. Blavatsky of the T.S. is dead." I belong no more to the European Society, nor do I regret it. You, as a psychologist and a man of acute perception, must know that

¹The fact is that Damodar was never asked to go to Tibet, but begged to be permitted to go there, and at last went with permission of H.P.B., on which occasion I accompanied him to the steamer.—H.

²This refers to my *Report of Observations at the Headquarters at Adyar.*

there are situations in this life, when mental agony, despair, disgust, outraged pride and honor, and suffering, become so intense that there are but two possible results—either death from broken heart, or ice-cold indifference and callousness. Being made to live for purposes I do not know myself—I have arrived at the latter state. The basest ingratitude from one I have loved as my own son, one whom I have shielded and protected from harm, whom I have glorified at the expense of truth and my own dignity, has thrown upon me that straw which breaks the camel's back.¹ It is broken for the T.S. and for ever. For two or three true friends that remain I will write the *S.D.*, and then—depart for some quiet corner to die there. You have come to the conviction that the "Masters" are "planetary spirits"—that's good; remain in that conviction.

I wish I could hallucinate myself to the same degree. I would feel happier, and throw off from the heart the heavy load, that I have desecrated their names and Occultism by giving out its mysteries and secrets to those unworthy of either. If I could see you for a few hours, if I could talk to you; I may open your eyes, perhaps, to some truths you have never suspected. I could show you who it was (and give you proofs), who set Olcott against you, who ruined your reputation, and aroused the Hindu Fellows against you, who made me hate and despise you, till the voice of one who is the voice of God to me pronounced those words that made me change my opinion.²

I could discover and unveil to you secrets for your future safety and guidance. But I must see you personally for all this, and you have to see the Countess. Otherwise I cannot write. If you can come here, even for a few hours, to say good-bye to me and hear a strange tale, that will prove of benefit to many a Fellow in the future as to yourself, do so. If you cannot, I ask you on your honor to keep this private and confidential.

Ah, Doctor, Karma is a fearful thing; and the more one lives in his inner life, outside this world and in regions of pure spirituality and psychology, the less he knows human hearts. I proclaim myself in the face of all—the biggest, the most miserable, the stupidest and dullest of all women on the face of the earth. I have been true to all. I have tried to do good to all. I have sacrificed myself for all and a whole nation—and I am and feel as

¹ Babajee, whose Brahmanical conceit caused him to turn against H.P.B. when he became convinced that he could not make her a tool for the propaganda of his creed.—H.

² This explains the letter printed in the notorious book of V. S. Solovoyoff, page 124. The intrigue was acted by Babajee, who, while professing great friendship for me, acted as a traitor and spy.—H.

though caught in a circle of flaming coals, surrounded on all sides like an unfortunate fly with torn-off wings—by treachery, hatred, malice, cruelty, lies; by all the iniquities of human nature, and I can see wherever I turn—but one thing—a big, stupid, trusting fool—“H.P.B.”—surrounded by a thick crowd circling her¹ of traitors, fiends and tigers in human shape.

Good-bye, if I do not see you, for I will write no more. Thanks for what you have done for me. Thanks, and may you and your dear, kind sister be happy.

Yours,

H. P. B.

(*To be continued.*)

THE SCOPE AND PURPOSE OF THEOSOPHY.*

ABSTRACT FROM A LECTURE DELIVERED BY E. T. HARGROVE.

BEFORE dealing directly with our subject, it may be well to consider one or two of the many problems that surround us in this age, that press in upon all thinking men and women, demanding solution, and that neither orthodox science nor orthodox religion is able to solve. Take such a problem as this: in England alone we have over 300 different religious sects, each of them claiming to be the possessors of the truth, most of them declaring that all the rest consist of infidels and unbelievers, and that if you wish to be saved you must come to *them* and think as *they* think. Go outside the limits of Christianity and what do you find? Hindu attacking Buddhist, Mohammedan attacking Hindu, and Christian probably attacking them all. Are these great religions really as much opposed to each other as their modern followers would have us believe? Is there no way of finding a common ground upon which all can meet, joining in mutual work rather than in mutual destruction?

Take a question of a very different order: consider the immense gulf everywhere existing between the two extremes of happiness and misery. Take the case of two children, one born in the midst of poverty, perhaps of criminal parents, surrounded from its earliest infancy by disadvantages of every conceivable kind; on the other hand, a child born amidst luxury, meeting with all that affection and wealth can provide for its development.

¹The crowd alluded to is the same Brahmano-Jesuitical army which has now ensnared certain well-meaning but short-sighted “leaders” of the European Section T.S.—H.

* A verbatim report of this lecture will shortly be published by *The Path* in pamphlet form.

Have these two children an equal chance in the world? You must admit they have not. Yet some people prate to us of justice, asserting that there is justice in the world. Where is it, I ask you, in such a case as I have cited? And are not the thinking men and women of to-day tired of dogmatism, weary of being told to believe in something merely because it is said from a pulpit? They prefer to think for themselves, to ask as to the how and why of things, whether expounded by eminent divines or learned professors.

Orthodoxy cannot solve the problems I have raised, and the question now remaining to be answered is, can Theosophy throw any light where Science and Religion leave nothing but darkness? Theosophy—that is supposed by some people to be so strange, so unpractical; to be yet another “new religion.” In reality, instead of being unpractical, Theosophy is the epitome of common-sense, and instead of being new it is as old as time itself. It is no new invention of this most inventive age, for as far back as human records take us you will find Theosophy being promulgated and studied; not always under that name, of course; but the name means “Divine Wisdom,” and whether translated as Theosophy, Atma-Vidya, or into any other ancient language, the meaning of the word, as well as the system of thought itself, has remained the same.

In order to understand Theosophy's great age it is necessary to study the world-religions in their original purity, so far as is possible. You will then find that they all of them had an exoteric or public side, and an esoteric or deeper meaning. Jesus said that unto his disciples he could reveal the “mysteries of the kingdom of heaven,” but unto them that were without he could only speak in parables. You will find the same thing in Buddhism, Hinduism, Zoroastrianism: the “mysteries” or esoteric side of these and other great religions were only taught to the few, to those who were able to understand the deeper truths. This was done on the principle that you would not teach Euclid to a dog or the higher mathematics to a small child, but would naturally give out your knowledge according to the understanding of your hearers. The same motive led to the formation of the ancient Mysteries of India, of Egypt, of Greece and of the old Maya civilization in Central America. It is absurd to suppose that such divine characters as Buddha and Jesus would have selfishly withheld knowledge: they were forced to reserve some of their teaching for the few who could understand it.

Having discovered these two sides to all the great religions

as they were originally taught, a further study of their sacred books and of their symbolism will clearly show that instead of being opposed to each other they were but different presentations of the same eternal verities, and that the outer forms of each of these religions were so many veils beneath which "Divine Wisdom," or Theosophy, was to be found. Take the Hindu Upanishads, the Buddhist Suttas, the *Vendidad* of the Zoroastrians, the *Popol-Vuh* of the ancient Guatamalians, the Christian *Bible*, and such records as have been left us of the teachings of Pythagoras, Plato, Ammonias Saccas and other Greeks who had been initiated into the Sacred Mysteries, as they were called, and you will find in them the same teachings, differing in form and phrasing, but still the same. This fact requires an explanation, and Theosophy both ancient and modern affords it. It says that these teachings had a common origin; that these sages and "saviours" who founded the different religions and philosophies were members of a great Lodge or Brotherhood, to which the elder Brothers of the race always did and always will belong. They were and are men who through their own efforts became wiser than the vast majority of mankind. How this was possible and still is possible I will presently explain. Teachers of humanity, they work together, and for the same object—the enlightenment of the race. Periodically this Brotherhood sends messengers into the world to remind men of the ancient teachings and to inspire them with the old ideals. Buddha, Jesus, Plato and others I have named were such messengers, and it was due to the efforts of the same Brotherhood that Theosophy was once more brought to the notice of both east and west in this century. Do you not see what light this throws on the problem I first raised—that of the conflict between the beliefs of mankind to-day? There is no need for such warfare, since all are the same in essence and in origin. It is due to nothing but ignorance that this ceaseless strife is kept up; that these wild and futile attempts are continued to convert the heathen through the barrel of a gun, as in China to-day. And meanwhile thousands are starving in our great cities for need of spiritual and mental and moral as well as physical sustenance, of which they are deprived because it is felt to be more romantic to convert a Hindu from a belief in his God and Saviour Krishna, to a belief, not even in Christ, but in Hell—and that is all the teaching they get, with a few perquisites thrown in. If Theosophists could succeed in nothing else but in broadening the minds of the generality of mankind, and in replacing bigotry with tolerance, they would deserve the blessings of all futurity.

Now what has Theosophy to say in regard to life and death, sorrow and joy? Keeping in mind that its doctrines have been sanctioned and confirmed by all the prophets and philosophers I have named, a fact which everyone can prove for himself by means of a few hours' study, let us consider what might well be called the fundamental proposition of Theosophy. This is the *universality of law*. There are no water-tight compartments in nature, no hard and fast divisions, for a law which holds true of any part holds true of the whole. The attempted division of the universe into the natural and supernatural—the natural on the one hand which is governed by law, and the supernatural on the other which is apparently governed by caprice—is not only in itself a contradiction in terms and therefore impossible, but is irreligious as well as unscientific. To the Theosophist Nature includes all that ever has been or can be, includes the spiritual and mental as well as physical realms of being. Therefore we insist on the universality of law, and pointing out that the law of growth is universal and that it can be observed in the mind as well as in external nature, we next echo the thought of a thousand poets as well as philosophers in saying that once you discover how a flower grows you will also know how a man, a universe or an atom develops. For it is not sufficient to agree on general principles that all things grow: we must determine how things grow. For ages Theosophy has given the same answer to this question. In the sacred scriptures of the Egyptians, Chinese, Hindus and other races you will find the law of “inbreathing” and “outbreathing” constantly insisted upon; and Prof. Huxley, in the Romanes Lecture of 1893, on “Evolution and Ethics,” frankly acknowledged that the law of evolution and involution which he was then expounding had been taught by Buddha nearly 600 years B.C. and by many of the old Greeks such as Heracleitus of Ephesus. Evolution and involution are simply modern synonyms for the outbreathing and inbreathing of the ancients. Briefly put, this law means that everything grows from centre outwardly to circumference, and that this expansion from within outwards, or evolution, is followed by a reaction from circumference to centre, from without within—in other words, by a period of involution. So evolution and involution follow each other alternately. Everyone is not familiar with this law, nor has everyone realized its universal application; but once the idea is grasped it is soon seen to be a commonplace in our daily experience. We know of the expansion and contraction of the lungs, of the systole and diastole of the heart; we know that summer, when all things

expand from within outwards, is followed by winter, when all things once more indraw to their own central essence; we know that day follows night, and that during the daytime man expresses himself outwardly in matter, while at night the body sleeps and the mind indraws to its own plane or state. These are only a few of countless illustrations of this univereal law. Everything in nature must grow in the same way, from atom to universe. Man himself can be no exception to the general rule. He must evolve and involve, and once you admit that the real man is the soul or Ego, not the body, which is only that soul's instrument or vehicle, then it must follow that just as there is a day and a night for the body, so there must be a daytime and a nighttime for the soul or real man. And that is the old teaching: a period of evolution or expression in and through a body is followed by a period of involution, when the body dies and the soul indraws to its own plane. During this nighttime of the soul it rests and assimilates the experience of its past life on earth; then follows another incarnation on earth, and then another period in this intermediate state of rest, which is sometimes called Heaven, sometimes Devachan, and by other names in different countries and epochs. So man has lived on earth many times in the past, and will live on earth many times in the future.

Once you grant the immortality of the soul you must logically admit reïncarnation to be a fact. Infinity extending in the one direction only is an impossibility, as such a highly respectable Father of the Church as Origin, and many centuries later Hume, the agnostic, both agreed. And if you admit preëxistence, then I would ask where did we preëxist if not on this earth, since all forces reäct on the centre from which they originated? Reïncarnation affords the only solution of life's problems; taught alike by Buddha, by Jesus and by every sage that the world has ever known, it is above all things the teaching of common-sense.

This process of rebirth takes place under what is called in some parts of the east the law of Karma, a Sanskrit word meaning "action," and as all action contains within itself reäction, you have expressed in one word the well-known law of cause and effect, by which every cause will invariably produce a certain result, while every result or effect must be preceded by some cause. This was ethically phrased by Paul in the well-known saying that as a man sows, so shall he also reap; with the necessary addition that as we now reap so have we sown in the past. That is to say that all men are at the present time the result of their own past, and are also moment by moment sowing their own

future by thought and deed. Man is not the slave of chance, but is in fact the master of his own destiny. Here you have the answer to the question of justice I raised in the case of the two children with such terribly unequal chances: they had each of them made in their own past lives on earth their present surroundings, their present happiness or sorrow, and according to the use they make of the present will their future develop. Here, too, you have the explanation of how such great souls as Buddha, Jesus and others gained perfection. They had attained to wisdom through their own long-continued efforts in the past, and were thus the products of evolution, not of special creation.

Briefly I have laid before you something of the scope and purpose of Theosophy. You will at least have seen how wide though practical is its scope. You may have already seen to what all this teaching leads: it leads to Brotherhood. We live for no other purpose than to gain experience of all that life can teach us, not in one body or in one country, but in many different races, ages and environments. Through this experience humanity as a whole must pass. In this way it should be clear that the interests of mankind are identical, instead of being antagonistic, and that a wide appreciation of this fact must in time enable all men to realize that Brotherhood—which it is the aim and purpose of Theosophy to promote—is not a vague ideal, but is a living actuality in nature. That fact once realized, the nucleus we are now forming will grow into a Brotherhood which will include every heart that beats.

THE SUBJECTIVE AND THE OBJECTIVE.

A LESSON FROM THE CAVE OF PLATO—REPUBLIC, BOOK I.

“**A**FTER this, I said, imagine the enlightenment and ignorance of our nature in a figure: Behold! human beings living in a sort of underground den, which has a mouth opening towards the light, and reaching all across the den; they have been here from their childhood, and have their legs and necks chained so that they cannot move, and can only see before them; for the chains are arranged in such a manner as to prevent them from turning round their heads. At a distance above and behind them the light of a fire is blazing, and between the fire and the prison-

ers there is a raised way; and you will see, if you look, a low wall built along the way, like the screen which marionette players have before them, over which they show the puppets.

"I see, he said.

"And do you see, I said, men passing along the wall, carrying vessels which appear over the wall; and some of the passengers, as you would expect, are talking, and some of them are silent?

"That is a strange image, he said, and they are strange prisoners.

"Like ourselves, I replied; and they see only their own shadows, or the shadows of one another, which the fire throws on the opposite wall of the cave?

"True, he said, how could they see anything but the shadows, if they were never allowed to move their heads?

"And of the objects which were being carried in like manner they would only see the shadows?

"Yes, he said.

"And if they were able to talk with one another, would they not suppose that they were naming what was actually before them?

"Very true.

"And suppose further that the prison had an echo which came from the other side, would they not be sure to fancy that the voice which they heard was the voice of a passing shade?

"No question, he said.

"There can be no question, that the truth would be to them just nothing but the shadows of the images."

The term *consciousness* is used by writers connected with the Theosophical movement with a very wide range of meaning. Atoms are invisible lives, says H.P.B.; and there is no such thing as inorganic, in the sense of dead or lifeless matter. Every variety or kind of existence is conscious on its own plane or according to its own condition or state; the molecules of granite as well and as truly, though not in the same way, as the mind of man. Every molecule in the brain has its own consciousness, according to its state or plane of existence; and the sum of the consciousness of its molecules is the consciousness of the brain in its totality, considered as a merely physical, visible organ.

But the astral man, which we may take to be coëxtensive with the physical man, and to correspond with it, if not to coincide with it, organ for organ and molecule for molecule, is the real seat of

sensation; and in the brain the sensations are registered and interpreted. The astral brain, the organ of Kama Manas, or of the lower or personal mind, furnishes the connecting link between the thinker and the object of thought; and here is bridged the chasm which has been recognized by philosophers, in Western lands at least, as utterly impassable. Says President Bascom:

“Facts must exist either in space as physical or in consciousness, as mental; there is no third state. Mental and physical phenomena are cut broadly and deeply apart, by the fact that the one class transpires exclusively in consciousness, and the other as exclusively out of consciousness (in space).”

Again he says:

“There is no *a priori* impossibility discoverable by us, making the transfer of influence from mind to matter, from matter to mind, an absurdity. Our last traces of physical force in the movement inward are found in the brain; our first traces in the movement outward are also met with at the same point. Thus far only can the eye trace material changes; here is it first able to pick them up. How the last nervous impulse is linked to the play of consciousness . . . we cannot imagine. . . . We are profoundly ignorant of any connection between the two.”

Now the scheme of Theosophy recognizes a continuous gradation of powers, faculties, states, principles—call them what you will—from the highest or most spiritual to the lowest or most material. In this whole gamut of states or conditions no chasm is found; there is nothing to bridge; consciousness is the necessary substratum and presupposition of the most material, and consciousness is the noumenon or essential reality of the most spiritual.

We know of nothing more material or external than the physical, material, visible body—the world of matter, so called; and here is the inner wall (reversing the figure from outward to inward) of the cave which Socrates describes in Plato's dialogue; the wall upon which fall the shadows supposed by the prisoners to be the only realities. Indeed, the “wall” may be taken as merely the drop-curtain of the theatre, and the shadows themselves as representing the physical substance known to ourselves and our fellow prisoners. Hence there can be on this lowest plane (the plane of the shadows) really no consciousness as we know it; consciousness only looks on what is below, and cannot for its chains turn its face upward to the light. It is said, indeed, that the atom is the Atma or seventh principle of the molecule; but the molecule is infinitesimal and invisible, and what con-

sciousness it may have in itself—what is the nature of consciousness on that plane—we cannot profitably guess even, much less know.

The astral or kamic man is within, or above, or superior to the physical man; and its apprehension of external or physical nature, which we term sensation, is the lowest form of consciousness recognized by us. But mere sensation is not intelligent. As the astral or emotional man exists within (in the symbolical meaning of "within") the physical man, and by its power of sense takes hold of the latter, so there exists within the astral or emotional the logical faculty or principle, whose office is to sort out the sensations and refer each to its source or cause in the outer world. This logical faculty (the lower mind or Kama Manas) is, as related to the world or planes below it, the faculty that perceives; and its action in taking hold of and interpreting the sensations is called perception.

Now suppose we consider the real Ego, the enduring entity that we mean when we say "man," to be one of the prisoners represented by Plato as confined in a den or cave; and external, physical, visible and tangible matter as the shadows on the wall of the cave. The Ego, in its descent from spirit into matter, goes deeper and deeper into the cave until it reaches the wall and is stopped. It can go no farther; and it must, impelled by the universal and all-embracing law of action and reaction, retrace its course toward spirit. Its progress downward or outward (from spirit—inward as to the cave) has been without consciousness in any sense that we can comprehend. When it strikes the wall of its dungeon and strives to go still farther, it cannot do so; its limit is reached. This develops unintelligent consciousness—a consciousness wholly spiritual, and in no sense manasic. As it recedes backward in involution, still facing the wall, the reflected light of Manas thrown back from the wall enables it to interpret in a manner these sensations—to distinguish them from each other and to group them—but not at first to relate them to itself. Here is the beginning of the lowest mind, known in Mr. Sinnett's classification as Kama Rupa or the Animal Soul. To reach this degree of development immeasurable ages were required. The first dawn of sensation begins when the physical development has proceeded far enough to furnish a suitable vehicle for the astral body. The astral development goes on, and moulds the physical world to its purpose, until it in its turn has become—or until the two together have become—a suitable vehicle for the emotional and perceptive faculties. These steps are easy to name, but they

have been taken with slow and toilsome tread through the first, second and third rounds of our chain of globes; and were repeated in briefer but immensely long periods in the first races of this our fourth round.

To the stone belongs molecular consciousness, not consciousness as we know it, but only so called by analogy; to the plant belongs astral consciousness, or the dawn of sensation; to the animal belongs emotional consciousness, or the dawn of perception. As this faculty or principle becomes more and more fully developed and active, a new faculty begins to act—the human intellect, the lower manas, begins to awake and exercise its functions. The prisoner has retreated far enough from the wall of his cave, has evolved far enough toward spiritual perception, to be able to recognize his lower principles as himself—to relate the experience, the sensations, the perceptions of these lower principles to his own identity; to distinguish between the “I” and the “not-I.” This is self-consciousness, or consciousness of self; and here the human stage is reached in the return of the monad from its journey to the confines of matter.

In *Discussions of Philosophy and Literature*, Sir William Hamilton, one of the foremost philosophers of modern times, makes the following statement:

“In the philosophy of mind, *subjective* denotes what is to be referred to the thinking subject, the Ego; *objective*, what belongs to the object of thought, the Non-Ego. . . . These correlative terms correspond to the first and most important distinction in philosophy; they embody the original antithesis in consciousness of self and not-self—a distinction which in fact involves the whole science of mind; for psychology is nothing more than a determination of the subjective and the objective, in themselves, and in their reciprocal relations.”

Hamilton was not only a profound thinker and an erudite scholar; he was also a master in the English language, and capable of expressing his thoughts clearly and tersely. The definition above quoted certainly gives the right use of these terms; and for those who, with President Bascom, hold that a gulf that cannot be bridged cuts broadly apart the facts which transpire in consciousness and the facts which transpire in space, it would seem to need no further elucidation. But when they are used in Theosophical discussions, the further consideration must not be overlooked, that the Ego, the Non-Ego, and the bond between the two (the thinker, the object of thought, and the thought) are all one. This gives emphasis to the fact that the line between the

subject and object is purely imaginary; the distinction is logical and not metaphysical. Thus the terms subjective and objective are seen to be wholly correlative, and what is subjective in one relation is objective in another, and *vice versa*. This correlative feature has always been recognized; but it becomes more significant and takes on new phases when viewed in the light of the septenary constitution of man.

Philosophers who have thought most deeply, and who have explored most fully the nature of man, and the various problems of ontology, show by their postulates and their reasoning that they implicitly apprehend, if they do not explicitly recognize, several of the distinctions represented by the septenary classification of principles. Dr. James March, president of the University of Vermont at the time of his death about fifty years ago, left several philosophical treatises which were afterward collected and published by his successor in the faculty of that institution. It is many years since I read this work, but I remember distinctly an essay in which the learned doctor discussed the changes wrought by the supervening of higher faculties in the course of evolution. He spoke of the force by which a crystal is built up by accretion, by regular additions from without; of the force by which a vegetable germ develops from within; of the powers of perception and locomotion which distinguish the animal, to some species of which he conceded the logical faculty of ratiocination; and of the faculty of intuition, or perception of intellectual and spiritual truths and axioms, which distinguishes man from the lower forms of animal life. Here, in the classification of existence as amorphous, crystalline, vegetable, animal and human, each higher including all lower but superadding a new faculty, power, or principle of growth, there is plainly foreshadowed the method upon which our teaching of the septenary constitution of nature and of man is developed.

As the subjective is that which is within, and the objective is that which is without, the relation first emerges upon the evolution of the astral principle, or *Linga Sharira*; for the merely physical entity is so thoroughly one in nature that its different forms can hardly be considered as bearing this relation to each other. (Yet there is probably a septenary in physical nature below the astral, as witness earth, water, air, fire, etc.; and earth may be in truth objective to air.) The distinctions that are so obvious, organic, inorganic, etc., are really differing manifestations of the informing higher principles. But upon the development of the astral principle the relation appears; this is subjective as to the

physical body, and the latter is objective as to the former. . . . So when the kamic principle develops, or evolves from potentiality to potency, from a latent state to activity, this in turn becomes subjective, and to it the lower principles are objective. When the Lower Manas in its turn becomes active and subjective, it takes intelligent cognizance of the lower principles as objective, and recognizes their identity with itself, and then self-consciousness appears. And when, by evolution or training, the Higher Manas becomes active, then will the entire quaternary, or lower Ego, become in relation to this added faculty, objective.

This is very well expressed in an article in *Lucifer* for September, 1891 (vol. ix, p. 23,) as follows:

“This expansion of consciousness includes a development of the subtile senses which open up to the inner man new worlds, peopled with their inhabitants, and interdependent the one with the other. The subjective becomes the objective, with a still more subtile subjectivity beyond, which can become again objective as a still more spiritual consciousness is attained by the striver after freedom.”

In the *Secret Doctrine*, vol. i, p. 189, H.P.B. says:

“It stands to reason that there must be an enormous difference in such terms as ‘objectivity’ and ‘subjectivity,’ ‘materiality’ and ‘spirituality,’ when the same terms are applied to different planes of being and perception.”

This paper is intended to be suggestive rather than exhaustive; and I shall have accomplished my purpose if I have set the relation of subjective to objective in a clearer light, and pointed out the direction in which to look for a better understanding of the philosophical side of our literature.

ALPHA.

BHAGAVAD-GITA.

CHAPTER VI.

MORE than one subject is treated in this chapter. It ends what I call the first series, as the whole eighteen chapters should be divided into three groups of six each.

Renunciation, equal-mindedness, true meditation, the golden mean in action, the Unity of all things, the nature of rebirth and the effect of devotion upon it and devachan, are all touched upon.

It is a most practical chapter which would benefit Theosophists

immensely if fully grasped and followed. The mistakes made many thousand years ago by disciples were the same as those of to-day. To-day, just as then, there are those who think true renunciation consists in doing nothing except for themselves, in retiring from active duties, and in devoting their attention to what they are pleased to call self-development. On the other hand are those who mistake incessant action for true devotion. The true path is between these two.

The forsaking of worldly action—called *sannyas*—is the same as what is known in Europe as the monastic life, especially in some very ascetic orders. Adopted selfishly under a mistaken notion of duty it cannot be true devotion. It is merely an attempt to save oneself. The course adopted by some Theosophical students very much resembles this erroneous method, although it is practised in the freedom of the world and not behind monastery walls.

To be a true renouncer of action and a devotee one must put the problem on another plane. On the physical brain plane there is no way of reconciling a contradiction such as appears to exist in the direction to perform actions and yet renounce their performance. It is exactly here that many readers of the *Bhagavad-Gita* stop and are confused. They have for so long been accustomed to thinking of the physical and living in it, the terms used for their thought are so material in their application, that, seeing this contradiction, they say that the book will not benefit them. But considering the difficulty from the view that the real actor is the mind, that acts are not the dead outward expressions of them, but are the thoughts themselves, we can see how one can be both a renouncer and a devotee, how we can outwardly perform every action, multitudes of them, being as active as any one who is wrapped up in worldly pursuits, and yet be ourselves unattached and unaffected.

Duty and the final imperative—the “what ought I to do”—comes in here and becomes a part of the process. The actions to be performed are not any and every one. We are not to go on heedlessly and indiscriminately doing everything that is suggested. We must discover what actions ought to be performed by us and do them for that reason and not because of some result we expect to follow. The fact that we may be perfectly certain of the result is no reason for allowing our interest to fasten upon that. Here again is where certain Theosophists think they have a great difficulty. They say that knowing the result one is sure to become interested in it. But this is the very task to be essayed.

—to so hold one's mind and desires as not to be attached to the result.

By pursuing this practice true meditation is begun and will soon become permanent. For, one who watches his thoughts and acts so as to perform those that ought to be done, will acquire a concentration in time which will increase the power of real meditation. It is not meditation to stare at a spot on the wall for a fixed period, or to remain for another space of time in a perfectly vacuous mental state which soon runs into sleep. All those things are merely forms which in the end will do no lasting good. But many students have run after these follies, ignoring the true way. The truth is, that the right method is not easy; it requires thought and mental effort, with persistency and faith. Staring at spots and such miscalled occult practices are very easy in comparison with the former.

However, we are human and weak. As such we require help, for the outer self cannot succeed in the battle. So Krishna points out that the lower self is to be raised up by the help of the higher; that the lower is, as it were, the enemy of the higher, and we must not allow the worst to prevail. It will all depend upon self-mastery. The self below will continually drag down the man who is not self-conquered. This is because that lower one is so near the thick darkness that hangs about the lower rungs of evolution's ladder it is partly devil. Like a heavy weight it will drag into the depths the one who does not try to conquer himself. But on its other side the self is near to divinity, and when conquered it becomes the friend and helper of the conqueror. The Sufis, the Mohamedan mystical sect, symbolize this in their poetry relating to the beautiful woman who appears but for a moment at the window and then disappears. She refuses to open the door to her lover as long as he refers to their being separate; but when he recognizes their unity then she becomes his firm friend.

The next few verses in the *Gita* outline that which is extremely difficult—equal-mindedness, and intentness upon the Supreme Being in heat and cold, pleasure and pain, success and failure. We cannot reach to this easily, perhaps not in many lives, but we can try. Every effort we make in that direction will be preserved in the inner nature and cannot be lost at death. It is a spiritual gain, the riches laid up in heaven to which Jesus referred. To describe the perfection of equal-mindedness is to picture an Adept of the highest degree, one who has passed beyond all worldly considerations and lives on higher planes. Gold and stones are the same to him. The objects he seeks to accomplish

are not to be reached through gold and, so it and the pebbles have the same value. He is also so calm and free from delusion of mind and soul that he remains the same whether with enemies or friends, with the righteous or the sinners.

This high condition is therefore set before us as an ideal to be slowly but steadfastly striven after so that in the course of time we may come near it. If we never begin we will never accomplish, and it is far better to adopt this high ideal, even though failing constantly, than to have no ideal whatever.

But some are likely to make a mistake herein. Indeed they have done so. They set up the ideal, but in a too material and human manner. Then they thought to walk on the chosen path by outward observance, by pretending to regard gold and stones as the same to them, while in their hearts they preferred the gold. Their equal-mindedness they confined to other people's affairs, while they displeased and alarmed all relatives and friends by the manner of riding this hobby and by wrong neglect of obvious duty. Truly they sought for equal-mindedness, but failed to see that it can only be acquired through right performance of duty, and not by selecting the duties and environments that please us.

WILLIAM BREHON.

(To be continued.)

HOW SHOULD WE TREAT OTHERS?

THE SUBJECT relates to our conduct toward and treatment of our fellows, including in that term all people with whom we have any dealings. No particular mode of treatment is given by Theosophy. It simply lays down the law that governs us in all our acts, and declares the consequences of those acts. It is for us to follow the line of action which shall result first in harmony now and forever, and second, in the reduction of the general sum of hate and opposition in thought or act which now darkens the world.

The great law which Theosophy first speaks of is the law of karma, and this is the one which must be held in view in considering the question. Karma is called by some the "law of ethical causation," but it also the law of action and reaction; and in all departments of nature the reaction is equal to the action, and sometimes the reaction from the unseen but permanent world seems to be much greater than the physical act or word would

appear to warrant on the physical plane. This is because the hidden force on the unseen plane was just as strong and powerful as the reaction is seen by us to be. The ordinary view takes in but half of the facts in any such case and judges wholly by superficial observation.

If we look at the subject only from the point of view of the person who knows not of Theosophy and of the nature of man, nor of the forces Theosophy knows to be operating all the time, then the reply to the question will be just the same as the everyday man makes. That is, that he has certain rights he must and will and ought to protect; that he has property he will and may keep and use any way he pleases; and if a man injure him he ought to and will resent it; that if he is insulted by word or deed he will at once fly not only to administer punishment on the offender, but also try to reform, to admonish, and very often to give that offender up to the arm of the law; that if he knows of a criminal he will denounce him to the police and see that he has meted out to him the punishment provided by the law of man. Thus in everything he will proceed as is the custom and as is thought to be the right way by those who live under the Mosaic retaliatory law.

But if we are to inquire into the subject as Theosophists, and as Theosophists who know certain laws and who insist on the absolute sway of karma, and as people who know what the real constitution of man is, then the whole matter takes on, or ought to take on, a wholly different aspect.

The untheosophical view is based on separation, the Theosophical upon unity absolute and actual. Of course if Theosophists talk of unity but as a dream or a mere metaphysical thing, then they will cease to be Theosophists, and be mere professors, as the Christian world is to-day, of a code not followed. If we are separate one from the other the world is right and resistance is a duty, and the failure to condemn those who offend is a distinct breach of propriety, of law, and of duty. But if we are all united as a physical and psychical fact, then the act of condemning, the fact of resistance, the insistence upon rights on all occasions—all of which means the entire lack of charity and mercy—will bring consequences as certain as the rising of the sun to-morrow.

What are those consequences, and why are they?

They are simply this, that the real man, the entity, the thinker, will react back on you just exactly in proportion to the way you act to him, and this reaction will be in another life, if not now, and even if now felt will still return in the next life.

¶¶ The fact that the person whom you condemn, or oppose, or judge seems now in this life to deserve it for his acts in this life, does not alter the other fact that his nature will react against you when the time comes. The reaction is a law not subject to nor altered by any sentiment on your part. He may have, truly, offended you and even hurt you, and done that which in the eye of man is blameworthy, but all this does not have anything to do with the dynamic fact that if you arouse his enmity by your condemnation or judgment there will be a reaction on you, and consequently on the whole of society in any century when the reaction takes place. This is the law and the fact as given by the Adepts, as told by all sages, as reported by those who have seen the inner side of nature, as taught by our philosophy and easily provable by anyone who will take the trouble to examine carefully. Logic and small facts of one day or one life, or arguments on lines laid down by men of the world who do not know the real power and place of thought nor the real nature of man cannot sweep this away. After all argument and all logic it will remain. The logic used against it is always lacking in certain premises based on facts, and while seeming to be good logic, because the missing facts are unknown to the logician, it is false logic. Hence an appeal to logic that ignores facts which we know are certain is of no use in this inquiry. And the ordinary argument always uses a number of assumptions which are destroyed by the actual inner facts about thought, about karma, about the reaction by the inner man.

The Master "K. H.," once writing to Mr. Sinnett in the *Occult World*, and speaking for his whole order and not for himself only, distinctly wrote that the man who goes to denounce a criminal or an offender works not with nature and harmony but against both, and that such act tends to destruction instead of construction. Whether the act be large or small, whether it be the denunciation of a criminal, or only your own insistence on rules or laws or rights, does not alter the matter or take it out of the rule laid down by that Adept. For the only difference between the acts mentioned is a difference of degree alone; the act is the same in kind as the violent denunciation of a criminal. Either this Adept was right or wrong. If wrong, why do we follow the philosophy laid down by him and his messenger, and concurred in by all the sages and teachers of the past? If right, why this swimming in an adverse current, as he said himself, why this attempt to show that we can set aside karma and act as we please without consequences following us to the end of time? I know

not. I prefer to follow the Adept, and especially so when I see that what he says is in line with facts in nature and is a certain conclusion from the system of philosophy I have found in Theosophy.

I have never found an insistence on my so-called rights at all necessary. They preserve themselves, and it must be true if the law of karma is the truth that no man offends against me unless I in the past have offended against him.

In respect to man, karma has no existence without two or more persons being considered. You act, another person is affected, karma follows. It follows on the thought of each and not on the act, for the other person is moved to thought by your act. Here are two sorts of karma, yours and his, and both are intermixed. There is the karma or effect on you of your own thought and act, the result on you of the other person's thought; and there is the karma on or with the other person consisting of the direct result of your act and his thoughts engendered by your act and thought. This is all permanent. As affecting you there may be various effects. If you have condemned, for instance, we may mention some: (*a*) the increased tendency in yourself to indulge in condemnation, which will remain and increase from life to life; (*b*) this will at last in you change into violence and all that anger and condemnation may naturally lead to; (*c*) an opposition to you is set up in the other person, which will remain forever until one day both suffer for it, and this may be in a tendency in the other person in any subsequent life to do you harm and hurt you in the million ways possible in life, and often also unconsciously. Thus it may all widen out and affect the whole body of society. Hence no matter how justifiable it may seem to you to condemn or denounce or punish another, you set up cause for sorrow in the whole race that must work out some day. And you must feel it.

The opposite conduct, that is, entire charity, constant forgiveness, wipes out the opposition from others, expends the old enmity and at the same time makes no new similar causes. Any other sort of thought or conduct is sure to increase the sum of hate in the world, to make cause for sorrow, to continually keep up the crime and misery in the world. Each man can for himself decide which of the two ways is the right one to adopt.

Self-love and what people call self-respect may shrink from following the Adept's view I give above, but the Theosophist who wishes to follow the law and reduce the general sum of hate will know how to act and to think, for he will follow the words of the Master of H. P. B. who said: "Do not be ever thinking of your-

self and forgetting that there are others; for you have no karma of your own, but the karma of each one is the karma of all." And these words were sent by H.P.B. to the American Section and called by her words of wisdom, as they seem also to me to be, for they accord with law. They hurt the *personality* of the nineteenth century, but the personality is for a day, and soon it will be changed if Theosophists try to follow the law of charity as enforced by the inexorable law of karma. We should all constantly remember that if we believe in the Masters we should at least try to imitate them in the charity they show for our weakness and faults. In no other way can we hope to reach their high estate, for by beginning thus we set up a tendency which will one day perhaps bring us near to their development; by not beginning we put off the day forever.

F. T. S.

QUESTIONS AND ANSWERS.

C.—I have heard some members talking about attracting elementals, and of this or that place being full of elementals. Not seeing these beings myself, and not knowing much about it, I would like to know if the phrases used are correct.

Ans.—It is quite probable that these persons never saw an elemental, and know still less, perhaps, than yourself of the subject and of the laws that may govern such entities. So do not be abashed by their assumption of knowledge. It is incorrect to talk of one place being more full of elementals than another place. We might as well say there is more of space in one spot of space than another. Elementals are everywhere, just as animalculæ fill the air; they obey the laws peculiar to themselves, and move in the currents of ether. If now and then they make themselves manifest, it does not hence follow that an additional number have been attracted to the spot, but only that conditions have altered so as to cause some disturbance.

W. Q. J.

T. C. AND F. O. R.—In some formerly published articles something is said of a future date marking the withdrawal of certain portions of the influence of the Adepts, and that those who have not gotten past the obstacles before that will have to wait until next incarnation. Is it necessary that one should be aware of having passed sufficiently far; must one be conscious of it? If so, I, for one, am "not in it."

Ans.—It is not necessary to be conscious of the progress one has made. Nor is the date in any sense an extinguisher, as some have styled it. In these days we are too prone to wish to know everything all at once, especially in relation to ourselves. It may

be desirable and encouraging to be thus conscious, but it is not necessary. We make a good deal of progress in our inner, hidden life of which we are not at all conscious. We may not know of it until some later life. So in this case many may be quite beyond the obstacles and not be conscious of it. It is best to go on with duty, and to refrain from this trying to take stock and measuring of progress. All of our progress is in the inner nature, and not in the physical where lives the brain, and from which the present question comes. The apparent physical progress is evanescent. It is ended when the body dies, at which time, if the inner man has not been allowed to guide us, the natural record against us will be a cipher, or "failure." Now, as the great Adepts live in the plane of our inner nature, it must follow that they might be actively helping every one of us after the date referred to, and we, as physical brain men, not be conscious of it on this plane.

W. Q. J.

CORRESPONDENCE.

I have been asked to say something on the subject of my recent tour. Much might be said, both in regard to the activity in the branches and the invariable kindness of the members. Above all things this tour has furnished additional proof that a considerable percentage of the American public are interested in Theosophy, and are curious to hear about it. The newspapers are a good test of public opinion, and with only one exception these were both willing and glad to insert reports and interviews, often running to over a column in length. Over 5000 miles were covered, the following branches being visited: Boston, Lynn, Cambridge, Malden, Somerville, Lowell, Providence, Syracuse, Buffalo, Toronto, Jamestown, Sandusky, Toledo, Fort Wayne, Columbus, Cincinnati, St. Louis, Kansas City, Memphis, Nashville, New Orleans, Macon, Washington, Pittsburg and Philadelphia. In spite of the heavy expense entailed by the long distance covered, the liberal donations made by these branches were sufficient to defray the cost of the railway travel, leaving a small surplus for extra expenses. All the lectures were free to the public except in two instances when admission was charged.

The movement in America has taken firm root and nothing can now destroy it. An immense amount of work is done with very little money, thanks to practical management; workers are obtained who devote all their time and energy to the cause, and who draw nothing from the treasury. In short, the Theosophical Society in America can well afford to congratulate itself on its present organization, on its officers, and on the extraordinary success it has so far met with and will undoubtedly continue to enjoy.

E. T. HARGROVE.

LITERARY NOTES.

LOTUSBLÜTHEN for December, (German), opens with an article on "The Renunciation," by Shri Gulal Chand. "Spirit Brides and Vampirism" is finished, and a translation given of A. M. Glass's article, "Resurrection."—[G.]

THE ENGLISH THEOSOPHIST for January, while by no means dropping vigorous comment upon the "Judge row," yet finds space for a thoughtful and earnest article called "The Sphinx's Riddle," by E. W. Bell, and starts a new

department under the title, "Side Lights," which is our old friend, question and answer. The editor in his "Remarks" gives us the welcome intelligence that "the *E. T.* will go on."—[G.]

THE THEOSOPHICAL FORUM for December contributes yet another protest against dogmatism in reply to the question, "What is the Criterion of Theosophy?" Other questions on "Experience," "Devachan," "Why is there anything?" and "Reincarnation" are adequately answered.—[G.]

OURSELVES for October. This little magazine, published by the members of the Bow Lodge of the T.S. in Europe, is written for circulation in the East End of London, and we should think would well serve its purpose. We were particularly struck with the short allegory, "A Slap in the Face for Me," which teaches good occultism, and points an excellent moral.—[G.]

THE THEOSOPHIST for December. "Old Diary Leaves" recounts the means taken to end the Russian spy theory, and gives an account of the famous cup and saucer phenomenon. "The Aura," by C. W. Leadbeater, is a good example of how dangerous a thing is a little knowledge. Space prevents an extended review, but we warn students not to accept the alleged information as reliable. Mrs. Cooper-Oakley contributes an article on "The Psychic Powers and Faculties of the Christian Saints," and "Poetry and Poets" is finished. There is a larger allowance than usual of unreadable translations. We wonder what "Duke Street" will think when they read the Colonel's characterization of the accidental omission of the review of *The Theosophist* from our October number.—[G.]

SEPTENARY MAN: OR THE MICROCOSM OF THE MACROCOSM, by Dr. Jerome A. Anderson, of San Francisco, carries with it its own best indorsement in its author's name. Those who have read Dr. Anderson's *Reincarnation* will know what to expect, and they will not be disappointed. The book is avowedly written from the scientific aspect, the preface disclaiming intuitional aids, and the majority of readers will consider it the better therefor. It is dedicated to H. P. B. While well bound and printed on good paper, the typography could be better, and it is to be regretted that in the "Epitome of Theosophy" printed in the back Mr. Judge is referred to as the "General Secretary." Published by the Lotus Publishing Company, of San Francisco, it is for sale by THE PATH for \$1.00 in cloth and 50 cents in paper.—[G.]

LUCIFER for December. Those of us who are accustomed to Mrs. Besant's rapid changes of mind will not be surprised to read in the "Watch Tower" her latest self-contradiction. This time it is the old matter of whether Mars and Mercury belong to this planetary chain. The subject will be treated at length in the next number of THE PATH, and in the meantime the student wishing to know the truth should read "Mars and Mercury" in the July number of THE PATH, 1893, and "Mars and the Earth," by Mrs. Besant, in PATH for December, 1893. The only article in the number not continued is "Man's Place and Function in Nature," by Mrs. Besant. It is a warm plea on behalf of the lower kingdoms, but contains some doubtful facts. Readers will be especially glad to note the conclusion of the "Unpublished Letters of Eliphas Lévi." It is a pity they did not remain so.—[G.]

THE IRISH THEOSOPHIST for December. The most notable article this month is one entitled, "A Trap for a Friend," and serves as continuation of last month's "Letters to a Lodge," as C. J. was evidently one of the questioners answered therein. So we have a further most interesting discussion of the "Lodge," and of inspiration personal and impersonal. Another valuable paper is Mrs. Keightley's "Autonomy; Solidarity; Criticism," which ends with a noble plea for sympathy and coöperation in thought at least, even with those whose plans and methods are not as ours, that we may never serve as "stumbling blocks from life to life." This thought is much needed now. The same idea in another form is embodied in "The Study of Theosophy," *toleration* being the keynote in this instance. "The Coming of the Christos" is another re-translation by Aretas from the New Testament, of passages from the fifteenth chapter of *First Corinthians* and twenty-fourth of *Matthew*. "The Solar Bark," a poem, and the continuation of "The Enchantment of Cuchulain," complete the number.—[G.]

MIRROR OF THE MOVEMENT.

AMERICA

BRISTOL T.S. holds weekly meetings and has taken up the study of the *Ocean of Theosophy*, appointing someone each week to formulate a set of questions thereon.

DETROIT, MICH. On the evening of January 14th Mrs. Lillie H. Fisk, of Ann Arbor, addressed a special meeting of the Michigan Society for Psychical Research, at Prismatic Hall.

ROBERT CROSBIE lectured to a large audience on Theosophy in the Oxford Chapel, Lynn, Mass. Several of the papers had column reports. Later Mr. N. A. Bean spoke in the same hall on *Objections to Reincarnation*. A large audience greeted him and great interest was shown.

BRIDGEPORT, Conn., has recently received visits from members from New York and Boston. Miss Daniel spoke to a large audience in the rooms of the Bridgeport Society and Mr. Claude Falls Wright lectured on the 31st of December in the Hall of Science before the Scientific Society on *Hypnotism* to about 400 people. Every seat in the hall was taken.

NEW YEAR'S EVE was the occasion of gatherings in Brooklyn and New York of members of the Society to welcome the incoming of the second last year of the cycle with good wishes and aspirations for the future. At the Headquarters the meeting was conducted by Mr. Joseph H. Fussell, and after shaking hands all round the members signed their name in the Headquarters' roll-book.

MINNEAPOLIS T.S. The rooms of the branch here are crowded and the Society is looking for larger quarters. At President Slafter's address on *Capital Punishment: why not?* on Sunday, December 8th, there was standing room only. This is good news for Minneapolis and shows how the work is being carried on in this quarter. Several applications for membership have been received lately.

BURCHAM HARDING visited Middletontown, Ohio, from December 18th to 22d. Three public lectures were well attended, the preparations having been ably directly by Mrs. M. L. Gordon, member-at-large. A reading club was organized. The 22d he arrived at Chicago, and has since been assisting in the work of Loyalty, Wachtmeister and Englewood Branches, and giving parlor-talks and lectures.

LOTUS CIRCLES in New York held their annual festival in the Aryan Hall on December 29th. Very many children were present. The hall was crowded. The program, which was full of interest, consisted of three charming songs from Miss Katherine Kimball, violin solos by W. A. Raboch, an exhibition of ventriloquism by Prof. Verne, and some Irish fairy tales by C. F. Wright. The entertainment was opened by an address from Dr. E. B. Guild. The entire proceedings were organized by Mrs. E. C. Mayer, who is certainly to be congratulated upon their entire success.

THE "H.P.B." BRANCH proposed to drop its regular lectures for this month and devote these evenings to the open meeting for "Questions on Theosophy Answered," as this method proves so interesting that it is desired to continue it regularly for this month at least. Some of the questions, such as "Who am I?" "What is the use of living anyhow?" "Why are there so many creeds?" bring out many good answers, and strangers say Theosophy seems to answer every problem. The regular *conversazione* was held as usual the first Saturday evening of the month. Miss E. M. Daniel gave a benefit at the Berkeley Lyceum on Saturday, the 25th, for the benefit of the branch, part of the entertainment being a play written by Miss Daniel. The best thing that has happened to the branch this month has been the several visits it has had in an informal way from our Brother James Pryse, who, though having

been away for so long a time, has not only come back as a true American but has brought with him a breeze from Dublin, which always blows for our good. "The Little People are good to the Irish"—the Irish in turn are good to us.

ANN ARBOR, MICHIGAN. The class which was formed during the visit here of Claude Falls Wright, one year ago, still holds weekly meetings, which are attended by about twenty members. Regular study by the members not being practicable, owing to the peculiar conditions of a university town, a plan which differs somewhat from those ordinarily in use has been adopted. The F.T.S. at whose house the meetings are held sends out cards, with a syllabus covering three months written on the back. The syllabus is headed, "Conversations on Theosophy." After a talk of half an hour or more, given by the hostess, lively discussions, in which all take part, follow. On December 4th Mrs. Mary F. Lang, of the Manasa Branch, Toledo, addressed the class upon *The Practical Mission of the T.S.* The members hope to have a visit from Mr. Burcham Harding very soon.

BLAVATSKY T.S. (Washington, D.C.) On the first day of October last new quarters were secured in the Metzertott Building, on F street, between 11th and 12th streets. A large hall on the third floor (to which access was had by elevator) was rented, and the Sunday lectures, which were omitted during the hot weather, were resumed, the officers of the branch and in two instances members taking their turns in presenting to the Washington public the old-new truths of Theosophy, the regular branch meetings being held on Thursday nights. Recently the branch had the pleasure of entertaining Mr. E. T. Hargrove, who arrived on Tuesday, January 7th, 1896. He lectured that night in the Hall of the Legion of Loyal Women to an audience which filled the hall, and on Thursday, January 9th, he lectured in the branch hall to a much larger audience, with such good effect that a large number of strangers attended the following Sunday night lecture given by Mr. Robt. L. Lerch, the vice-president of the branch, who lectured on *The Basic Truths of Theosophy*, and afterwards answered questions asked by those present. The branch, though not large numerically, is fully alive to the necessity of keeping Theosophical ideas before the public, and by liberal advertising and other ways strives to do so. The library consists of about two hundred volumes, which are lent to the public as well as to members who by the diligent use of the books seem to appreciate the privilege.

KRISHNA T.S. (Philadelphia) writes as follows: "We have just been favored with a visit from Mr. E. T. Hargrove, who during his visit gave four exceedingly interesting and instructive lectures; on Wednesday, January 15th, *Theosophy and Modern Thought*; Thursday, *Karma and Reincarnation*; Friday, *Scope and Purpose of Theosophy*, and Saturday and the last, *What can Theosophy Do for Us?* Only through some hard work on the part of the members were we enabled to gather a good audience in this 'conservative Philadelphia.' The lectures were well attended throughout, especially so when we consider the counter attraction in the person of the evangelist Moody, while the interest was well sustained throughout the series, there being a very liberal response to the request for questions, which enabled the audience and speaker to come into much closer relation. There were many inquiries and an encouraging amount of literature was sold. Many efforts have been made in the way of propaganda; tracts have been sent out by individual members and by the branch to all persons who are in the least interested, and a plan that we have found to be effective is this: some members have gone to individual expense in having several thousand circulars printed, explaining in a clear manner the objects and aims of the Society; these are bought at cost, in small quantities, by anyone desiring them and distributed in street-cars, railroad trains and ferry-boats—anywhere that people have to do any waiting or that they will be likely to be seen. Some of the members have also prepared some of these circulars like postage-stamps and have stuck them up in all available places where they are at all likely to catch the eye of any passer-by. This plan has already yielded results. So far, we have had little success in securing notices in the newspapers, but are hoping to bring some of them around. We are doing all in our power to keep the interest, generated by our recent efforts, at 'fever heat.'"

MOVEMENTS OF E. T. HARGROVE.

On December 22d Mr. Hargrove addressed over 600 people in the Academy of Music at Macon, Ga. Considering the comparatively small population of this city, such a gathering spoke volumes for the work of the local branch. Washington was reached on January 7th, a lecture being given that evening. Another on the 9th was attended by about 200 people and was well reported in the newspapers. On the 11th Mr. Hargrove arrived at Pittsburg, speaking at a members' meeting on the afternoon of the 12th, and giving a public lecture the same evening, which was very well attended. Another public lecture followed on the 13th, and another on the 14th at Wilkinsburg. The newspapers were generous with interviews and reports. On the 15th he reached Philadelphia, lecturing that evening and on the 16th, 17th and 18th to good audiences, who were particularly active in asking questions. On the 19th he returned to New York.

CENTRAL STATES COMMITTEE'S REPORT.

Report of work, July 1st to December 31st, 1895: The periodical bulletins have given details of the general work. The lecturer was occupied during the four summer months in Indiana, speaking usually in two cities each week, and was thus enabled to spread Theosophy far and wide in that state.

The last two months have been spent in visiting branches in southwestern Ohio and lecturing in other cities. Eight branches have been visited, and Mr. Harding hopes that within the next few months he will be enabled to see all belonging to the Central States territory. Mr. R. D. A. Wade visited St. Paul, forming Unity Branch, and did valuable work at Minneapolis and Milwaukee. Miss E. F. Gates visited Milwaukee, helping the branch by lecturing and otherwise. The number of branches enrolled in the C.S.C. is fifteen. In the detailed Report of the treasurer our receipts are shown to have been \$347.04, disbursements \$312.10; and the balance in the hands of the treasurer, \$34.96. The funds are provided by the branches, most of whom make regular monthly donations, and it is hoped that all will adopt this method, as the arrangement of the work is greatly facilitated by knowing what income can be relied upon. No rents or salaries are paid; all funds are used in direct propaganda work. Loyalty Branch has generously allowed the use of its rooms for office purposes, without charge, and the members have performed the routine duties and correspondence.

Sunday evening meetings have proved a great success were adopted; the special object being to present Theosophy in a simple way to enquirers and visitors.

Early in the fall a general call was sent out to the branches requesting them to gather and send in to this office all their best papers, with which to form an Exchange Bureau, the central idea being to assist the study-classes that are being organized by the lecturer, during their first efforts to become acquainted with the principles of Theosophy, and to place before them clear expositions of various Theosophical subjects, also to supply the smaller branches with matter for public meetings, until they shall have had time to develop efficient workers from among their own membership. The responses have been prompt; we now have on hand fifty-eight lectures and papers, with about twenty-five more promised that will be added soon, and having constant calls for them.

Several newspapers have expressed a willingness to print presentations of Theosophy, and we propose to furnish them with articles of about 1200 words; the Wachtmeister Branch will do the printing at a very small cost, and an F.T.S. will pay the mailing expenses for three months.

PACIFIC COAST.

JULIUS OETTL, of the Triangle Branch (Alameda, Calif.), has instituted a series of Sunday lectures in addition to the regular branch work.

PACIFIC T.S., of Watsonville, Calif., has disbanded on account of members moving away. This does not mean the interest has abated, and the previous Secretary writes encouragingly of future possibilities.

THE SAN FRANCISCO lodges have given the following Sunday evening lectures at Red Men's Hall: December 8th, E. P. Jones, *The Law of Life*; 15th,

Evan Williams, *Why Do We not Remember our Past Lives?* 22d, Dr. Allen Griffiths, *The Mystery of Sex*; 29th, A. J. Johnson, *The Devil: his Reformation*. A syllabus of lectures has been prepared for the first three months of the year, and has been printed for distribution.

AURORA BRANCH (Oakland) provided the following Sunday lectures during the month: December 8th, T. H. Slator, *Karma and Reincarnation*; 15th, Dr. Allen Griffiths, *The Mystery of Sex*; 22d, Mercie M. Thirds, *The Life after Death*; 29th, Dr. Frank M. Close, *What Theosophy Is*.

NARADA T.S., of Tacoma, Wash., had a Lotus Circle Christmas entertainment on December 22d. It being held on Sunday and on the shortest day in the year it partook of the nature of the "Jule-tide," a custom of the ancient Norseman, and was celebrated as of old with the use of decorated trees and lighted candles. A member gave a short explanation of the ancient custom to the children, followed by Lotus Circle exercises, recitations, songs and music by the children, after which the candies and fruits were distributed to every child present. An interested audience of about seventy were present, of which fully forty were children.

LOS ANGELES BRANCH of the T.S.A. has been the centre of a great deal of healthy activity this fall and winter. The headquarters at 431 ½ South Spring street are kept open every afternoon, and many books loaned and questions answered. On Tuesday evening a beginners' class, averaging about sixteen or eighteen enquirers, is held. On Wednesday the regular branch meeting is held. Its attendance varies from twenty-five to fifty. The Friday evening H.P.B. training-class has an average of eighteen to twenty members. All meetings are always open to the public. On Sunday there are two regular lectures in Odd Fellows Hall. At 11 a.m. Mr. H. A. Gibson is the regular speaker. At 7:45 p.m. some members of the branch or visiting speaker gives an address, when the hall, which has a seating capacity of 200, is always full and frequently crowded.

OBITUARY NOTICE.

It is with much regret that we announce the death of Brother James Cowsill, of San Francisco. Mr. Cowsill was an earnest member of the San Francisco Branch. His death was very sudden. The body was cremated on the 14th of January, after a service conducted by Dr. Anderson and E. B. Rambo. Mr. Cowsill's loss is deeply felt by his branch.

ABBOTT CLARK'S TOUR.

Abbott Clark lectured in West End, Los Angeles, December 15th, on *What is Theosophy, and what and where are Heaven and Hell?* and again on December 22d, subject: *If a Man Die shall he Live again? or, Proofs of Rebirth on Earth*. On Sunday morning, January 12th, Mr. Clark conducted the services and made an address at a funeral, and in the evening gave a lecture at Odd Fellows' Hall on *The Mysteries of Magic, the Secrets of Alchemy and the Philosopher's Stone* to an audience which packed the hall, many remaining standing. Much time has been given to the local work in Los Angeles. A "Committee for Theosophic Work in Southern California" has been organized, and is getting upon a working basis.

FOREIGN.

ENGLISH LETTER.

I do not know whether I mentioned last month the loss the Dublin Lodge has sustained in the departure of Bro. James M. Pryse for New York. Still the work goes on unabated in that always active centre, and the impetus our American brother gave it will remain as a living memorial of his sojourn among his Irish brethren.

The second general meeting, taking the form of a conversazione of the members of the T.S. in E. (Eng.) in or near London, took place with great success last Saturday, January 4th; many more were present than at the December meeting, and a long and interesting talk on methods of work followed tea.

The H.P.B. Lodge having decided to hold a "question," or "general discussion," meeting once a month, last Monday evening the new plan was

inaugurated. The room was very full, and the discussion, on questions started spontaneously, never flagged for an hour and a half.

The Croydon Lodge has migrated from its meeting place at a member's private house, and has taken for its weekly meetings a public room in the centre of the town. This move has met with marked success; strangers who shrank from intruding in a private house are found to come more readily to the new centre; and the Croydon Lodge has in fact now to be reckoned with as an important factor in the town. A local clergyman has already publicly attacked Theosophy; but on being challenged to a public debate by the Lodge President, Sidney Coryn, has directly backed out of it, I believe.

The Clifton Lodge members are trying to introduce Theosophical literature into the public libraries in Bristol and Clifton, and so far have every reason to hope that they will meet with some success in their endeavours.

The Committee for Theosophical Propaganda are organizing a lecturing crusade on the temperance platforms in London, which in many cases have been thrown open to them.

A. L. C.

THE THEOSOPHICAL SOCIETY IN AUSTRALASIA.

At a large meeting of representative Australian Theosophists, held in Sydney October 21st, the following resolutions, proposed by Mr. A. A. Smith and seconded by Mr. Etela J. Redman, were carried unanimously and with great enthusiasm:

WHEREAS, the freedom of opinion of members and toleration in the Theosophical Society have been assailed by an attempted official authority contrary to the principles of Universal Brotherhood; and

WHEREAS, the first object of the Society is obligatory on all its members; and

WHEREAS, the Theosophical Society has been reorganized from time to time; it is

"RESOLVED, that at this meeting in Sydney of Fellows of the Theosophical Society in Australia we do hereby proclaim the complete autonomy of the Theosophical Society in Australia, and call upon members throughout Australasia who are in sympathy with the reorganization of the Theosophical Society throughout the world on autonomous lines, to join with us to establish this principle."

A draft constitution was also adopted and forwarded to New Zealand for the approval of the members there, where several centres have already been organized in anticipation of this step. A Convention of the T.S. in Australasia will then be held, and the organization perfected. Increased activity is reported from all the centres, which are rapidly gaining in membership and widening their field of efficient work, and their reports are glowing with hopefulness and enthusiasm.

Advices from Sydney received as the PATH goes to press give information that at the Convention of the T.S. in Australasia held at Sydney, the 11th December, William Q. Judge was elected to the office of General President unanimously and with acclamation.

SUPPORT OF THE T.S.A.

Received for this fund January 17th from Mrs. Ada Gregg, \$6.00. Deducted \$2.00, amount of Mr. George Tullock's dues, included by error in previous remittance. Making a total since January 16th, 1895, of \$349.00.

WILLIAM Q. JUDGE, *President*.

NOTICE.

MARTINISTES NOT ALLIED WITH T.S.A.

As a person named Papus, in Paris, who says he has a society called *Martinistes*, has printed in a sheet published by him last November that his society had just been allied to the T.S.A., I beg to give notice that his statement is an untruth; said society has not been and will not be allied with the Theosophical Society in America.

WILLIAM Q. JUDGE, *President*.

I charge ye, Theosophists, fling away ambition; by that sin fell the angels.—
Shakespeare (amended).

OM.

Æ U M

Let a man first stand fast in the supremacy of the nobler part of his constitution, and the inferior part will not be able to take it from him. It is simply this which makes the great man.
— *Mencius*.

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.

THE SCREEN OF TIME.

THERE will be a change in the title of this magazine when issued next month. It will appear as THEOSOPHY instead of as THE PATH. This change is thought advisable for many reasons, one of which is the indistinctiveness of the present name. "Theosophy," as a word, has become familiar throughout the civilized world, and a certain definite though not always correct meaning has been attached to it. One of our chief objects will be to spread a proper understanding of its significance, as well as to remove false impressions concerning it. One of the chief results of the change will be an increased familiarity on the part of the public with the word; and it is a word that has a power in it, sufficient in itself to change the tenor of a man's life, as experience has shown in more than one instance.

Among other important results that should follow from the change, one of which I have already touched on, a very considerable increase in the circulation will be effected, it is hoped. Each reader will doubtless help to bring this about by reading THEOSOPHY on the street-cars, in the trains, and in other public places where many eyes will be caught by the well-known name on the

cover of a magazine. Once seen it will not be forgotten. So as this is a Theosophical venture I invite the coöperation of Theosophists the world over in making it a success. Nothing can be accomplished without you; everything with you: and the last and apparently least of you is not always the most helpless.

A contributor sends me the following communication, which I fully adopt:

"In *Lucifer's* 'Watch-Tower' (December, 1895) the editor undertakes to explain finally the question of Mars and the Earth-chain of Globes. Considerable assurance is shown in the expression of the views thus put forward, only surpassed, perhaps, by the assurance shown when the same writer expressed diametrically opposite views about two years ago in an article on 'Mars and the Earth' (THE PATH, vol. viii, p. 270; *Lucifer*, vol. xiii, p. 206). That article was written by its author in New York for publication in both journals.

"The editor of *Lucifer*, now saying, 'The facts [recently revised] are these,' proceeds to state that Mars and Mercury are globes of the Earth-chain. In the article on 'Mars and the Earth,' already referred to, the same writer stated that Mars and Mercury were *not* globes of the Earth-chain, correctly pointing out that to hold that they were would violate the fundamental principles of H.P.B.'s teaching, and concluding with the words, '*And so, once more, we find the Masters' doctrines self-consistent.*'

"It would be useless to revive all the points in a discussion which was amply ventilated nearly two years ago. In an article entitled 'Mars and Mercury,' by William Q. Judge, which appeared in the PATH (vol. viii, pp. 97-100) the matter was well summed up as follows: 'The two Masters who had to do with *Esoteric Buddhism* and the *Secret Doctrine* have distinctly said: *first*, that none of the other globes of the earth-chain are visible from its surface; *second*, that various planets are visible in the sky to us because they are in their own turn fourth-plane planets, representing to our sight their own septenary chains; *third*, that the six companion globes of the earth are united with it in one mass, but differ from it as to class of substance; *fourth*, that Mr. Sinnett misunderstood them when he thought they meant to say that Mars and Mercury were two of the six fellow-globes of the earth, —and this correction they make most positively in the *Secret Doctrine*; *lastly*, they have said that the entire philosophy is one of correspondences, and must be so viewed in every part. . . . If we admit that Mars and Mercury are two visible planets of the

sevenfold chain belonging to the earth, then the consistency of the philosophy is destroyed, for as it is with planets, so it is with man. Every planet, considered for the moment as an individual, is to be analyzed in the same way as a single human being, subject to the same laws in the same way. Hence, if two of the principles of the earth are visible, that is, Mars and Mercury, then why is it that two of man's seven principles are not visible, in addition to his body? In his sevenfold constitution his body represents the earth in her septenary chain, but he cannot see objectively any other of his principles. The philosophy must be consistent throughout.'

"If the editor of *Lucifer* carries these recently revised 'facts, as given in the last December issue, to their logical conclusion, we may expect in future issues of that magazine a record of some entertaining experiments in clairvoyance with the object of 'finding Smith's physical body,' with the possible result that it will be discovered as Jones, a wanderer on another continent, blissfully ignorant that Smith is his *Kama* or lower mind, as the case may be. Smith's *Buddhic* or other principle will perhaps be found objectivized as a Hindu *yogi*—but what would happen if the *yogi* were to die before Smith? And how about Smith's four invisible principles (Globes A, B, F, and G), supposed to be careering through space in bewildering independence of law, rhyme, reason or analogy?

"On the whole, the teaching of the *Secret Doctrine* is likely to remain the standard, at least of common-sense, and I for one prefer to think that neither the principles of the Earth-chain nor the principles of man are physically separate from each other in different parts of space, but that all are in 'coädunition,' as the Master wrote."

Students will do well to refer to the former discussion on this subject, sufficiently complete to render further comment needless. The following articles should be read in this connection: PATH, "The Earth-Chain of Globes," vol. vii, pp. 351 and 377, continued in vol. viii, p. 11; "Mars and Mercury," vol. viii, p. 97; "How to Square the Teachings," vol. viii, p. 172 (this follows an article by A. P. Sinnett on "Esoteric Teaching"); "Mars and the Earth," vol. viii, p. 270. *Lucifer*: vol. xiii, pp. 55-58, giving short criticisms by W. Kingsland, "C.J." and "G.R.S.M." of Mr. Sinnett's article; vol. xiii, p. 206, "Mars and the Earth," by Annie Besant. Students should also refer to "A Word on the *Secret Doctrine*," giving quotations from a letter of Master K.H.'s to Col. Olcott,

which appeared in the PATH, vol. viii, p. 202, with a preliminary note signed jointly by Annie Besant and William Q. Judge.

The recent remarkable discovery by Professor W. C. Röntgen of the fact that a photograph can be obtained of an object surrounded by an opaque covering is of immense value to Theosophy and Theosophists. If a living human hand, for instance, be interposed between a Crooke's or Lenard's tube (through which is passed a discharge from a large induction coil) and a photographic plate, a shadow photograph can be obtained which shows all the outlines and joints of the bones most distinctly. It is even stated as a result of later developments of this discovery that a dense body can in the same way be made transparent to the human eye.

These researches show that opaque matter so-called is not impenetrable to light-rays. It is an old Theosophical statement that matter is permeable, and to human sight, and is no obstacle to the astral senses. In these discoveries by Prof. Röntgen and others it is even shown as permeable to gross physical light. H. P. B.'s statement should not be forgotten that before many years important discoveries would be made by science tending to vindicate the teachings of occultism.

And once more science has the "spiritualist" on the hip; for the latter never heard from his spooks about these "cathode rays" that make a hard iron box transparent. Why is it that the spirits in Summerland never give out these things, but prophesy all sorts of matters and events that don't fall true?

Mr. Edward Maitland has recently issued a memoir of Dr. Anna Kingsford, in which there is an interesting account of her continuous attack on vivisection and vivisectionists. So bitter was her feeling against all those who practised this form of "scientific research," as it is called, that she claimed to have turned the force of her will against two of them with a view to their destruction—with success, she afterwards said. Certain it is that the two vivisectionists died. Elated by her achievement, she wrote to Mme. Blavatsky proposing a joint psychic onslaught on these miserable sinners wherever they could be found, in the hope of killing them off *en masse*. To this proposal H. P. B. is recorded as having replied in the following clear and noteworthy words:

"I feel sure and know that Master approves your opposing the principle of vivisection, but not the practical way you do it, injuring yourself and doing injury to others, without much benefiting the poor animals. Of course it is Karma in the case of

Paul Bert. But so it is in the case of *every murdered man*. Nevertheless the weapon of Karma, unless he acts unconsciously, is a murderer in the sight of that same Karma that used him. Let us work against the *principle*, then; not against personalities. For it is a weed that requires more than seven, or seven times seven, of us to extirpate it."

H. P. B.'s words are of great importance. Mania to act as Chief Executioner of all disapproved and disapprovable things was not confined to Anna Kingsford. Members of the Theosophical Society have been known to burn with a passionate longing to act as agents for Karma, forgetting that the sword of the Executioner is a two-edged sword; forgetting also that they do not know Karma, and are held responsible by Karma for the mischief they will inevitably work. The absurdity of such an attitude of mind does not deprive it of a certain pathetic aspect. See these people, impure themselves, thinking they can either forcibly purify the world or can legitimately punish others for their impurity! The pathetic aspect comes in when they are so deluded as to call the proceeding "self-sacrifice." It would be real self-sacrifice for such people to sit still and attend to their immediate duty.

The Indian Section of the Theosophical Society proposes to take away the first object of the Theosophical Society, to-wit, the attempt to form a nucleus of a Universal Brotherhood, and insert in its place some high-sounding phrases, derived from the Brahmins who now control that Section, about spirituality and identity. These phrases will allow Universal Brotherhood to sink slowly out of sight. A Committee of Revision, appointed by the "European Section T. S." in July, 1895, has reported in favor of these words: "To promote the recognition of the spiritual Brotherhood of Humanity." A majority voted in favor of this alteration, but there are minority reports. But as the reigning magnates and high-cock-a-lorums of 19 Avenue Road favor the change, it will probably be made by the Convention of the "European Section T. S.," to be held next July. The Theosophical Society in America, with the similar Societies in Europe and Australasia, will thus be left as the only part of the movement upholding Universal Brotherhood.

LETTERS OF H.P.B. TO DR. HARTMANN.

1885 TO 1886.

(Concluded.)

V.

[NO DATE.]

MY DEAR DOCTOR:—Every word of your letter shows to me that you are on the right path, and I am mighty glad of it for you. Still, one may be on the right way, and allow his past-self to bring up too forcibly to him the echoes of the past and a little dying-out prejudice to distort them. When one arrives at knowing himself, he must know others also, which becomes easier. You have made great progress in the former direction; yet, since you cannot help misjudging others a little by the light of old prejudices, I say you have more work to do in this direction. All is not and never was bad in Adyar. The intentions were all good, and that's why, perhaps, they have led Olcott and others direct to fall, as they had no discrimination. The fault is not theirs, but of circumstances and individual karmas.

The first two pages of your letter only repeat that, word for word, which I taught Olcott and Judge and others in America. This is the right occultism. Arrived at Bombay, we had to drop Western and take to Eastern Rosicrucianism. It turned [out] a failure for the Europeans, as the Western turned [out] a failure for the Hindus. This is the secret, and the very root of the failure. But, having mixed up the elements in the so-desired Brotherhood—that could not be helped. Please do not misunderstand me. Occultism is one and universal at its root. Its external modes differ only. I certainly did not want to disturb you to come here only to hear disagreeable things, but [I] do try: (a) to make you see things in their true light, which would only benefit you; and (b) to show you things written in the *Secret Doctrine* which would prove to you that that which you have lately learned in old Rosicrucian works, I knew years ago, and now have embodied them. Cross and such symbols are world-old. Every symbol must yield three fundamental truths and four implied ones, otherwise the symbol is false. You gave me only one, but so far it is a very correct one. In Adyar you have learned many of such implied truths, because you were not ready; now you may have the rest through self-effort. But don't be ungrateful, whatever you do. Do not feel squeamish and spit on the

path—however unclean in some of its corners—that led you to the Adytum at the threshold of which you now stand. Had it not been for Adyar and its trials you never would have been where you are now, but in America married to some new wife who would either have knocked the last spark of mysticism out of your head, or confirmed you in your spiritualism, or what is worse, one of you would have murdered the other. When you find another man who, like poor, foolish Olcott, will love and admire you as he did—sincerely and honestly—take him, I say, to your bosom and try to correct his faults by kindness, not by venomous satire and chaff. We have all erred and we have all been punished, and now we have learned better. I never gave myself out for a full-blown occultist, but only for a student of Occultism for the last thirty-five or forty years. Yet I am enough of an occultist to know that before we find the Master within our own hearts and seventh principle—we need an outside Master. As the Chinese Alchemist says, speaking of the necessity of a living teacher: “Every one seeks long life (spiritual), but the secret is not easy to find. If you covet the precious things of Heaven you must reject the treasures of the earth. You must kindle the fire that springs from the water and evolve the Om contained within the Tong: One word from a wise Master and you possess a draught of the golden water.”

I got my drop from my Master (the living one); you, because you went to Adyar. He is a Saviour, he who leads you to finding the Master within yourself. It is ten years already that I preach the inner Master and God and never represented our Masters as Saviours in the Christian sense. Nor has Olcott, gushing as he is. I did think for one moment that you had got into the epidemic of a “Heavenly Master and Father God,” and glad I am to find my mistake. This was only natural. You are just one of those with whom such surprises may be expected at any moment. Commit one mistake, and turn for one moment out of the right path you are now pursuing, and you will land in the arms of the Pope. Olcott does not teach what you say, Doctor. He teaches the Hindus to rely upon themselves,¹ and that there is no Saviour save their own Karma. I want you to be just and impartial; otherwise you will not progress. Well, if you do not come and have a talk—I will feel sorry, for I will never see you again. If you do, the Countess and I will welcome you.

Yours ever truly,

H. P. B.

¹ The reputed “Postscript” in No. 7, vol. xvi, of the *Theosophist*, goes to show that in this case H.P.B. was wrong.—H.

VI.

APRIL 3, 1886.

MY DEAR DOCTOR:—I had given up all hope of ever hearing from you again, and was glad to receive to-day your letter. What you say in it seems to me like an echo of my own thoughts in many a way; only knowing the truth and the real state of things in the "occult world" better than you do, I am perhaps able to see better also where the real mischief was and lies.

Well, I say honestly and impartially now—you are unjust to Olcott more than to anyone else; because you had no means to ascertain hitherto in what direction the evil blew from.

Mind you, Doctor, my dear friend, I do not justify Olcott in what he did and how he acted toward yourself—nor do I justify him in anything else. What I say is: he was led on blindly by people as blind as himself to see you in quite a false light, and there was a time, for a month or two, when I myself—notwithstanding my inner voice, and to the day Master's voice told me I was mistaken in you and had to keep friends—shared his blindness.¹

This with regard to some people at Adyar; but there is another side to the question, of which you seem quite ignorant; and that I wanted to show to you, by furnishing you with documents, had you only come when I asked you. But you did not—and the result is, this letter of yours, that will also go against you in the eyes of Karma, whether you believe in the Cross empty of any particular entity on it—or in the Kwan-Shi-Yin of the Tibetans.

To dispose of this question for once, I propose to you to come between now and May the 10th, when I leave Würzburg to go elsewhere. So you have plenty of time to think over it, and to come and go as you like. The Countess is with me. You know her; she is no woman of gush or impulse. During the four months we have passed together, and the three months of utter solitude, we have had time to talk things over; and I will ask you to believe her, not me, when and if you come, which I hope you will.²

As to the other side of the question, that portion of your letter where you speak of the "army" of the deluded—and the "imaginary" Mahatmas of Olcott—you are absolutely and sadly right. Have I not seen the thing for nearly eight years? Have I not struggled and fought against Olcott's ardent and gushing imagination,

¹ This refers to a certain intrigue, owing to which Col. Olcott was made to believe that I wanted to oust him from the presidential chair.—H.

² When I went to Würzburg I found that the whole trouble resulted from foolish gossip, started by Babajee, concerning my relations with a certain lady member of the T. S.—H

and tried to stop him every day of my life? Was he not told by me (from a letter I received through a Yogi just returned from Lake Mansarovara) in 1881 (when he was preparing to go to Ceylon) that if he did not see the Masters in their true light, and did not cease speaking and enflaming people's imaginations, that he would be held responsible for all the evil the Society might come to?' Was he not told that there were no such Mahatmas, who Rishi-like could hold the Mount Meru on the tip of their finger and fly to and fro in their bodies (!!) at their will, and who were (or were imagined by fools) more gods on earth than a God in Heaven could be, etc., etc., etc.? All this I saw, foresaw, despaired, fought against; and, finally, gave up the struggle in utter helplessness. If Sinnett has remained true and devoted to them to this day, it is because he never allowed his fancy to run away with his judgment and reason. Because he followed his common-sense and discerned the truth, without sacrificing it to his ardent imagination. I told him the whole truth from the first, as I had told Olcott, and Hume also.

Hume knows that Mahatma K. H. exists, and holds to it to this day. But, angry and vexed with my Master, who spokè to him as though he (Hume) had never been a Secretary for the Indian Government and the great Hume of Simla—he denied him through pure viciousness and revenge.

Ah, if by some psychological process you could be made to see the whole truth! If, in a dream or vision, you could be made to see the panorama of the last ten years, from the first year at New York to the last at Adyar, you would be made happy and strong and just to the end of your life. I was sent to America on purpose and sent to the Eddies. There I found Olcott in love with spirits, as he became in love with the Masters later on. I was ordered to let him know that spiritual phenomena without the philosophy of Occultism were dangerous and misleading. I proved to him that all that mediums could do through spirits others could do at will without any spirits at all; that bells and thought-reading, raps and physical phenomena, could be achieved by anyone who had a faculty of acting in his physical body through the organs of his astral body; and I had that faculty ever since I was four years old, as all my family know. I could make furniture move and objects fly apparently, and my astral arms that supported them remained invisible; all this ever before I knew even of Masters. Well, I told him the whole truth. I said to him that I had known

¹ The great increase in numbers of the members of the T. S. was undoubtedly due to the fact that, attracted by the false glamor of phenomena, fools rushed in "where angels fear to tread."—H.

Adepts, the "Brothers," not only in India and beyond Ladakh, but in Egypt and Syria,—for there are "Brothers" there to this day. The names of the "Mahatmas" were not even known at the time, since they are called so only in India.¹ That, whether they were called Rosicrucians, Kabalists, or Yogis—Adepts were everywhere Adepts—silent, secret, retiring, and who would never divulge themselves entirely to anyone, unless one did as I did—passed seven and ten years probation and given proofs of absolute devotion, and that he, or she, would keep silent even before a prospect and a threat of death. I fulfilled the requirements and am what I am; and this no Hodgson, no Coulombs, no Sellin, can take away from me. All I was allowed to say was—the truth: There is beyond the Himalayas a nucleus of Adepts, of various nationalities; and the Teschu Lama knows them, and they act together, and some of them are with him and yet remain unknown in their true character even to the average lamas—who are ignorant fools mostly. My Master and K. H. and several others I know personally are there, coming and going, and they are all in communication with Adepts in Egypt and Syria, and even Europe. I said and proved that they could perform marvelous phenomena; but I also said that it was rarely they would condescend to do so to satisfy enquirers. You were one of the few who had genuine communications with them; and if you doubt it now, I pity you, my poor friend, for you may repent one day for having lost your chance.²

Well, in New York already, Olcott and Judge went mad over the thing; but they kept it secret enough then. When we went to India, their very names were never pronounced in London or on the way (one of the supposed proofs—that I had invented the Mahatmas after I had come to India—of Mr. A. O. Hume!) When we arrived, and Master coming to Bombay bodily, paid a visit to us at Girgaum, and several persons saw him, Wimbridge for one—Olcott became crazy. He was like Balaam's she-ass when she saw the angel! Then came Damodar, Servai, and several other fanatics, who began calling them "Mahatmas"; and, little by little, the Adepts were transformed into Gods on earth. They began to be appealed to, and made *puja* to, and were becoming with every day more legendary and miraculous. Now, if I tell you the answer I received from Keshow Pillai you will

¹ In Ceylon everybody of high standing is called "Mahatma"; the title seems to correspond to what in England is called "Esquire."—H.

² I could not doubt the existence of the Adepts after having been in communication with them; but I denied the existence of such beings as the Mahatmas were misrepresented to be.—H.

laugh, but it characterizes the thing. "But what is your idea of you Hindus about the Masters?"—I asked him one day when he prostrated himself flat before the picture in my golden locket. Then he told me that they (the Mahatmas) were their ancient Rishis, who had never died, and were some 700,000 years old. That they were represented as living invisibly in sacred trees, and when showing themselves were found to have long green hair, and their bodies shining like the moon, etc., etc. Well, between this idea of the Mahatmas and Olcott's rhapsodies, what could I do? I saw with terror and anger the false track they were all pursuing. The "Masters," as all thought, must be omniscient, omnipresent, omnipotent. If a Hindu or Parsi sighed for a son, or a Government office, or was in trouble, and the Mahatmas never gave a sign of life—the good and faithful Parsi, the devoted Hindu, was unjustly treated. The Masters knew all; why did they not help the devotee? If a mistake or a flapdoodle was committed in the Society—"How could the Masters allow you or Olcott to do so?" we were asked in amazement.¹ The idea that the Masters were mortal men, limited even in their great powers, never crossed anyone's mind, though they wrote this themselves repeatedly. It was "modesty and secretiveness"—people thought. "How is it possible," the fools argued, "that the Mahatmas should not know all that was in every Theosophist's mind, and hear every word pronounced by each member?"

That to do so, and find out what the people thought, and hear what they said, the Masters had to use special psychological means, to take great trouble for it at the cost of labor and time—was something out of the range of the perceptions of their devotees. Is it Olcott's fault? Perhaps, to a degree. Is it mine? I absolutely deny it, and protest against the accusation. It is no one's fault. Human nature alone, and the failure of modern society and religions to furnish people with something higher and nobler than craving after money and honors—is at the bottom of it. Place this failure on one side, and the mischief and havoc produced in people's brains by modern spiritualism, and you have the enigma solved. Olcott to this day is sincere, true and devoted to the cause. He does and acts the best he knows how, and the mistakes and absurdities he has committed and commits to this day are due to something he lacks in the psychological portion of his brain, and he is not responsible for it. Loaded

¹ The representative of the Society for Psychic Research was awfully angry because the "Mahatmas" could not see the importance of appearing before him with their certificates and producing a few miracles for his gratification. See *The Talking Image of Uruk*.—H.

and heavy is his Karma, poor man, but much must be forgiven to him, for he has always erred through lack of right judgment, not from any vicious propensity. Olcott is thoroughly honest; he is as true as gold to his friends; he is as impersonal for himself as he is selfish and grasping for the Society; and his devotion and love for the Masters is such that he is ready to lay down his life any day for them if he thinks it will be agreeable to them and benefit the Society. Be just, above all, whatever you do or say. If anyone is to be blamed, it is I. I have desecrated the holy Truth by remaining too passive in the face of all this desecration, brought on by too much zeal and false ideas. My only justification is that I had work to do that would have been too much for four men, as you know. I was always occupied with the *Theosophist* and ever in my room, shut up, having hardly time to see even the office Hindus. All was left to Olcott and Damodar, two fanatics. How I protested and tried to swim against the current, only Mr. Sinnett knows, and the Masters. Brown was crazy before he came to us, unasked and unexpected. C. Oakley was an occultist two years before he joined us.

You speak of hundreds that have been made "cowards" by Olcott.¹ I can show you several hundreds who have been saved through Theosophy from drunkenness, dissolute life, etc. Those who believed in a personal God believe in him now as they did before. Those who did not—are all the better in believing in the soul's immortality, if in nothing else. It is Sellin's thought, not yours—"the men and women ruined mentally and physically" by me and Olcott. Hübbe Schleiden is ruined only and solely by Sellin,² aided by his own weakness.

No, dear Doctor, you are wrong and unjust; for Olcott never taught anyone "to sit down and expect favors from Mahatmas." On the contrary, he has always taught, verbally and in print, that no one was to expect favors from Mahatmas or God unless his own actions and merit forced Karma to do him justice in the end.

Where has Sellin heard Col. Olcott's Theosophy? Sellin had and has his head full of spiritualism and spiritual phenomena; he believes in spirits and their agency, which is worse even than believing too much in Mahatmas. We all of us have made mistakes, and are all more or less to blame. Why should you be so hard on poor Olcott, except what he has done personally against you, for which I am the first to blame him? But even here, it is

¹ In many minds the misconceptions regarding the "Mahatmas" gave rise to a superstitious fear and a false reliance upon unknown superiors.—H.

² A certain German professor and spiritualistic miracle-monger, who never could see a forest on account of the number of trees.—H.

not his fault. I have twenty pages of manuscript giving a detailed daily account of your supposed crimes and falseness, to prove to you that no flesh and blood could resist the proofs and insinuations. I know you now, since Torre del Greco; I feared and dreaded you at Adyar—just because of those proofs. If you come, I will let you read the secret history of your life for two years, and you will recognize the handwriting.¹ And such manuscripts, as I have learned, have been sent all over the branches, and Olcott was the last to learn of it. What I have to tell you will show to you human nature and your own discernment in another light.

There are things it is impossible for me to write; and unless you come here—they will die with me. Olcott has nothing to do with all this. You are ignorant, it seems, of what took place since Christmas. Good-bye, then, and may your intuitions lead you to the Truth.

Yours ever,

H. P. B.

THE ART OF BEING BROTHERLY.

WHAT have we here: The art of being brotherly—as if true brotherhood could coëxist with art. So some may comment, but let us first pause. Could not art be defined as the expression of a mental conception or ideal in concrete form?² If that be the case, he who has permitted brotherhood to remain as conception in the world of mind without expressing it concretely would do well to study this greatest of all the arts. It may be said that only an artist should write about art, for as Ruskin wrote, “In art, you must not talk before you do.” And few of us indeed can claim to be artists in this respect. But it will be remembered that he added, “In literature, you must not talk before you—think;” so here at least we have an opening, since most of us must have given this great conception of Brotherhood thoughts without number. But *right* thought? That is the question. Have we merely considered how we could most attractively talk about this art, or have we considered how we ourselves may best become artists and practitioners?

The first real step in the study of any art lies in realizing its

¹ These papers, filled with the most absurd denunciations against me, were concocted by Babajee out of jealousy and national hatred.—H.

² Compare Emerson's definition in “The Poet”: “Art is the path of the creator to his work.”

difficulties. A young musician would fain begin with some dashing movement far beyond his power of expression, and only by degrees does he discover that years of labor and of failure, of constant practice both of mind and body, will be required of him before he can become a *Maestro*. To sit down and "feel musical" might soften his brain in time, but would produce no other evident result. Yet there are still some who appear to believe that it is all-sufficient to "feel brotherly," and that this is the doctrine of the heart. Ye Sages and Adepts and Warrior Kings—did you attain to greatness, did ye become Masters in the art of Brotherhood through "creepings up the spine" and sighs and the gush of maudlin emotion? Did you slobber over each other and hug to yourselves the thought that this was brotherhood indeed, so moving, so uplifting, so genuinely heartfelt? Heaven forbid, for then you were but poor slaves of mud and other matter, and history has lied. "To do the deed and abide it," to worship, not Pan with his hoofs in the air, but that red planet:

"The star of the unconquered will,
That rises in thy breast,
Serene, and resolute, and still,
And calm, and self-possessed,"

this surely was nearer thy method of practice than that other!

Of little use is history if it does not teach us as the record of our own experiences in the past. Even aside from the doctrine of rebirth it should be clear that man changes but imperceptibly in the race of centuries and that history repeats itself always; heroism, love and hate, ambition,—none of these died when Rome died. They live in our very midst to-day. See then what history can teach us as to this exciting thrill of brotherly feeling; see if it is sufficient in itself; if it is of any permanent value. Go back to France some hundred years ago and behold men echoing the gospel of friend Rousseau's *Contrat Social* and many other kindred gospels (some of gush), each theorizing as to how each man could mend the whole world's wickedness—his own was another matter; each talking glibly of Theories and Names, especially of this theory and name of Brotherhood. Believe me, lectures were given and many parlor-talks; pamphlets were circulated to such extent that with rich and poor this charming theory bordered on the fashionable. (It is about the time that certain Tea found an unexpected resting place in Boston harbor.) Later on, some people getting hungry, they storm and take the Bastille with much noise and clamour. A mere riot it is thought, though heads are paraded on pikes. This is the July of 1789.

But theories of brotherhood continue to spread, till they force themselves on the King, a good man, though lacking in martial qualities. Despotism must give way to constitution-building; in a new Constitution we may find salvation and a perfect expression of brotherhood. Behold we swear it, the entire nation swears it, the King swears it. Do not mothers swear their children, and cities, from Étoile onwards, their inhabitants? Such a swearing was never seen; an oath of universal Federation with all brothers, irrespective of race or creed, to King (Restorer of French liberty), to Law, to Nation. And did not every man, woman and child in Paris help erect this huge amphitheatre in the *Champ-de-Mars*, where the central swearing of all was consummated in face of many difficulties? Here at last we have the golden age and brotherhood made real! Louis said afterwards that this day was the brightest of his life; did not all men feel to the marrow of their bones the thrill of brotherhood? Giant Mirabeau, with an eye to the future and a knowledge of man, may not have felt so sure, but what of him when all France swears? And Mirabeau is soon to die.

So the first Feast of Pikes becomes history, and July the 14th, 1790, becomes a memory of the past. For the sun will not stand still, nor any part of nature, and man the least of all. There comes inevitable reaction: the inspiring sentiment of brotherhood turns to sentiment of another kind, and a year and three days later we see volley after volley being fired by swearer Mayor Bailly and his swearing troops on thousands of other swearers, gathered together on this same *Champ-de-Mars* to sign a petition for the deposition of Chief-swearer, the Restorer of French liberty, Louis the King. Then in July, 1792, arrive the 600 *Marseillaise* "who know how to die;" in August we witness the sack of the Tuileries; in September the massacre of imprisoned Royalists, and in January, 1793, the guillotining of Louis. Now is Brotherhood bawled through the streets and sisterhood shrieked. Next the protests of a certain Twenty-two and their guillotining in October as too moderate in their brotherhood; then others by hundreds travel the same road, so that in April, 1794, even strong man Danton becomes a danger to brotherhood and must die with the rest, staunch revolutionist that he is—though not "brotherly" enough since the "sea green Incorruptible" and unutterable Robespierre has become the High Priest of Reason.

At last comes further reaction; November brings Robespierre's day of doom, but the whole nation, weltering in blood, racked with hunger, imprisoned by foreign foes, forms itself into

a "Committee of Mercy"—for some days. Revolutionists have yet to be punished; reactionary "Companies of Jesus" must assassinate these unruly Jacobins (who did the work); Madame Tallien must air herself in transparent drapery as the fair efflorescence of the Revolution: until Napoleon, the man of destiny, appears upon the scene to show what one man can do with millions.

Mirabeau, Louis, Danton, Robespierre, each in turn hailed as the Saviours of France, and within three years each one of them, living or dead, execrated and with one exception guillotined by an infuriated nation—all in the sacred cause of Brotherhood. The history of an emotion, with some consequences and conclusions; an emotion that originated in a drawing-room theory, in parlor-talks, and in the circulation of polite pamphlets. But the art of being brotherly had not been mastered.

And the moral? Have I held my Feast of Pikes; have I taken part in an uprising of September; have I ever rushed from a brotherhood of gush to a brotherhood of fear and hate; have I ever turned on those whom I once clasped to my bosom to feel inexpressible guillotines against them within a year or so?—let each one answer these questions within himself, where no ear may hear, and whatever answer may be given at that judgment bar, let us leave it with the deep conviction that emotion is not sufficient, nor a blind expression of that emotion, but that here we have an art that must be studied with profoundest thought and utmost patient practice if we would avoid the fate of him who so ardently "feels musical" and gets softening of the brain. We have seen men swear a solemn oath of Brotherhood, in all sincerity, but, poor human beings, what right had they to swear when they could not control themselves in the swearing? Yet they too had their ideal; they too strove to make it real—and were themselves sufficient wall of stone against the end they had in view. You write this man as "Beloved Brother," feeling that all you write is a statement of changeless sentiment; you write some other friend as "Beloved Sister" (and by God's light call that spade by its name if thou claimest the title of man and wouldst not stick thy head in a sandy desert of death)—you call her this and that and feel so brotherly that clearly you must be verging on at least the fringe of adeptship in this noble art; but if you should change, or they should slander you or be unfair, or favor some other more, what then? You would probably become the plaything of your own reaction then, for an iron will, a penetrating understanding of the human mind and heart (your own

especially), and a mighty purpose, have all to be obtained before brotherhood can be rightly felt and properly preserved.

Now as to the foundations of the path to be made and traversed. Our philosophy teaches us that unity underlies all things; that mankind is essentially one. There is no separateness anywhere in nature. Studying man on the outer and most differentiated plane of matter, physiology states that we exchange the atoms of our bodies, so that a king may absorb them from a pauper's hunger-worn carcase. Theosophy takes us many steps further, showing that humanity interchanges magnetism and thought. In the rage or rejoicing of a nation, become one for a time in thrill of sentiment, you will learn again that average man is but an echo of his fellows; that there is no separateness anywhere. Then in considering reincarnation we find that all men journey on the same pilgrimage, through virtue and vice, sorrow and joy, hope and despair. This fact of essential unity has been forgotten, however, for at the beginning of this period of evolution diversity sprang from unity, giving birth to space and time and all other differences as it passed from the simple to the more and more complex. Differentiation was necessary; not for ever, because following that outbreathing of the one into the many there comes a turning-point when reâction sets in and the many slowly journey homewards. Throughout it all that great unity has remained in itself unchanged and unchangeable, except in appearance—an appearance which is real enough to the beholder.

The human race has passed the turning-point in its career and should now be wending towards the place from which it came, towards Unity. This journey, called by some the process of involution, is made by gradual self-realization, or the realization in consciousness (complete and therefore manifest in action) that the self of all is One. •

The first and most necessary step in mastering the art of being brotherly consists in an understanding of this philosophy. Only thus can we realize in consciousness and so express in harmony of action the unity of all things. But what is there, it may be asked, to prevent our instant realization of this fact, if it be a fact? It is matter in the widest sense of the term; that matter in and through which consciousness has manifested for æons, by which it is confined when manifesting. And matter exists in countless invisible states as well as in those we call solid, liquid, vaporous, gaseous, and etheric. This matter, especially in its denser states, can now manifest through itself scarce any other

idea but one of separateness, as the result of long processes of differentiation. As all that has been said in regard to mankind as a whole applies equally to the individual, we shall begin to understand why it is that a clear realization of unity, with corresponding recognition in action, is so difficult to achieve. The innermost man knows that the only reality is Unity; the outermost man does not believe it and refuses to recognize it; the midmost man may believe it without knowing it and is ready to feel at one with whatever attracts him, but is equally ready to feel separate from whatever repels. Our midmost man is as material in his way as is the outermost. He indulges freely in maudlin brotherhood, rejoicing to be so wise. But he lives in lower nature where the "pairs of opposites" reign supreme. He moves by attraction and repulsion; he is the creature of extremes. He will perhaps so bubble over with "spirituality" that he must instantly rush out to save this sinful world, though a wife and family be left behind to starve. He was the loudest swearer at our Feast of Pikes. It was he who dropped the less fraternal *vous* for the more familiar *tu*; he it was who forgot the words *Monsieur* and *Madame* and replaced them with *citoyen* and *citoyenne*; particularly anxious was he later on to call Louis XVI "Citoyen Capet." Was it not he who bellowed himself hoarse with delight at the victory gained for brotherhood when Citoyen Capet's head had fallen? Our midmost man is the plaything of reaction.

Newton's third law of motion is that "action and reaction are always equal and contrary;" we know this to be true in all departments of nature, and emotion is no exception to the rule. It is a scientific statement of the doctrine of the pairs of opposites. But must every effort towards brotherhood be followed by reaction? Inevitably, except on one condition; a difficult condition which cannot be fulfilled without long study and practice. This condition is that we cease to identify ourselves with *either the action or reaction*. The innermost man is superior to either mode of force. He is that apex of the triangle of life which is equally removed from either extreme of the base. We *are* that innermost man, who is elsewhere called Wisdom. It is possible for us to become one with him in consciousness, but before that is attained we may realize that both action and reaction are taking place in the lower energies (gunas) of nature, and that in essence we remain unmoved. There are some who seem to imagine they can cut loose from reaction, while still tenaciously identifying themselves with the original movement. They refuse to think

t these fine sentiments do not in some way reflect honor on

themselves; for the midmost man is tenacious of the spoils of war. Are they not sacrificing themselves; do they not deserve some self-congratulation — failing congratulation from others? And these efforts: surely they are making them, surely these whirlpools of brotherly love cannot arise from lower nature! But it is so, and only by recognizing that both the action and reaction take place in material nature, which includes the midmost man, and by removing the sense of identity to the innermost man who is superior to either pole of activity, can we become true artists in true brotherliness. This reversal of ordinary methods of thought cannot be accomplished in a day. Time is needed, and meanwhile there are many aids to practice, certain rules and laws to be observed, which will be considered in the continuation of this study.

E. T. HARGROVE.

(To be continued.)

DEVACHAN.

DEVACHAN means literally the land of the Gods, and is probably so called because it is only the diviner aspect of man that can be in this state. It corresponds in some respects to what is called Heaven, being a state of happiness which is experienced after death. Such being the case, the question will probably at once arise, "How do you know anything about it, or that there is such a state?" Though it is the province of this paper only to tell what is taught in Theosophical literature regarding this state, yet it may be well to give a few of the reasons for believing in its existence and its ascribed character. And first, soul itself, being the highest, worthiest thing we know, would surely not be blotted out of existence, when even matter is known to be blotted out of existence, when even matter is known to be indestructible. In fact, no essence can be destroyed, though it may change its form.

Everywhere in nature we see alternate periods of activity and rest, subjectivity and objectivity. We see it in human as well as in lower forms of life on earth in the alternate periods of sleeping and waking, which are but copies of still greater similar periods. Nature conserves her energy as much in holding to one plan of progress as in any other way, and there is more reason to believe that she does it with the human soul than to believe the contrary,

and that subjective spiritual states of being alternate with objective material ones. Then there is direct testimony regarding subjective states of consciousness of a high order, as people experience them under certain conditions even during earth-life.

An anæsthetic which paralyzes the lower principles leaves the consciousness wide awake on higher planes, and the experience is most blissful, giving a taste of what the happiness of self-conscious being on spiritual planes must be. Sometimes a high type of dream where all the lower principles are inactive does the same thing; and sometimes the lower instrument on coming to activity again is able to receive the record of the higher experience. The same thing also occurs under some trance conditions.

In the *Psychical Research Reports* (part 25) Prof. Ramsay tells of his subjective condition when *partly* anæsthetized. He says the tendency of his mind when not under this influence is that of scientific scepticism. "But under the influence of an anæsthetic all doubts vanish. . . . It is as if the veil which hides whence we come, what we are, and what will become of us, were suddenly rent, and as if a glimpse of the Absolute burst upon us. An overwhelming impression forced itself upon me that the state in which I then was, was reality; that now I had reached the true solution of the riddle of the Universe; . . . that all outside objects were merely passing reflections on the eternal mirror of my mind."

There was with him a "vivid conception of the ideal foundation of the Universe" and "immediate knowledge of his individual eternity;" but upon the cessation of anæsthesia and return to bodily sensation, he was again on his ordinary mental plane. This is the common experience, save that the memory of it is usually less vivid, being "often only an impression of having gone through an immensity of experience." Ordinary people have the experiences already given; but there are people whose evolution has been carried on far beyond the stage of ordinary people, and who can at will raise the centre of conscious activity from the lower to the higher planes and bring back the record of the higher experiences. They thus know what spiritual life untrammelled by the lower principles is, and it is from their teachings, so far as understood, that the present paper is written. If what is said seems reasonable and fits in with the facts we know, it is certainly worthy of respectful consideration.

We find rest in a change of occupation, or change from one form of activity to another. In this sense Devachan is a state of rest. It is not cessation from all activity, but only from the

lower forms which prevail on earth, while the higher forms are here much enhanced. Whatever belongs only to a physical body is of course left behind with that body. Hatred, envy, jealousy and all lower desires, the producers of pain, are left behind dormant and with them the pain they bring; while all pure, unselfish desires and feelings and all the nobler activities of the mind, being spiritual in their nature, continue without let or hindrance in a spiritual state. Whatever forces of this character were set in motion during earth-life will now go on to full and free expansion. Any pursuit of an ideal or abstract nature, such as poetry, music, art, philosophy, may still be carried on and progress made. Pure unselfish love here strengthens by exercise, and its waves reach down to earth in helpfulness. Devachan is not a condition of purely abstract spirituality, but of personal spirituality. It is an idealized continuation of all that was best and of a spiritual character in the last earth-life, and a realization of unfulfilled spiritual aspirations, a subjective state of unalloyed happiness. The spiritual aspect of the desires and lower mind unites with the higher triad, or spiritual principles, and gives color to the Devachanic entity and its experiences. According to its weakness or strength will be the poverty or richness of Devachan for any Ego, but for everyone, it will have all the richness, variety and happiness which that soul is capable of experiencing. There are as many degrees in this state as there are differently developed Egos, and each Ego is exactly suited. In no other sort of heaven than the one which each soul makes for itself could this be the case.

We know that on earth the same scenery and the same surroundings have very different effects upon different people, are interpreted in very different ways. One may be entranced with the beauty of a landscape, while another may see only how many dollars and cents there are in the forests and fields. To one certain vibrations are music, to another, noise; to one, other vibrations are a beautiful harmony of light and shade, color and form, that stirs the depths of his soul, while to another, the same vibrations are mere patches of color that touch no deeper chord than the external sense; but even the sense of color is an interpretation of the mind, for all that comes from without is vibration. Thus the appearances of this earth, which we account so real, are but the interpretations of the mind of the great world of vibrations that pour in upon it; and this mind continues its method upon a higher plane and still interprets the vibrations which reach it, but here only those can reach it which mean to it har-

mony, beauty, friends, friendship, love and other noble ideas and sentiments, for only such belong to this plane, and here only the higher aspect of mind is active.

Devachan is a subjective state compared to life on the physical plane; but there are many degrees of subjectivity, and this is not the highest. Being a subjective state, the ideas of space and time as we know them here are not applicable there; yet everything on that plane has as much reality and objectivity to the consciousness there as have the appearances of earth to the consciousness here. It is a natural state in which the soul finds itself on the removal of the limitations of the lower principles. The psychic and spiritual energies generated during earth-life are only partially carried out on earth, owing to material limitations, and on the removal of the latter these energies come into unhindered operation. They have their rise, expansion, decline and exhaustion in the Devachanic state, and when this is accomplished, then other energies generated in earth-life, whose field is the physical plane, begin to operate, and the Ego is drawn back to rebirth.

Generally speaking, the length of time an Ego remains in Devachan depends upon the amount and strength of these psychic and spiritual energies. An Ego whose previous life had been wrapped almost entirely in material interests would have a short Devachan, while one whose life had been absorbed in spiritual interests would have a long one. The average length is said to be about 1500 years. There are exceptional cases of advanced Egos who are helped out of Devachan by Adepts before the natural expiration of their time, for the purpose of hastening their development and helping humanity.

Only advanced Egos are strong enough to endure this treatment; for not only is Devachan a natural state, but it is essential to the development of the great mass of Egos. The soul needs the rest which this change brings, it needs the opportunity to sift, correctly estimate and assimilate the higher experiences of earth-life, and to make progress in ideal lines already begun. Devachan supplies all this, refreshes and strengthens the soul on the spiritual side so that it is better fitted for its next struggle on earth. It gives a needed rest after the strain of earth-life, and is as necessary in the great life of the soul as sleep is in the short life of the body.

As a matter of justice to the Ego, Devachan is also essential, for it is impossible during earth-life to reap the effects of all the good thoughts and deeds and high aspirations of the soul, and

this second field on the soul plane, which is really the field where the causes are sown, is also needed for the reaping of their effects. Here too are generated forces which have their effects in the period of embodiment, strengthening the spiritual aspect of the next earth-life. The reason this field requires so much more time than the physical is because the more spiritual the more enduring anything is.

Through all we see a purpose in Devachan, and it is to help on the evolution of the soul through furnishing an opportunity for the adjustment of all karmic effects not adjustable in earth-life.

In these intervals between earth-lives we have closer touch with Reality, are nearer the plane where all selves are in unity than on earth; but we have to learn to feel this oneness on the plane of greatest separateness, so we come again and again into earth-life, with its confictions of personal interests, to accomplish the task.

To the extent that Devachan is removed from the Absolute Reality, to that extent it is an illusion; but it is much less an illusion than the physical plane, which is still farther removed from the eternal and unchangeable Truth. The farther any plane is removed from the One Reality the more illusory it is, and the more transitory all that pertains to it. So the objective life on this physical plane, which we are accustomed to look upon as so real, is but a passing illusion compared to the more spiritual and permanent life of Devachan. The denser the veils of matter, the more is Reality hidden. As there are still veils in Devachan, there is still illusion there, but these veils are thinner than on earth. The use of the word "dream" to describe this subjective state has led many astray, because the wrong meaning has been attached to "dream." Dream has been regarded in the west as something purely fanciful when not the result of a disordered stomach, while the fact is that the dream state when not affected by the body has more of reality in it than the waking. When the body is in a favorable condition these dreams are sometimes remembered. In these the soul is on its own plane, the very plane of Devachan. It sees about it loved ones who have passed from earth, as well as those that are still embodied; and this is no delusion, for the soul-plane is one, and sympathetic souls are in touch whether embodied or disembodied. The delusion comes in waking hours when one thinks there was no reality in the dream experience. The death of the body simply removes one personality from the presence of others; it cannot change the relationship of the individualities, the spiritual selves. If these

were united by strong ties of spiritual love and sympathy, the mere removal of an obstruction, of a few veils of matter, does not make them any further apart. To them there is no space, and the spiritual, magnetic currents between them still hold. Hence it is that the unselfish love of a mother in Devachan is a protecting influence to her child on earth. The higher Ego of that child is on her own plane, and it is no illusion that she should sense its presence, and as that presence to her on earth wore a certain garb, she clothes it again in the same, the body of her child. Though this higher connection and inter-relation remains, yet being as it is on the plane of the higher Ego, there can come into it nothing pertaining to the sins and sorrows of earth, and so the happiness of the Devachani is secured.

The laws that operate below are but reflections of those on higher planes. Here we are susceptible to currents of thought, are more or less open to receive whatever is in harmony with our own trend. Why should not two souls of like aspiration and pursuit, dwelling each in its own Devachanic world, mutually influence each other by the sympathetic currents between them? It must be so, as that plane is still nearer the Reality where all is One than is this plane of separateness, the earth. There is a real and continuous interchange of thought and feeling of the purest kind on the inner planes between the dweller in Devachan and his real friends whether there or on earth, and this is not merely memory, though it "goes on under conditions made up of the memories of earth." Every transmitted wave of thought or feeling from a friend is clothed by the mind with the form of that friend. This little dress may be called illusion, but the continuous intercourse of soul to soul is a transcendent reality. Our illusion even here on earth is the "taking of the outer form for the thing itself."

This unbroken connection of souls remaining, we see the possibility of souls in bliss giving help to those still struggling on the earth. For strong loving thoughts and desires for their highest good are in a measure felt by embodied souls who are thus stimulated to higher endeavor and protected from their own worse selves. Those who on earth worked for some cause for the good of men still carry it on in thought, the radiating energy of which may inspire others still on earth and take expression in their words and deeds. Here for us is a great hope in beginning any true work for humanity. We do not lay it down, but help to carry it on in another way, till we are ready again to take it up once more on earth.

And death too is stripped of its terrors, for there is no cessation of the higher activities, no stop to true progress, no severance of real friends. Death is truly a "benediction of nature upon all that is good in us."

"Never the spirit was born; the spirit shall cease to be never;
Never was time it was not; End and Beginning are dreams!
Birthless and deathless and changeless remaineth the spirit forever;

Death hath not touched it all, dead though the house of it seems!"

"Nay, but as when one layeth
His worn-out robes away,
And, taking new ones, sayeth,
'These will I wear to-day!'
So putteth by the spirit
Lightly its garb of flesh,
And passeth to inherit
A residence afresh."

BANDUSIA WAKEFIELD.

QUESTIONS AND ANSWERS.

M.G.T.S.—Will you kindly advise me in question department, how to strike the happy medium between Egoism or Egotism and the development of inner selfhood?

Ans.—This question cannot be properly answered, because you have put an indefinite question. It is not clear what you mean by a happy medium between development and the Self or Ego. The happy medium is generally between two courses. If by Egotism you mean the personal lower self, then it is said by all sages that there is continual war between it and the Higher Self until one or the other is the victor. As also what you mean by "Inner Selfhood" is indefinite, no reply based on that term, that would be useful, could be made. But if you want to know how to make a compromise, so to say, between the lower self—for that is what I assume your terms Egoism and Egotism to mean—it can only be pointed out that there can be no such truce: if attempted it would merely mean that the lower self would remain master, and the Higher Self wait for a new and better resolution. This is the state of most people, ever compromising, always allowing the lower self to have the upper hand, forever waiting for some later day when they intend to give the Higher the reins of government,—but that day will never come under such a course.

D.—The recent death of Henry J. Newton following close on letters he sent the newspapers about the T.S. arouses the question, Was he ever president of it, and what is there in the assertion he made that the Society was founded at his house?

ANS — He was its early treasurer, but never president. Like the many other spiritualists who joined and resigned quite soon, he departed also. The Society was not founded at his house. He published lately a facsimile of a pledge of secrecy in the Society signed by Mme. Blavatsky, Olcott and others, asserting this to be the beginning. This is a mistake of an old man with a bad memory. The pledge was a special one prepared in anticipation of promised wonderful revelations by a false pretender, and as the whole thing fell through, those papers were left with Newton because nobody cared for them. At the time, H.P.B. said to me that no revelations of any consequence would be made by the person, who was imposing on our spiritualistic members. Among other papers Mr. Newton had the roll, of course, because he was treasurer and used it for sending bills for dues. These documents he kept and refused to give them up to the Society. But the original minutes of organization, and other meetings, are in possession of loyal members in New York, and contradict Mr. Newton's assertion.

J.H.M.—On page 234 of the November issue it is stated that parentage is not merely for bringing an Ego into this life, but for wider and greater reasons. Please say what some of these reasons are.

ANS.—If it is held that parentage is only and solely for the purpose of furnishing a body for an Ego, then responsibility of parent to child is at an end, and the child also is relieved of all obligations and responsibilities to the parents. This view is held by some, and, sad to say, by some of those F.T.S. who follow mechanical Theosophy. To my mind it is a monstrous proposition. It would also negative the doctrine of Karma and destroy the vast and wonderful continuity of things and forces relating to the human being. The child has far-reaching karmic relations with the parents, as they also with the child. The discipline and joys that come through children are karmic on both sides. If the child is a wicked one, it is the Karma of the parents also. Again, the incoming Ego requires a certain line of family so as to get the needed sort of body. In many and various ways, then, parentage can be seen to be more than a mere door to this plane.

B.R.C.—I am unable to lecture; I cannot write good papers, and I do not seem to learn much at branch meetings. Is it any use for me to attend them?

ANS.—It must largely depend on your motive for attendance

and on your actual interest. Do you go to learn or to help? If you go to learn, it is written by H.P.B. that half a dozen people meeting regularly and working harmoniously can learn more in six months than a solitary student can in two years. If you go there to help, the answer is different. If you believe in the power of thought, any experienced lecturer will tell you what an immense help it is to have even one intelligent and sympathetic listener; you not only give him ideas but you help also the enquirers present, by your sympathetic thought, to understand what is said. Wherever you are, you are a centre of force, and it is your own fault if you are useless anywhere.

E. E. KNIGHT.—Please inform me where I can find out about the meaning of the Society's emblem, and also about the many other signs and hieroglyphs found in our books.

Ans.—In the first volume of the *PATH* (May, 1886, p. 51) you will find an article on the subject of Theosophical symbolism. But in order to find out all you want it will be necessary to wade through many books, because the subject is so large and difficult. In H.P.B.'s *Secret Doctrine* there is a great deal about symbols, and that is one of the best places to look. Your questions cover so many departments of symbolism that they could not be answered here, as proper treatment would mean the writing of a book.

W. Q. J.

R. A. FRENCH.—I have heard Theosophists condemn healing, and speak as though it were a crime. If it is true that disease is not to be healed, that physicians are hindering instead of helping the race, I should like to know.

Ans.—One invariable rule should be applied in regard to every statement made about "Theosophical teachings." Is this in accord with reason; with known facts? If not, reject it as contrary to real Theosophical teaching. This does not place reason as superior to intuition, but if a statement is made on some Theosophical subject which appears to you unreasonable, then it follows that either the statement is wrong or your understanding is wrong—and in neither case can it be true for you.

Healing is not condemned by Theosophists. It is much sought after by many of them. If your body is diseased you should go to the best physician of your acquaintance and follow his directions. Physicians who actually cure or alleviate disease are helping, not hindering, the evolution of the race. The questioner has perhaps heard a process of healing condemned, known as that of "mental science." That is condemned by some, because of its dangers and the general folly resulting from its practice. It

undertakes to heal diseases without drugs and without proper physicians. The mind only is used. Disaster results. But that is another matter, and as I have said, *healing* by proper and legitimate means is highly approved of by all true Theosophists.

H.

R. A. FRENCH.—In talking with a Theosophist recently on the great crisis impending, he expressed the belief that all Theosophists would be brought through unharmed for the work of reconstruction. Has any such thing been promised?

ANS.—The "Theosophist" in question should read the February "Screen of Time" and the remarks contained therein on those who dote upon "lugubrious prophecies." And he thinks he will be saved "for the work of reconstruction?" Some people would say that he should be the first man demolished. But as regards the question: no such promise has been made, will or could be made. Very erroneous ideas seem to be entertained on the subject of this oft-quoted crisis. Some of the early Christians misinterpreted a prophecy said to have been made by Jesus and expected the end of the world a few years after the death of their teacher. They were disappointed that it did not come. There is no need to imitate such an example and less excuse for doing so. When the crisis comes there will be time enough to study it. When the time for reconstruction comes our "Theosophist" will have his chance of being reconstructed with the rest of Nature—if he is not by then demolished. But to expect a karmic dispensation from all harm in some prophesied crisis, merely because he writes F.T.S. after his name, is a baseless and inexcusable superstition.

H.

CORRESPONDENCE.

MAHA BODHI SOCIETY.

CALCUTTA, DEC. 10, 1895.

DEAR PATH:—In answer to the question of "M." about the Maha Bodhi Society you say in the November number of the PATH that its main object is to get the property. The object of the Society is twofold: first, to disseminate the authentic teachings of the Great Teacher; second, to rescue the sacred site at Buddha Gaya, which is now in the hands of a Hindu Saivite, from desecration; and to make it the centre of pure Buddhism.

You say that "*one* of the main teachings of Buddha was that any kind of existence is a misery," and that "this doctrine is *for the multitude.*" Herein you err. Students of Buddhism have yet to learn the fundamental teachings of the Great Teacher. The translations of Buddhist texts have been so few that you may compare it to a drop in the ocean. *Buddha never taught the Doctrine of Misery to the multitude.* It is to the advanced student of religion who wanted Truth that he unfolded the doctrine of sorrow. To the ordinary world he taught lessons on charity, on pure life, on the

bliss of happiness in *deva-lokas*. Lessons on the ultimate results of transitory happiness and of the bliss of Renunciation he taught to those who had the wisdom to understand. The stigma that is attached to Buddhism that it is pessimistic has no foundation in fact. Pure Buddhism teaches the noble unselfish life of duty based on compassion and purification of the mind.

H. DHARMAPALA.

LITERARY NOTES.

LOTUSBLÜTEN for January opens with a translation from *Jehoshua* of the hymn, "There was Light." There are articles on "One," "Theosophy," and a translation of "Resurrection," by A. M. Glass, is continued.—[G.]

SPHINX for December contains "The Riddle of the Lives, in the Light of Orthodox Science and Occultism," by Dr. Klinger, some traveller's notes by Dr. Hübbe-Schleiden, and a translation of an article on the "Atonement."—[G.]

THEOSOPHICAL FORUM for January. There is much debate about the subjects which should be permitted in branch discussions, and many questions are briefly answered, one about vegetarianism being perhaps especially interesting.—[G.]

PACIFIC THEOSOPHIST for February contains a paper by Dr. Anderson, "Where is Hell?" "The Power of Thought to Mold the Progress of the World," by T. H. Sator, and "Notes on the *Voice of the Silence*," by Julian St. John, which are full of suggestive thought and helpfulness.—[G.]

FROM THE UPANISHADS, by Charles Johnson, is a collection of translations from the *Katha*, *Prashna* and *Chhandogya Upanishads*, which have appeared in the *Oriental Department Papers* and *Lucifer*, and have therefore already been noticed in this magazine. There is a beautiful dedication to G. W. Russell. (For sale by the PATH, price \$1.00.)—[G.]

THE THEOSOPHICAL ISIS for January, 1896. This is the first number of the promised magazine, edited by Herbert A. W. Coryn, whose name will encourage all to believe in its future excellence and usefulness. This number contains several short articles of considerable interest, two of them coming from America, and we are told that in future the printing will be improved, and that a possible enlargement is in contemplation.—[G.]

THE ENGLISH THEOSOPHIST for February. In the "Editor's Remarks" we still hear the echo of our past fray, but all that is said is, as heretofore, wholesome, honest and true, and shows a love of *Theosophy* as above all forms and names. The essence of this spirit is manifested in the phrase, "Always it will be found to be true, that it was not the words but the spirit and nature of the Teacher which did his work." A thoughtful article on "Dreams" and questions and answers (well answered, too), under the heading, "Side Lights," complete the text.—[G.]

THEOSOPHIST for January. "Old Diary Leaves" continues the description of the Simla visit, and recounts many phenomena since made famous in the *Occult World*. "The Astral Body and Diseases," an alleged spirit teaching, is a dogmatic account of the causes of disease and the effect of diet upon the physical and astral bodies. A psychometric reading of H. P. B. by J. M. Spear follows. Under the title "A Change of Personality," is given a record of some mesmeric experiments by Colonel A. de Rochas, too remarkable to be entirely credible. The Indian Convention report is referred to elsewhere.—[G.]

OLD DIARY LEAVES, by Col. H. S. Olcott, a reprint of the earlier articles from the *Theosophist*, has been noticed in this magazine currently with their appearance. The promised illustrations are decidedly disappointing. It is fact almost impossible to distinguish one from another. In forming any

opinion as to the historical accuracy of *Old Diary Leaves* the following passage from a letter by Col. Olcott, printed in *Hints on Esoteric Theosophy*, (page 81, second Calcutta edition) should not be overlooked: "I have never, I should mention, kept a diary of my experiences with the Brothers or even of the phenomena I witnessed in connection with them."—[G.]

LUCIFER for January. "On the Watch-Tower" discusses certain appalling phases of the moral depravity of the day. The editor begins an article on "Man and his Bodies," C. W. Leadbeater one on "Devachan." "Madame Guyon and the Quietists" is a further contribution to the series which has been appearing lately in this magazine, the present author, A. A. Wells, taking issue on certain points with what has already been said on the subject. A highly exciting tale of the resuscitation of a mummy and its ghastly consequences is "An Epidemic Hallucination." A. P. Sinnett contributes an article on "The Movements of the Earth," and "Orpheus" is continued.—[G.]

ORIENTAL DEPARTMENT PAPER for January and February. The editor makes a suggestion which it is hoped will meet with ready response, and which should make these already valuable papers still more instructive and interesting. Readers are invited to send the editor questions concerning the translations and commentaries, which he will answer "so far as the gods give grace, wisdom and understanding." The translation this month is from the *Aitareya Upanishad*; the commentary is general and comparative, and hence more than usually interesting. A portion of Shankara's *Vivekachudamani* is also translated, while a question about the correspondences used in the Vedas is most adequately answered.—[G.]

CHANGE OF NAME.

Commencing with the next, April, number, the PATH, which has been published for ten years under that name, will drop the title and thereafter will be issued under the name of THEOSOPHY. Its management, aims, and policy will in no way be altered, but will continue on the lines laid down at the outset of its career.

It is hoped that the change of name will not result in any disappointment to the present friends and readers of the magazine. All existing subscriptions will be filled by sending THEOSOPHY, unless other instructions are given, in which case the wishes of subscribers will be carried out as nearly as may be possible.

The change of name will necessitate a change of title under which the publishing and book business is conducted, and this, beginning with the first of April, will be the Theosophical Publishing Company.

It is therefore requested that all business communications, and all orders and subscriptions shall be addressed to the Theosophical Publishing Company, and all drafts, checks, money-orders and other forms of remittance be made payable to the same. Nothing intended for this department should be personally addressed, and only such matters as have been mentioned should be included in letters intended for it. Serious delay and much annoyance will be avoided if our friends will kindly observe this request.

All communications intended for publication should be sent to "Editor of THEOSOPHY."

WILLIAM Q. JUDGE.

MIRROR OF THE MOVEMENT.

AMERICA

WALLINGFORD T.S. Application has come for the formation of a branch at Wallingford, Conn. This is largely the result of missionary work done by Miss M. L. Guild.

CONVENTION 1896. The Executive Committee has decided on Chicago as the place for holding the Convention of this year. It will meet on the 26th and 27th of April. Full particulars as to Hall, etc., will be given later.

LOYALTY BRANCH, Chicago, founded May 19th with thirty members, has demitted one, lost one by death, suspended two, now has thirty-eight members. The Branch Room is kept open during the day and made attractive by a table supplied with eleven magazines, a circulating library of 125 volumes, and a sale library. The branch holds two regular meetings a week: one Sunday evening, a popular lecture; one Thursday evening for study and discussion. A training-class and *Gila*-class have prospered. The social side of the work has been helped by monthly diversions including picnics, musicals and light entertainments, which have proved of value in extending our influence. Members have also helped other branches by lectures, and several papers have been read before study-clubs in town.

MANASA BRANCH is proceeding with its winter's syllabus, every member evidently realizing the importance of being prepared with work assigned. Mr. Burcham Harding delivered two of his characteristic, clear lectures here in January, under the auspices of the branch, and is now lecturing in the surrounding towns, carrying out a plan arranged for him by certain members of the branch, returning to Toledo each Sunday to lecture in the Unitarian Church. Under his direction we have organized a training-class to meet every Saturday evening. We have also established a Correspondence Bureau by means of which persons living in the vicinity of Toledo can obtain literature and information, and have just issued a leaflet upon Universal Brotherhood for free distribution at branch meetings and public lectures.—(*Communicated.*)

BURCHAM HARDING delivered three public lectures at Ravenswood, a suburb of Chicago, January 20th to 22d; arrangements were ably made by Brother Winters, of "Loyalty" Branch, and a reading centre is proposed to be instituted there. January 24th he visited Toledo, O., addressing the branch and lecturing to about 300 people in the "Church of our Father." The 27th proceeded to Detroit, Mich., giving three public lectures in the Unitarian Church, to audiences of 500 and 700 people. Those desirous of studying Theosophy were invited to meet at the Cadillac Hotel; about 100 were present, and several became members of the T.S. Parlor-talks were given at members' houses, and a training-class inaugurated. The recently formed branch has a large field for work. The *Detroit Free Press* did much to spread Theosophy by very ample reports. February 6th he organized a training-class at Toledo. The 7th and 8th he lectured in the City Hall, Wellington, to good audiences, where a centre is to be organized. The 9th he conducted morning and evening services at the Universalist Church, Norwalk, O., speaking on *Reincarnation* and *Theosophy the Religion of Jesus*. The 10th and 11th he spoke in the Court House, Bucyrus. The 14th and 15th lectured in the Court House, Fremont. The 16th he addressed 300 people in the Unitarian Church, Toledo.

PACIFIC COAST.

P.C.T.S. have voted to hold their Fourth Ad Interim Convention in San Francisco, September 5th, 1896.

DR. W. W. GAMBLE, of Santa Cruz, has removed to San Francisco, and is aiding in branch work in the latter place.

MRS. M. M. THIRDS, secretary Pacific Coast Theosophical Committee, upon invitation of the Santa Rosa Branch visited and lectured there January 26th.

THE state prison located at Folsom, Calif., is regularly visited and lectures given to prisoners by members of the Sacramento Branch. Brothers Cook and Spinks were the last speakers there.

JULIUS OTTEL has been elected to fill the unexpired term of treasurer P.C.T.S., caused by the resignation of Ed. B. Rambo, who has faithfully discharged the duties of that office since the organization of the Committee in 1890.

TATHAGATA BRANCH at San Ardo, Calif., has extended its work. Besides regular branch meetings, Sunday public meetings are held, at which lectures are given and original papers presented. Attendance and interest are increasing.

WHATCOM T.S. branch meetings are very successful. For the last two months two members have in rotation given each a different subject to study and speak on two weeks later. At the time of their addresses the other members and visitors give their views and ask questions.

THE following lectures were given by Aurora Branch, Oakland, during January: 5th, *Serpent and Devil Worship*, Mrs. J. D. Hassfurther; 12th, *Mental and Physical Heredity*, Dr. Allen Griffiths; 19th, *The Mystic Third Eye*, Mrs. C. McIntire; 26th, *Job's Choice*, E. P. Jones.

THE Pacific Coast lecturer gave the following lectures: in San Quintin December 8th, *Heredity*; Oakland, 15th, *The Mystery of Sex*; San Francisco, 22d, *Sex*; San Quintin prison, January 12th he spoke on *Death*, following a short address by Julius Ottel on *Ourselves*; San Francisco, Jan. 19th, *Mental and Physical Heredity*; Stockton, 26th, *Reincarnation*; 27th, *Sleep and Death*; 28th, *Heredity*; San Quintin prison, February 9th (morning), *Ghosts*, repeating the lecture in the evening at Oakland. Branch, council, committee and other meetings were attended, besides interviews, calls and other work.

SAN FRANCISCO T.S. The two branches—Golden Gate and San Francisco—consolidated on January 16th under the name San Francisco Theosophical Society. The new branch began with sixty-three members and has since received four applications for membership. The consolidation should result in increased interest and work. The following officers were chosen for the current year: president, Dr. Jerome A. Anderson; vice-president, E. P. Jones; secretary, Amos J. Johnson; treasurer, Peter Dewar. Public lectures given during the month were: January 5th, *Who are the Gods?* Dr. J. A. Anderson; 12th, *The Unity of Life*, Mercie M. Thirds; 19th, *Physical Heredity*, Dr. Allen Griffiths; 26th, *Rebirth and Preëxistence*, Evan Williams.

ABBOT CLARK'S TOUR.

Mr. Clark arrived in Riverside January 31st and lectured in Odd Fellows' Hall on Sunday, February 2d, to a large audience. Subject: *What is Theosophy?* On Tuesday the branch meeting was attended, and on Wednesday another lecture was given on the *Scientific Basis of Universal Brotherhood*. Thursday night a question-meeting was held at the residence of Mrs. Roberts, and on Sunday the third lecture on *Spiritualism, Hypnotism, Science-healing and Psychism scientifically explained by Theosophy*. On Tuesday, the 11th, a lecture was given on *If a man Die shall he Live again? or Proofs of Rebirth on Earth*. On Sunday, the 16th, a lecture will be given on *Who and What are Mahatmas?* A lecture trip will then be made with a team to several small towns in the country to the east of Riverside.

ADYAR CONVENTION.

The report of the Convention held at Adyar, India, is in some respects a comic paper. Mr. A. Fullerton, reporting his doings from the U.S., asserts that "the Section" has suffered from the loss of its property; "its money, records, rolls, diplomas, charters, circulars, leaflets, seal and documents of every kind having been seized [which means stolen] by Mr. Judge's Society." Inasmuch as the reorganization was effected legally, which even Col. Olcott had to admit in his pronouncement saying we had a right to do as we did—it is laughable to hear the plaint of the General Secretary of a so-called new organization. This alleged steal hampers them, he says. Quite so. That is, half a dozen inefficient, kicking branches out of our former 102 are much distressed because they cannot get the money belonging to the majority. He omitted to say that the T.S. in A. offered every malcontent a *per capita* repayment out of the funds, which most of them hastened to accept. Why this omission? It is significant to note that the largest contribution made to the Adyar Headquarters during the financial year, 1895, was made by the so-called "seceded American Section" (the T.S.A.) in payment of an outstanding debt. Without this payment Adyar would have had a balance on hand of 50 Rs., or about \$11.50.—[W. Q. J.]

Beware of the pleasant taste which praise of yourself leaves behind.—*Book of Items*.

ÔM.